MANUAL OF THE ADMINISTRATION

OF THE

MADRAS PRESIDENCY,

IN ILLUSTRATION OF THE

RECORDS OF GOVERNMENT & THE YEARLY ADMINISTRATION REPORTS.

IN THREE VOLUMES.

ARTICLES ON GEOGRAPHY, ETHNOLOGY, AND HISTORY,

Taken from the First Volume.

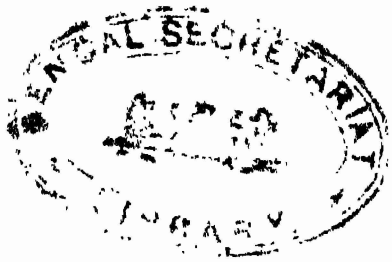
MADRAS:
PRINTED BY E. KEYS, AT THE GOVERNMENT PRESS.

1886.

PREFACE

(To the complete work).

THE initial object of the following pages has been to explain for the official reader or the reader interested in official subjects the machinery and in some part the general principles of the administration employed in the Presidency, so as to form companion volumes to the Government records and the yearly Presidency Administration Reports. As a pendant to the above the volumes contain also a number of statistics, comparative and for a series of years, which are not to be found in the current pages of the Administration Reports. Thirdly, as there is at present no gazetteer for the Presidency, and as it would appear necessary for a proper understanding of the administration that something should be known of the country, a certain amount of gazetteer information has been given on such subjects as geography, ethnology, history, relations with other provinces, &c. The procedure adopted in the preparation of the departmental part of these volumes has been to collect from heads of official departments and other sources the names of books, papers, &c., to draft articles from that material, and to send the drafts for final correction to the heads of departments or to selected officers. Whatever accuracy the departmental portion of the volumes may possess is due to this latter process. In one or two cases officers have been asked to initiate contributions, but the necessities of space and uniformity have prevented much use being made of that method. The statistics end with those of the 1883-84 Government Administration Report. The law has been brought down to the end of the calendar year 1884. As to the component parts of the volumes, it has been considered quite unnecessary to show where original work begins and where it ends; or to indicate the numerous sources from which compilation has been made. Compilation has seldom taken place without extensive modification of that which has been compiled, suited to bring the matter up to date or to present it in the most compressed form. Material before contributed to Imperial volumes has been reproduced for these volumes. But in these matters it probably only concerns the reader to know that in one cover is here presented a variety of information which must be searched for elsewhere under many covers, and that there is given in these pages the best information which is at the present moment available. The orthographic method of the work will be found described in paragraph 738 of the present volume. The Editor has adopted the only method with which he is acquainted for giving definition to this transitional and difficult subject. The obligations of the Editor are due to the Government Press for the careful performance of the labour involved in the preparation of this work. The maps have been executed at the Madras Survey Office.



CONTENTS OF THE THREE ARTICLES.

	Page
Geography	(1)
Situation and Boundaries of the Presidency.	(1)
Sketch Account of the Ancient Geography of Southern India according to the Sanscrit Authors	(1)
Sketch Account of the Ancient Geography of Southern India according to the Greek and Roman Geographers	(4)
Map showing so much of the Geography of Southern India as can be ascertained from the Sanscrit Pooranas	(5)
Sketch Account of the Ancient Geography of Southern India according to Chinese Authors	(8)
Map showing the Mountains, Rivers, and Towns of Southern India according to Greek and Latin Geographers	(9)
Sketch Account of the Ancient Geography of Southern India according to Arabian Authors	(10)
Map showing the Countries, &c., of Southern India according to the Chinese Traveller Hwen Thsang, seventh century	(11)
Sketch Account of the Ancient Geography of Southern India according to Mediæval Authorities	(12)
Mountains, Rivers, and Lakes	(13)
Approximate Summary of the Geography of Southern India during the first ten or fifteen centuries of the Christian Era ...	(13)
Climate and Productions	(15)
General Survey, the West Coast	(16)
The same, the Carnatic	(19)
Map showing Mountains, Rivers, and Lakes.	(21)
Map showing the 227 Towns of the Presidency	(23)
General Survey, the Congoo Country ...	(24)
The same, the Northern Circars	(24)
The same, the Ceded Districts	(25)
Statistical Information	(25)
Trisectional Map showing the principal Territorial Divisions of the Presidency; South West Section	(26)
Trisectional Map showing the principal Territorial Divisions of the Presidency; Central Section	(27)
Trisectional Map showing the principal Territorial Divisions of the Presidency; North East Section	(28)
Ethnology	(29)
Introduction	(29)
Race	(30)
Sketch Account of the Place to be assigned to South Indian Races among the Races of Mankind	(30)
Sketch History of Race Movements as they may be inferred for Southern India ...	(33)
Language	(38)
Conspectus of the Principal Dravidian and Kolarian Languages, with their geographical localisation	(38)
View of the Morphological Stages of Language with reference to the Dravidian Languages	(39)
Points of Grammatical Difference and Resemblance between the Dravidian and Indo-European Families of Language ...	(40)
Conspectus of the Three best known Groups of Languages	(40)
Note on the Absence of the Turanian Harmonic Sequence of Vowels in Dravidian Languages	(41)
Sketch Account of the Vocabulary of the Dravidian Languages	(41)
Sketch History of Dravidian Languages ...	(42)
Map of Dravidian and Kolarian Languages.	(43)
Map of Dravidian Alphabets	(45)
Sketch History of Dravidian Written Characters	(46)
Map showing Languages in Districts ...	(47)
Native Authorities on the Boundaries of the Tamul Language	(50)
Particulars of existing Dravidian Languages in the Plains of the Presidency ...	(50)
Particulars of existing Languages of Dravidian Hill-tribes in the Presidency ...	(51)
A Special Analytical Notice of the Tamul Language	(52)
Note on Inferences to be drawn from Tamul Geographical Names	(54)
Sketch History of Dravidian Literature ...	(56)
View of the Kolarian Family of Languages.	(59)
Particulars of existing Kolarian Languages of the Presidency	(59)
Particulars of the Ooriyah Language ...	(59)
Sketch Account of the Hindostany Language prevailing in Southern India, sometimes called Deccanee	(60)
Caste	(61)
Sketch History of Caste as applied to Southern India	(61)
Opinion of the Abbé Dubois as to Caste ...	(64)
Sketch Account of the Punchaulur of Southern India	(67)
Religion	(70)
Sketch History of the Composite Hindoo Religion of Southern India	(70)
Conspectus of the Deities and Gods of the South Indian Hindoo Pantheon	(77)
Comparison between the Deities of the Brahminical System and those of Greece, Rome and Egypt	(79)
Sketch Account of the Sacrifice of Living Animals in South India	(80)
Sketch Account of Devil-worship in Southern India	(80)
Sketch Account of Serpent-worship in Southern India	(82)
Sketch Account of the Sectarian Marks worn by the Hindoos of Southern India ...	(85)
Sketch Account of the principal existing Hindoo Sects in Southern India ...	(88)
Religious Books prevalent in Southern India	(91)
Sketch Account of South Indian Temples and Temple-worship	(91)
Sketch Account of the Principal Hindoo Religious Festivals of Southern India ...	(92)
Sketch Account of the existing Jeina Sect in Southern India	(95)
Sketch Account of the Principal Mahomedan Festivals and Religious Observances of the Presidency	(96)
Manners and Customs	(97)
Sketch Account of the Clothing worn by the South Indian Population	(98)
Sketch Account of the mode of wearing the Hair among the Dravidians	(99)
Sketch History of the Arms of Southern India	(100)
Sketch Account of the Habitations of the South Indian Population	(100)
Sketch Account of the Dietary of the South Indian Population	(101)
Sketch Account of the Occupations of the South Indian Population...	(102)
Sketch Account of the Iron and Steel Industry in Southern India	(103)
Sketch Account of South Indian Music ...	(103)
Sketch Account of Modes of Address in the Dravidian Languages	(104)
Sketch Account of the Composition of Mahomedan Proper Names	(104)

PAGE

Note on Family Life among the South Indian Population at the Beginning of the Eighteenth Century ... ... (107)
Sketch Account of Birth, Marriage and Death Ceremonies among the South Indian Middle Classes ... ... (107)
Particulars of Magical Rites in Southern India ... ... (109)
Sketch Account of the Manners and Customs of Certain Special Tribes ... ... (109)
History ... ... (110)
Introduction ... ... (110)
The Three Periods preceding the Earliest known Dravidian Dynasties ... ... (110)
Sketch Account of Sanscrit Legendary Notices relating to Southern India ... (114)
The Earliest known Dravidian Dynasties ... (115)
Sketch Account of the Ancient Hindoo Dynasties of Northern India ... ... (116)
Sketch of the Sequel to the History of Ceylon in connection with Southern India ... (117)
Native Authorities regarding the Paundy Kingdom ... ... (119)
Sketch of the Sequel to the History of Madura ... ... (120)
Native Authorities on the Topographical History of Madura ... ... (122)
Sketch of the Sequel to the History of the Marava Tribe ... ... (124)
Native Authorities regarding the Chola Kingdom ... ... (125)
Sketch of the Sequel to the History of the Chola Dynasty ... ... (125)
Native Authorities regarding the Chera Kingdom ... ... (126)
Sketch of the Sequel to the History of Chera. (127)
Sketch of the Sequel to the History of Kerala. (128)
Sketch of the Sequel to the History of the Pallavas ... ... (129)
Map of Dravidian Dynasties ... ... (131)
Sketch History of the Vengy Rulers ... (132)
Sketch History of the Andhra Dynasty ... (132)
Sketch of the Sequel to the History of Calinga ... ... (132)
Knowledge of Southern India in the most Ancient Times by Foreigners ... ... (133)
Sketch Account of the Knowledge of Southern India by Foreign Ancient Nations continued down to the Middle Ages ... (133)
Subsequent Dravidian History down to the Eleventh Century ... ... (134)
The same down to the Thirteenth Century ... (140)
Sketch History of the Hoysala Ballaula Rulers ... ... (140)
Sketch History of the Yadavas of Devagherry ... ... (140)
Sketch Account of the Ancient Tondeimandalam Country, forming the Neighbourhood now surrounding Madras ... (141)
The Mahomedan Conquest ... ... (143)
Sketch History of the Mahomedan Imperial Dynasties of India ... ... (143)

PAGE

Sketch History of the Subordinate Mahomedan Kingdoms of the Deccan ... ... (146)
Map of Mahomedan History ... ... (147)
The Hindoo Vijianugger Dynasty ... .. (148)
Sketch History of the Reddies of Condaveed. (150)
Sketch History of the Principality of Nellore. (150)
Sketch History of the Gujapaties of Cuttack. (151)
Sketch History of the Hindoo Vijianugger Dynasty ... ... (151)
The Naicks of Madura ... ... (154)
Progress of the Mahomedans ... ... (154)
European Settlements in India ... ... (154)
Sketch History of the Beydar Poligars of Hurpanhully ... ... (154)
The Earliest English Settlements ... ... (155)
Sketch of the Origin and Progress of English Interests throughout India ... ... (155)
Chronological Table of the Principal British Acquisitions throughout India ... ... (159)
Conspectus of the Different Companies formed for trading to India ... ... (159)
Conspectus of the Early Voyages to India of the London Company ... ... (160)
Settlement at Madras ... ... (161)
The first Thirty Years of the Madras Settlement ... ... (162)
The Succeeding Twenty Years ... ... (163)
Account of the Present Localities of Madras as existing in the Middle of the Seventeenth Century ... ... (163)
Sketch Account of the Mahratta Power ... (166)
Sketch Account of the East India Company's Early Presidency Establishments. (166)
Affairs in connection with Bengal ... ... (168)
The Mahrattas ... ... (169)
Affairs to the Middle of the Eighteenth Century ... ... (170)
Sketch Account of the Home Constitution of the East India Company at the Beginning of the Eighteenth Century ... ... (171)
The French in India ... ... (172)
Sketch of the Sequel to the Constitutional History of the English Government in India ... ... (172)
Wars between the French and English ... (174)
Account of the First Siege of Madras by the French in 1746 ... ... (174)
Map of British Military Period ... ... (175)
Account of the Second Siege of Madras by the French in 1758 ... ... (178)
Sketch History of the Northern Circars ... (179)
The First Mysore War ... ... (180)
Map of Wars in the Carnatic ... ... (181)
The Second Mysore War ... ... (182)
The Third Mysore War ... ... (184)
Summary of the Acquisitions made in Different Parts of the Presidency ... (185)
Map of Acquisitions by British ... ... (187)
Recent Events ... ... (188)
Chronological Table of British Acquisitions in this Presidency ... ... (188)

SHORT ALPHABETICAL INDEX TO THE CONTENTS OF THE THREE ARTICLES.

	PAGE
Abbé Dubois on Caste	(64)
Abheeras	(5)
Aboolfeda, Arabian Author ...	(12)
ἀβούρ (Amboor)	(9)
Acbar	(144)
Accountants	(67)
Account of :—	
Address, Modes of, in Dravidian Languages ...	(104)
Ancient Hindoo Dynasties of Northern India ...	(116)
Ancient Tondeimandalam Country	(141)
Animals--Sacrifice of ...	(80)
Birth, Marriage and Death Ceremonies	(107)
Clothing of South Indian Population	(98)
Composition of Mahomedan Proper Names	(104)
Customs of Special Tribes.	(109)
Death Ceremonies	(107)
Devil-worship	(80)
Dietary of South Indian Population	(101)
Division of Indian People —Greek	(63)
Dravidian Languages, Modes of Address in ...	(104)
Dravidians—Mode of Wearing the Hair	(99)
Dynasties of Northern India	(116)
East India Company's Home Constitution	(171)
East India Company's Presidency Establishments.	(166)
Ethnological Place of South Indian Races	(30)
Festivals, Hindoo	(92)
Festivals, Mahomedan ...	(96)
Foreign Ancient Nations— Knowledge of S. India by	(133)
Geography according to Arabian Authors ...	(10)
Geography according to Chinese Authors ...	(8)
Geography according to Gr. and Rom. Geographers	(4)
Geography according to Mediæval Authorities ...	(12)
Geography according to Sanscrit Authors ...	(1)
Greek Division of Indian People	(63)
Habitations of South Indian Population	(100)
Hindoo Dynasties of Northern India	(116)
Hindoo Religious Festivals.	(92)
Hindoo Sectarian Marks ...	(85)
Hindoo Sects	(88)
Hindostany	(60)
Home Constitution of East India Company ...	(171)
Iron and Steel Industry ...	(103)
Jeina Sect	(95)
Knowledge of S. India by Foreign Ancient Nations.	(133)
Legendary Notices relating to S. India	(114)
Madras—Present Localities of	(163)
Madras—Siege of ..	(174), (178)
Mahomedan Festivals and Religious Observances.	(96)

	PAGE
Account of :—	
Mahratta Power	(166)
Manners and Customs of Special Tribes	(109)
Marriage Ceremonies ...	(107)
Mode of Wearing the Hair among Dravidians ...	(99)
Modes of Address in Dravidian Languages	(104)
Music	(103)
Northern India—Ancient Hindoo Dynasties of ...	(116)
Occupations of South Indian Population ...	(102)
Population—Clothing of ...	(98)
Population—Dietary of ...	(101)
Population—Habitations of	(100)
Population—Occupations of	(102)
Present Localities of Madras	(163)
Presidency Establishments of East India Company.	(166)
Punchaular	(67)
Races, S. Indian, Ethnological Place of	(30)
Religious Festivals of Hindoos	(92)
Religious Festivals of Mahomedans	(96)
Sacrifice of Living Animals	(80)
Sanscrit Legendary Notices relating to S. India ...	(114)
Sectarian Marks, Hindoo...	(85)
Sects, Hindoo	(88)
Sects, Jeina	(95)
Serpent-worship	(82)
Siege of Madras ...	(174), (178)
Temples	(91)
Tondeimandalam Country.	(141)
Tribes—Manners and Customs of	(109)
Vocabulary of Dravidian Languages	(41)
Worship of Devils	(80)
Worship of Serpents ...	(82)
Acoolamannaud (Kistna D.) ...	(187)
Acquisition of Northern Circars by British	(180)
Acquisitions, British ...	(159), (186)
Acts of Parliament relating to Constitution	(173)
Adam's Bridge	(12)
Addanky (Nellore D.)	(23)
Address—Mode of, in Dravidian Languages	(104)
Adigauries	(67)
Adil Shahy Dynasty of Beejapore	(148)
Adisathrus M.	(9)
Admiralty Court	(167)
Adony (Bellary D.) ... (5), (23),	(27)
Adoption .. .:. (106),	(107)
Adwoita Philosophy	(87)
Æthiops	(133)
Agasas	(68)
Agassiz' Classification of Races.	(31)
Agastya ... ... (55),	(114)
Agent at Fort St. George ...	(164)
Age of Dravidian Languages ...(42),	(44)
Agglutinate Language	(39)
Agra (N. W. Prov.)	(147)
Agricultural Castes	(67)
Ahmednugger (Bombay) ... (147),	(175)
Ahmednugger—Nizam Shahy Dynasty of	(149)
Ahmed Shah	(145)
Ahtoor (Tinnevelly D.) ...	(23)
Ahtoor (Salem D.)	(27)
αἰθίοπες	(4)

	PAGE
Ajmeer (Rajpootana)	(147)
Akhiry Chahaur Shamba ...	(96)
Akola (Berar)	(175)
Alamparva (Chingleput D.) ...	(181)
Albuquerque	(155)
Al Idreesee, Arabian Author ...	(12)
Alleppey River	(9)
Allosygne (Coringa)	(9)
Almanac of Festivals	(94)
Al Masoodee, Arabian Author.	(10)
Alphabets, Asoca	(46)
Alphabets, Dravidian	(42)
Alphabets, Dravidian—Map	(45)
Alphabets, Vattezhoot and Kolezhoot	(44)
Alumgheer II	(145)
Alwar Tiroonagary (Tinnevelly D.)	(23)
Alwye River	(9)
Amalaupooram (Godavery D.) (23),	(28)
Ambalacaurar	(68)
Ambasamoodram (Tinnevelly D.)	(26)
Ambattan	(68)
Amboor (N. Arcot D.) (9), (23),	(175)
Amindivy Islands	(11)
Amravatty (Kistna D.) (11), (21),	(45), (130), (131)
Anagoondy	(147)
Analysis of Deccanee	(60)
Analytical Notice of Tamul ...	(52)
Anamoody Mountain	(14)
Anamullays (Coimbatore D.) (14),	(21)
Ananta Chatoordashee ...	(93)
Anantapore (Anantapore D.) ... (21),	(23), (25), (27)
Anantapore District ... (27),	(187)
Anatomy	(109)
Ancalammon	(78)
Ancestors—Worship of ...	(71)
Ancient Geography according to :—	
Arabian Authors	(10)
Chinese Authors	(8)
Greek Geographers ...	(4)
Mediæval Authorities ...	(12)
Roman Geographers ...	(4)
Sanscrit Authors	(1)
Ancient Hindoo Dynasties of Northern India	(116)
Andhra Desha	(5)
Andhra Dynasty, History ...	(132)
Andhra, Geography ... (10),	(13)
Andhra (Teloogoo Country) ...	(11)
Andhras ... ... (131),	(132)
ἀνδρασιμούνδου (Calpentyn Pr., Ceylon)	(9)
Animal Foods	(101)
Animal Worship	(72)
Anjengo (Travancore)	(187)
Ankapully (Vizag. D.) (15), (23),	(28)
Anoorajapooram (Ceylon) ...	(9)
Antarvedhy (Godavery D.) ...	(187)
Antiquarian Remains	(111)
ἀνυρόγραμμον (Anoorajapooram, Ceylon)	(9)
Anwar ood deen	(177)
ἀφητήριον εἰς τὴν χρυσῆν ...	(9)
Arabia	(137)
Arabian Authors—Ancient Geophy.	(10)
Arabic	(61)
Aradhya Brahmins	(84)
Aravully Hills (Rajpootana) ...	(147)
Arconum (N. Arcot D.) ...	(23)
Arcot (N. Arcot D.) ... (9), (19),	(22), (23), (27), (150), (175), (177), (181)
Arcot, North, District ... (27),	(187)
Arcot, South, District ... (27),	(187)
ἀρεμβούρ (Arcombavore) ...	(9)
ἀργάλοι νῆσ. (Ramesbwaram, Isl.)	(9)

PAGE

Ariancoopparn (S. Arcot D.) ... (181)
ἀρκάτου βασίλειον σῶρα (Arcot). (9), (124)
Armegam (Nellore D.) (160), (181), (187)
Armenians ... ... (61), (169)
Arms ... ... (100)
Arnee (N. Arcot D.) (21), (23), (181)
Arnee Jaghcer ... ... (27)
Aroodra Darsanam ... ... (93)
Aroombavore ... ... (9)
Aroopoocottah (Madura D.) ... (23)
Arrian, Geography ... ... (7)
Artizan Guilds ... ... (64)
Artizans ... ...(67), (69)
Aryan Group of Languages ... (40)
Aryan History in North ... (114)
Aryan Influence on Geographical Names ... ... (54)
Aryan Races ... ... (30)
Aryan System of Caste ... (61)
Aryans—Arrival in India of ... (113)
Aryans in S. India ...(32), (37), (113), (114)
Aryans—Monotheism among ... (73)
Aryans—Religion of ... ... (73)
Ashtadiopaulacas ... ... (78)
Ashwa ... ... (79)
Aska (Ganjam D.) ... (21), (23)
Asoca Alphabets ... ... (46)
Asooras ... ... (78)
Assyria ... ... (134)
Astrology ... ... (108)
Atmacore (Nellore D.) ... (27)
Attendants on Hindoo Gods ... (78)
Audy Amavaasya ... ... (92)
Auloor (Bellary D.) ... ... (27)
Aundy ... ... (68)
Aunv Amavaasya ... ... (92)
Aurungabad (Hyderabad) (147), (175)
Aurungzeeb ... ... (144)
Aurungzeeb—Northern Circars under ... ... (179)
Australian Languages ... ... (44)
Australian Races ... ... (32)
Authorities regarding :—
Boundaries of Tamul ... (50)
Chera Kingdom ... ... (126)
Chola Kingdom ... ... (125)
Paundy Kingdom ... ... (119)
Topographical History of Madura ... ... (122)
Automela ... ... (9)
Auvanimoolam ... ... (92)
Avaniyavittam ... ... (92)
Avium Prom. (Pt. de Galle, Ceylon) (9)
Avveiyaur ... ... (55)
Avveiyaur—Boundary Stanzas regarding Chera Kingdom ... (126)
Avveiyaur—Boundary Stanza regarding Chola Kingdom ... (125)
Avveiyaur—Boundary Stanza regarding Paundy Kingdom. (119)
Avveiyaur on Boundaries of Tondeimandalam ... ... (141)
ஔவையார் ... ... (73)
Ayenaur ... ... (77), (83)
Ayoodha Poojah ... ... (93)
Ayyar ... ... (66)
Azarus Fl. (Calooganga R., Ceylon.) (9)

Baber ... ... (143)
Backwaters ... ... (15)
Badagahs ... ... (36)
Badaumy (Bombay) ... ... (131)
Baffin, William ... ... (155)
Bahaudur Shah ... ... (145)
Bahminy Kingdom ... ... (148)
Bahoor (S. Arcot D.) ... ... (181)
βαικαρὴ (Basroor) ... ... (9)
Bakreed ... ... (97)
Balaghaut ... ... (25)
Balijes ... ... (67)
βαλίτα ... ... (9)
Ballaula Rulers—History ... (140)
Ballaulas ... (120), (131), (140)
Banavausy (N. Canara D.) (11), (131), (136)
Bangalore (Mysore) ... ... (175)
βαράκης ποτ. (Comboocgamaur R., Ceylon) ... ... (9)
Barbessa, Edwardo ... ... (152)
Bareed Shahy Dynasty of Beedar (149)
Baris Fl. (Alleppey R.) ... (9)
Baroche (Bombay) ... ... (147)
Baroda (Goozerat) ... (147), (175)
Barwah (Ganjam D.) ... ... (23)
Basava ... ... (84)
Basroor ... ... (9)
Bassein (Bombay) ... ... (147)
Batticaloa (Ceylon) ... ... (9)
Baulbodh Character ... ... (49)
Baupatla (Kistna D.) ... (23), (27)
Baurah wafut ... ... (96)
Bay of Bengal ... ... (9)
Bednore (Mysore) ... ... (147)
Beeby of Cannanore ... ... (18)
Beedar (Hyderabad) .. (147), (175)
Beedar—Bareed Shahy Dynasty of ... ... (149), (153), (175)
Beejapore (Bombay) (131), (147), (175)
Beejapore—Adil Shahy Dynasty of ... ... (148)
Beejapore Kingdom ... ... (152)
Behar (Bengal) ... ... (147)
Behistoon—Scythian Tablet at. (44)
Bellary (Bellary D.) (21), (23), (25), (27), (187)
Bellary District ... ... (27)
Benares ... ... (116)
Bendamoorlunka (Godavery D.) (187)
Bengal—Affairs in connection with (168)
Bengal—Ancient Kingdom ... (117)
Bengal independent of Madras. (170)
Berar ... ... (5), (147)
Berar—Imaud Shahy Dynasty of (148)
Berhampore (Ganjam D.) (21), (23), (28), (175)
Berichetty ... ... (66)
Bestas ... ... (68)
βηττιγώ ... ... (8), (9)
Beypore (Malabar D.) ... (21)
Bezwada (Kistna D.) ... (21), (23), (27)
Bhadrachellam (Godavery D.) (28)
Bhadrachellam Talook (Godav. D.) (187)
Bhadrakalee ... ... (78)
Bharany Deepam ... ... (93)
Bhatrauzooloo ... ... (66)
Bhawany (Coimbatore D.) (23), (26)
Bheema ... ... (5)
Bheemaratee River (Bheema)... (5)
Bheemavaram (Godavery D.) ... (28)
Bhilsa (Bhopaul) ... ... (147)
Bhogy Pundigay ... ... (93)
Bhoomidevy ... ... (79)
Bhootas ... ... (78)
Bhopaul ... ... (175)
Bhopaul ... ... (68)
Billawar .. .. (66)
Bimlipatam (Vizagapatam D.) (21), (23), (28), (187)
Birth Ceremonies ... ... (107)
Blumenbach's Classifn. of Races. (30)
Board of Control ... ... (172)
Bobbily (Vizagapatam D.) (23), (28)
Bombay ... ... (175)
Bombay—Cession of ... ... (157)
Bondauda Mahaul (Godav. D.) (187)
Bondilies ... ... (66)
Booddhism ... ... (94)
Booddhism as rival to Brahminism ... ... (74)
Booddism and Caste ... ... (63)
Booddhism in Ceylon ... ... (117)
Books, Religious ... ... (91)
Boorhaunpore (Central P.) ... (147)
βόρειον ἄκ. (Pt. Pedro, Ceylon) (9)
Boundaries of Tamul ... ... (50)
Boundaries of Tondeimandalam (141)
Boyarauny (Ganjam D.) ... (23)
Boyies ... ... (68)
βράχμη (Brahmadesham) ... (9)
Brahma ... ... (79), (84)
Brahmadesham ... ... (9)
Brahma Samauj ... ... (77)
Brahma Sampradayees... ... (90)
Brahma Worship ... ... (86)
Brahmin Colonisation ... ... (54)
Brahminical Mythology ... (84)
Brahminical Religion ... ... (84)
Brahminical System—Comparison of Deities, with Gr., Rom. and Egyptian ... ... (79)
Brahminism—Progress of ... (75)
Brahmins ... ... (37), (66), (73)

PAGE

Brahmins—Clothing ... ... (98)
Brahmins—Contest between Cshatriya Castes and ... (73)
Brahooi Language ... ... (42)
Brinjarries ... ... (69)
British Acquisitions—Table of. (159)
British Military Period—Map. (175)
British Period of History ... (155)
British—Protection of Northern Circars by ... ... (180)
Budwail.(Cuddapah D.) (23), (27)
Bull—Worship of ... ... (86)
Bunder (Kistna D.) ... (23), (27)
Bunganapally (Kurnool D.) (21), (187)
Bunts ... ... (67)
Buntwaul (S. Canara D.) ... (23)
Burdwan (Bengal) ... ... (175)
Burial—Methods of ... ... (107)
Byraghies ... ... (68)

Cabot, Sebastian ... ... (155)
Cabral ... ... (155)
Cadaloondy ... ... (7), (9)
Cadambas ... ... (131), (136)
Cadiry (Cuddapah D.) ... (23), (27)
Cairns ... ... (112)
Calacaud (Tinnevelly D.) ... (23)
Calastry (N. Arcot D.) (21), (23)
Calastry Zemindarry (N. Arcot D.) (27)
Calcutta .. .. (169), (175)
Calicut (Malabar D.) (18), (21), (23), (26), (147), (158), (187)
Calidass ... ... (115)
Calimere Point (Tanjore D.) ... (9)
Calinga .. (5), (11), (45), (115), (131)
Calinga Chalookyas ... ... (139)
Calinga, Geography ... ... (13)
Calinga, History of ... ... (132)
Calinga Kingdom ... ... (130)
Calingapatam (Ganjam D.) ... (9), (23)
Caliphs ... ... (95)
Calky Avatar ... ... (79)
Caloogunga River (Ceylon) ... (9)
Calpentyn Promontory (Ceylon.) (9)
Calyaun (S. Canara D.) (45), (131)
Calyann (Bombay) ... ... (175)
Calyaunapoora (S. Canara D.) (5), (11), (120), (131)
Canara ... ... (17), (128)
Canara, South, District (26), (187)
Canarese .. .. (50)
Canarese Alphabet ... ... (48)
Canarese Country ... ... (5)
Canarese Literature ... ... (57)
Canarese Works by Foreigners. (58)
Canchipoora (Conjeeveram) ... (11)
Cancheepooram ... (45), (131)
Canchoolyas ... ... (87)
Canchy (Conjeeveram) ... (5)
Candeish ... ... (147)
Caudy ... ... (131)
Canigherry (Nellore D.) (23), (27)
Cannanore (Malabar D.) (18), (21), (23), (147)
Cape Comorin ... ... (7), (9), (18)
Caramnausa River ... ... (147)
Caricaul (Tanjore D.) (9), (175), (181)
Caricaula ... ... (126)
Carnatic ... ... (19), (175), (181)
Carnatic—Map of Wars in ... (181)
Carnatic—Nawab of ... ... (171)
Carnatic Produce ... ... (19)
Carnauta, Geography ... ... (13)
Carnautaca (Canarese Country) (5), (147)
Caroongooly (Chingleput D.) ... (181)
Caroor (Coimbatore D.) (9), (23), (26), (45), (126), (131)
Carpenters ... ... (102)
Cartigay ... ...(86), (93)
Carvetnugger Zemy. (N. Arcot D.) (27)
Carwar (N. Canara D.) ... (147)
Cassergode (S. Canara D.) .. (26)
Cassimcote (Vizagapatam D.) (23)
Caste ... .. (29), (61)
Caste among Mahomedans ... (70)
Caste as regards Foreigners ... (70)
Caste Marks ... ... (84), (85)
Castes classified ... ... (66)
Catholic Christians ... ... (96)
Caucasian Races ... ... (32)
Caucateeyas ... ... (142)

	Page
Caumanpundigay	(94)
Caungyam	(24)
Caupoos	(67)
Cauvaly (Nellore D.) ... ...(23),	(27)
Cauverypauk (N. Arcot D.) ...	(181)
Cauveryputnam	(9)
Cauvery River (5), (9), (14), (21), (23), (27), (45), (131), (147), (175), (181),	(187)
Cauyal ... ... (6),	(119)
Cauyalputnam (Tinnevelly D.)	(23)
Cavarays	(67)
Cave Alphabet	(125)
Cave Character	(48)
Ceded Districts	(25)
Cellarius—Dutch Geographer ...	(8)
Cereals used as food	(101)
Ceremonies—Birth, Marriage and Death	(107)
Ceylon ... ... (5), (11), (121), (147), (175),	(187)
Ceylon—Dravidian Character of	(30)
Ceylon—History of	(117)
Ceylon—Invasions by Cholas ..	(125)
Ceylon—Tamuls in ... (117),	(118)
χάβηρις (Cauveryputnam) ...	(9)
χάβηρος ποτ. (Cauvery R.) ...	(9)
Chalookya	(138)
Chalookya Character	(48)
Chalookyan Kingdom	(138)
Chalookyas ... ... (131),	(132)
Chambal River (Central India)	(147)
Chambers, Sir Thomas	(162)
Chamoondy	(78)
Chanda (Central Prov.) ...	(175)
Chandernagore (Bengal) ...	(175)
Characters—Dravidian written	(46)
Charitrapoora (Negapatam, S. Arcot D.) ... (11), (45),	(131)
Chaumarlacote (Godavery D.)	(23)
Cheepoorpully (Vizagapatam D.)	(28)
Cheitanya	(85)
Chellapully (Kistna D.) ...	(23)
Chentsoos	(36)
Chera ... ... (45), (115),	(126)
Chera Alphabet	(125)
Chera, Geography	(13)
Chera, History	(127)
Chetput (Madras City) ...	(181)
Chetterpore (Ganjam D.) ...	(21)
Chetties	(66)
Chetwye Island (Malabar D.)...	(187)
Chicacole (Ganjam D.)... (21), (23), (28), (131),	(175)
Chicacole Circar (Ganjam D.) ...	(187)
Chidambaram (S. Arcot D.) (23), (27),	(181)
Chilaw (Ceylon)	(9)
Chilka Lake (Ganjam D.) (5), (15), (21), (28), (147),	(175)
China	(136)
Chinese Authors—Geography...	(8)
Chinese Language	(61)
Chingleput ... ... (20), (21), (23), (27), (181),	(187)
Chingleput District	(27)
Chinsoora (Bengal)	(147)
Chiracal (Malabar D.)	(26)
Chiraula (Kistna D.)	(23)
Chitaldroog (Mysore)	(175)
Chitragoopta	(78)
Chitrapootra	(78)
Chittore (N. Arcot D.) (21), (23),	(27)
Chittore (Oodeypore) ...	(147)
Chola ...(45), (115), (122), (125),	(131)
Chola Dynasty, History ...	(125)
Chola, Geography	(13)
Cholas .. .. (5),	(135)
Choolya (Kurnool) ... (10),	(11)
Choonar (N. W. Prov.)... ...	(147)
Christian Era—Geography during first fifteen centuries of...	(13)
Christianity—Influence on South Indian Faith	(77)
Christians	(96)
Christians in Malabar ...	(17)
Christians of St. Thomas ...	(37)
Chronological Table of Principal British Acquisitions ...	(159)
Chucklers	(35)
Chucklipolliem	(181)
Chunda Sahib	(177)
Chundragherry (N. Arcot D.) (23), (27),	(147)
Chundragoopta ... ... (6),	(118)
Chyebassa (Bengal)	(175)
Circars, Northern ... (24),	(175)
Circars, Northern—History of...	(179)
Civil Law, Hindoo	(105)
Classical Authors—Map ...	(9)
Classification of :—	
Races by Distinctive Regions	(31)
Races by Historical Method	(30)
Races by length and breadth of skull and position of jaw	(30)
Races by mixed method ...	(31)
Races by skull characteristics	(30)
Races by structure of Hair.	(31)
Climate	(15)
Clive ... ... (176),	(177)
Clothing of South Indian Population	(98)
Coast, Coromandel	(19)
Coast Line	(2)
Coast, Malabar	(16)
Cocanada (Godavery D.) (21), (23),	(25)
Cochin (Malabar D.) (5), (11), (18), (21), (23), (26), (45), (131), (147), (175),	(187)
Cochin backwater	(15)
Codagoo ... ... (52),	(59)
Codoon Tamul	(52)
Coilcoontla (Kurnool D.) ...	(27)
Coimbatore ... (21), (23), (26),	(187)
Coimbatore District ... (23),	(26)
Colair Lake (Kistna D.) (21),	(181)
Coleroon River ... (21), (23), (27), (45), (131), (147), (175), (181),	(187)
Collagiry (Quilon)	(5)
Collegaul (Coimbatore D.) (23),	(26)
Colombo (Ceylon)	(9)
Colonisation, Brahmin ...	(54)
Comaty Chetties	(66)
Combaconam (Tanjore D.) (21), (23), (27), (45), (125),	(131)
Comboocgamaur River (Ceylon).	(9)
Commerce—Method of, of East India Company	(172)
Committees—East India Company	(171)
Comorin ... ... (9),	(18)
Companies formed for trading to India	(159)
Composite Hindoo Religion ...	(70)
Concan ... ... (11),	(128)
Corcana (Concan) ... (5), (10),	(11)
Concanahully	(131)
Concanapoora (Anagoondy) ...	(11)
Concany	(60)
Concany Mahrattas ... (30),	(147)
Condapilly (Kistna D.)... (131),	(175)
Condaveed (Kistna D.) (131), (147),	(187)
Condaveed—Reddies of ...	(150)
Condayapollem (Nellore D.) ...	(23)
Conga	(131)
Congoo Country ... (24),	(129)
Congoodesha, Geography ...	(13)
Conimere (S. Arcot D.) ...	(187)
Conjeeveram (Chingleput D.) (5), (11), (21), (23), (27), (129),	(181)
Connection between Brahooi and Dravidian Languages ...	(42)
Conquest of Ceylon by English.	(119)
Conquest of Ceylon by Vijaya...	(117)
Conspectus of :—	
Companies formed for trading to India	(159)
Dravidian and Kolarian Languages	(38)
Early Voyages to India of London Company ...	(160)
Hindoo Deities and Gods...	(77)
Three best known groups of Languages .	(40)
Constitutional History of English Government in India ...	(172)
Constitution — Parliamentary Acts relating to	(173)
Contest between Brahmin and Cshatriya Castes	(73)
Conti, Nicolo	(12)
Coodligy (Bellary D.)	(27)
Coodirey Mullay (Ceylon) ...	(9)
Cooking	(101)
Coolashekharaputnam (Tinnevelly D.)	(23)
Coolitalay (Trichinopoly D.) ...	(27)
Coolotoonga	(126)
Coomaur	(131)
Coomaurila Bhatta	(76)
Coombaura	(68)
Coommaras	(68)
Coonatore (Chingleput D.) ...	(181)
Coondapore (S. Canara D.) (26),	(175)
Coonoor (Neilgherry D.) ...	(23)
Coon Pandyan	(120)
Coontala (Bellary D.)	(5)
Cooral	(55)
Cooravar	(69)
Coorg	(10)
Coorgs	(36)
Coormavatar	(79)
Cooroombranaud (Malabar D.)	(26)
Coorumbar ... (34), (128),	(129)
Coosavan	(68)
Coosha	(79)
Cootaudies	(68)
Cootb Shahy Dynasty of Golcondah	(149)
Cooum River	(162)
Coringa (Godavery D.) (9), (23), (45), (131),	(175)
Coromandel Coast	(19)
Corporation of Madras... ...	(169)
Cosala ... ... (5), (10),	(117)
Cosmas Indicopleustes, Geophy.	(8)
Costume of Tamulians	(97)
Cottayam (Travancore) ...	(26)
Cottoor (Bellary D.)	(23)
Countries according to Ptolemy.	(8)
Courtallam (Tinnevelly D.) ...	(21)
Courts at Madras	(167)
Courts of Directors	(171)
Courts of Proprietors	(171)
Covelong (Chingleput D.) (175),	(181)
Cranganore (Malabar D.) (7), (9), (17), (18), (45), (131),	(158)
Cshatriya Castes—Contest between Brahmins and ...	(73)
Cshatriyas ... ... (37),	(66)
Ctesias, Geography	(4)
Cuddalore (S. Arcot D.) (20), (21), (23), (27), (175), (181),	(187)
Cuddapah ... (9), (21), (23), (25), (27), (175), (181),	(187)
Cullacoorchy (S. Arcot D.) ...	(27)
Cullada ... ... (7),	(9)
Culladacoorchy (Tinnevelly D.)	(23)
Cumban—Boundary Stanza regarding Paundy Kingdom ...	(119)
Cumbum (Kurnool D.) ...	(27)
Cummaular	(67)
Cumply (Bellary D.) ... (23),	(147)
Cumsalas	(67)
Cundoocore (Nellore D.) ...	(27)
Cungoondy Zemy. (N. Arcot D.)	(27)
Cungoondy Talook (N. Arcot D.)	(187)
Curnums	(67)
Custom as basis of Law ...	(105)
Customer	(164)
Customs ... ... (29),	(97)
Customs of Special Tribes ...	(109)
Cuttack (Bengal) .. (25),	(175)
Cuttack—Gujapaties of ...	(151)
Cuttiwaukum (Chingleput D.)...	(187)
Cydara Fl. (Malwatta Oya, Ceylon)	(9)
Dacsha	(5)
Dacshinacharries	(87)
Dagana Lunae Sacra (Dondera, Ceylon)	(9)
Dalavanpoora	(131)
Dancing girls	(106)
Dandacaranya Forest	(5)
Dandagula (Calingapatam) ...	(9)
Danes	(155)
Danish Companies trading to India.	(160)
Darshanas .. ...(74),	(87)
Darshy Zemindarry (Nellore D.)	(27)
Dassarics	(68)
Dasyas	(62)
Dausics	(68)
Dausoos	(66)

PAGE

Davis, John ... ... (155)
Davood Khan ... ... (170)
Day, Mr. Francis ... ... (161)
Death Ceremonies ... ... (107)
Decanee ... ... (60)
Deccany Chalookyas ... ... (138)
Deccany Mussalmans ... ... (146)
Dederoo Oya River ... ... (9)
Deepauvaly ... ... (98)
Deities, Hindoo ... ... (77)
Deities, Hindoo—Comparison with Gr., Rom., and Egypt. ... (79)
Deities of early Brahmin Period. (74)
Deities—Worship of Tutelar ... (71)
Deluge ... ...(4), (111)
Demon Festivals ... ... (80)
Demonolatry—Connection with Brahminism ... ... (71)
Demons ... ... (77)
Demon-worship ... ... (76)
Demon-worship—Ritual of ... (71)
Devacottah (Madura D.) (22), (23)
Devadausies ... ... (106)
Devaghorry or Dowlatabad (Hyderabad)... (131), (140), (147)
Deva Roya ... ... (152)
Devas ... ... (78)
Devaulah (Neilgherry D.) ... (21)
Devendra ... ... (78)
Devicottah (Tanjore D.) (175), (181), (187)
Devil-dancing ... ... (80)
Devil-worship ... ... (76)
Dhanacataca ... ... (10), (11)
Dharanicottah ... ... (9)
Dharaupooram (Coimbatore D.) (23), (26)
Dharmapatam Island (Malabar D.) (187)
Dharmapoory (Salem D.) (23), (27), (175)
Dharmavaram (Anantapore D.) (23), (27)
Dhobies ... ... (68)
Dialects ... ... (38), (52)
Dietary of South Indian Population ... ... (101)
Difference between Dravidian and Indo-European Languages ... ... (40)
Diffusion of Dravidian-speaking people ... ... (44)
διμυρική ... ... (7)
Dindigul (Madura D.) (9), (21), (22), (23), (26)
Dindigul Talook (Madura D.) ... (187)
Directors—Courts of ... ... (171)
Distilled Liquors ... ... (102)
Distribution of Languages ... (46)
District Manuals ... ... (29)
Districts—Accounts of... ... (25)
Districts—Languages in ... (47)
Divination ... ... (108)
Divisions—Map of Territorial. (26)-(28)
Divisions of Tondoimandalam ... (142)
Divy Mahaul (Kistna D.) ... (187)
Dodabetta ... ... (14)
Dolmens ... ... (112)
Domestic Worship ... ... (92)
Dondera (Ceylon) ... ... (9)
Doorga ... ... (78)
δορασάνης ... ... (133)
Dowlaishweram (Godavery D.) (23)
Dowlatabad (Hyderabad) (140), (175)
Dramatical Dravidian Literature ... ... (55)
Dravida Languages ... ... (39)
Dravida (Tamul country) (5), (10), (11), (115), (147)
Dravidas, Geography ... ... (13)
Dravidian Alphabets—Map ... (45)
Dravidian Authors—Literature of ... ... (54)
Dravidian Dynasties ... ... (115)
Dravidian Dynasties—Map ... (181)
Dravidian Hill-tribes—Languages of ... ... (51)
Dravidian History down to eleventh century ... ... (134)
Dravidian Languages ... ... (38)
Dravidian Languages—Difference and Resemblance between Indo-European and ... (40)
Dravidian Languages in the plains ... ... (50)

PAGE

Dravidian Literature ... ... (56)
Dravidian Poetry ... ... (55)
Dravidian Race—Origin (35), (112)
Dravidians ... ... (29), (112)
Dravidians—Mode of Wearing the Hair among ... ... (99)
Dravidians of plains—Clothing. (98)
Dravidian-speaking people—Origin of ... ... (44)
Dravidian written Characters... (46)
Dress ... ... (97)
Drinks ... ... (102)
Dubois on Caste ... ... (64)
Dupleix ... ... (174)
Dusserah ... ... (93)
Dutch ... ... (155)
Dutch Companies trading to India ... ... (159)
Dutch in Ceylon ... ... (118)
Dutch Language ... ... (61)
Dwarasamoodra ... (131), (147)
Dweita Philosophy ... ... (87)
Dynasties—Chola ... ... (125)
Dynasties—Dravidian ... ... (115)
Dynasties, Dravidian—Map ... (131)
Dynasties, Hindoo, of Northern India ... ... (116)
Dynasties, Mahom., of India ... (143)

Eastern Chalookyas ... (131), (132)
Eastern Ethiops ... ... (4)
Eastern Ghauts ... ... (5), (13), (21)
East India Company ... ... (156)
East India Company—Home Constitution ... ... (171)
East India Company's Presidency Establishments ... (166)
Edapaudy (Salem D.) ... (23)
Eed ool fitr ... ... (97)
Egmore (Madras City)... (169), (187)
Egypt ... ... (133)
Egypt—Comparison of Hindoo Deities with those of ... (79)
ἐλάγκων ἐμπ. (Quilon) ... ... (9)
ἠλίου λιμήν (Batticaloa, Ceylon) (9)
Ellichpore (Berar) ... ... (175)
Elloro (Godavery D) (21), (23), (28), (175)
Ellore Circar (Godavery D.) ... (187)
Empress of India, 1876 ... (173)
English Companies trading to India ... ... (159)
English Government in India. (172)
English in Ceylon ... ... (118)
English Interests throughout India—Progress of ... ... (155)
English Language ... ... (61)
English Possessions—Survey of (158)
English Settlements ... ... (155)
Epic Dravidian Literature ... (55)
Epics, Sanscrit—Notices regarding Caste ... ... (63)
ἠπειοδώρου νῆσ. (Mansar Island). (9)
Eratosthenes' Geography ... (6)
ἐριάκομοι ... ... (32)
Erode (Coimbatore D.)... (21), (23), (26)
Erythræan sea—Periplus of. (6), (118)
Establishments—East India Company's Presidency ... (166)
Ethic Dravidian Literature ... (55)
Ethnology ... ... (20)
Ethnology of Tondoimandalam. (142)
Ettiyapooram (Tinnevelly D.)... (23)
εὐκλόκαμοι ... ... (32)
European Settlements in India. (155)

Factories of East India Company (171)
Fa Hian, Geography ... ... (8)
Family Life ... ... (106)
Family Property ... ... (105)
Farangipett (S. Canara D.) ... (23)
Feast of Lights ... ... (93)
Fermented Liquors ... ... (102)
Ferokshere ... ... (145)
Festival of Gowry ... ... (75)
Festivals ... ... (92)
Festivals—Almanac ... ... (94)
Festivals—Hindoo ... ... (92)
Festivals—Mahomedan ... (96)
Fetish Worship ... ... (70), (74)
Fishermen ... ... (68)

PAGE

Fishermen Class—Customs of. (109)
Flood ... ... (4), (111)
Food ... ... (101)
Food Grains ... ... (16)
Food—Preparation of ... ... (102)
Foot-prints—Sacred ... ... (87)
Foreign Races ... ... (37)
Foreigners—Knowledge of S. India by ... ... (133)
Formation of Alphabets ... (46)
Fort Mount Delly (Malabar D.) (187)
Fort St. David (S. Arcot D.) (168), (175), (181), (187)
Fort St. David—Capture of ... (178)
Fort St. George ... ... (20), (161)
Foxcroft, Mr. George ... ... (162)
French ... ... (155)
French Companies trading to India ... ... (160)
French in Ceylon ... ... (118)
French in India ... ... (172)
French—Northern Circars under (179)
Frobisher Martin ... ... (155)

Gadabahs ... ... (30), (48), (57)
γάλιβα ὄρ. ... ... (9)
γάγγης ποτ. (Mahawilagunga R. Ceylon) ... ... (9)
Galle ... ... (9)
Ganapaties ... ... (132), (142)
Gangah ... ... (78)
Ganjam ... ... (9), (23), (175), (187)
Ganjam District ... ... (28)
Garden Crops ... ... (16)
Garooda Ootsavam at Conjeeveram (92)
Garooda Ootsavam at Triplicane ... ... (92)
Gazetteers ... ... (29)
Gecarween ... ... (96)
Goldria ... ... (22)
Gender and Sex Classification of Languages ... ... (41)
Genealogy of Races of Man ... (33)
General Survey of Presidency... (16)
Genoa ... ... (137)
Geographers—Greek and Roman (4)
Geographical Names ... ... (25)
Geographical Names, Tamul. (54), (103)
Geography ... ... (1)
Geography according to:—
Arabian Authors ... ... (10)
Chinese Authors ... ... (8)
Gr. and Rom. Geographers. (4)
Mediæval Authorities ... (12)
Sanscrit Authors ... ... (1)
Geography during first fifteen centuries of Christian Era ... (13)
Ghauts—Eastern and Western. (13)
Ghory Dynasty ... ... (143)
Ghuznee Dynasty ... ... (143)
Goa ... ... (11), (175)
Gocoola Ashtamy ... ... (92)
Godavery District ... (28), (187)
Godavery River ... (5), (14), (21), (23), (28), (45), (131), (147), (175), (187)
Godavery Zemindarries ... (28)
Gods—Hindoo ... ... (77)
Golcondah (Vizagapatam D.) (21), (28), (147), (175)
Golcondah—Cootb Shahy Dynasty of ... ... (140)
Golcondah Dynasty—Northern Circars under ... ... (179)
Gold Industry ... ... (140)
Gollar ... ... (67)
Gonds ... ... (36)
Gondwana (C. Prov.) ... ... (147)
Goodicottah (Bellary D.) ... (187)
Goodivauda (Kistna D.) ... (27)
Goodiyattam ... ... (23), (27)
Goodoor (Nellore D.) (9), (23), (27)
Goolburgha (Bombay) ... ... (147)
Goolburgha—Bahminy Kingdom of ... ... (148)
Goomsoor (Ganjam D.)... (21), (28)
Goomsoor Zemindarries ... (28)
Goondlacumma River ... (21), (23), (27), (147), (175), (181), (187)
Goontoor (Kistna D.) (21), (23), (26), (175), (181)
Gooty (Anantapore D.) (23), (27), (175)

	Page
Goozerattee	(61)
Gopalpore (Ganjam D.)	(21), (23)
Governor of Fort St. George ...	(164)
Gowra Languages	(38)
Gowry	(93)
Gowry—Festival of	(75)
Grains	(16)
Gramadevatas	(77)
Grammatical Difference and Resemblance between Dravidian and Indo-European Languages	(40)
Granta	(125)
Greece—Comparison of Hindoo Deities with those of ...	(79)
Greek Accounts of divisions of Indian people	(63)
Greek Forms of Names of Places	(4)
Greek Geographers	(4)
Greeks	(134)
Greeks on West Coast	(118)
Groups of Languages—Conspectus of the three best known	(40)
Guilds	(64)
Guilds as basis of Caste ..	(65)
Guindy (Chingleput D.) ...	(21)
Gujapaties of Cuttack	(151)
Gujapatinugger (Vizagapatam D.)	(28)
Gulf of Manaar	(9)
Gungaycundapooram (Trichinopoly D.)	(125), (131)
Gwalior	(147)
Gyfford, Mr. William	(167)
Habitations	(100)
Habits and Customs	(29)
Haeckel's Classification of Races of Mankind	(32)
Hair—Classification of Races by structure of	(31)
Hair—Mode of Wearing, among Dravidians	(99)
Halabeed (Mysore)	(147)
Halepeiks	(68)
Handicrafts	(67), (102)
Hanoomacondah (Hyderabad).	(131)
Hanooman	(86)
Harihar (Mysore)	(175)
Harimundalam (Ganjam D.) ...	(23)
Harmonic Sequence	(40)
Hasanabad (Hyderabad) ...	(147)
Hastinapoora	(116)
Hecataeus, Geography	(4)
Heihayas	(5), (138)
Hercules, Indian ...	(118), (133)
Herodotus, Geography	(4)
Hero-worship	(71)
High Caste	(65)
Higginson, Mr. Nathaniel ...	(170)
High Court	(167)
Hill Tribes	(34), (69)
Hill Tribes—Clothing	(98)
Hill Tribes—Languages of Dravidian	(51)
Hill Tribes of South-Western Ghauts—Customs	(111)
Hill Tribes—Sectarian marks ...	(85)
Hindee	(60)
Hindoo Ancient Geography ...	(1)
Hindoo Civil Law	(105)
Hindoo Dynasties of Northern India	(116)
Hindoo Law	(56)
Hindoo Pantheon	(77)
Hindoo Period—History ...	(110)
Hindoo Philosophy—Earliest Systems of	(74)
Hindoo Pooranas	(75)
Hindoopore (Anantapore D.)	(23), (27)
Hindoo Religion ...	(70)
Hindoo Religious Festivals ...	(92)
Hindoos - Sectarian Marks ...	(85)
Hindoo Sects	(88)
Hindoo—The term	(50)
Hindoo Triad	(74)
Hindoo Undivided Family.	(105), (107)
Hindoo Vijianugger Dynasty ...	(148)
Hindostany	(58), (60)
Hipparchus, Geography ...	(6)
Hippurus (Coodirey Mullay, Ceylon	(9)
Historical Method—Classification of Races by	(30)
History	(110)
History—Most Ancient ...	(111)
History of :—	
Andhra Dynasty	(132)
Arms	(100)
Beydar Poligars of Hurpanhully	(153)
Calinga	(132)
Caste	(61)
Ceylon	(117)
Characters, Dravidian written	(46)
Chera	(127)
Chola Dynasty	(125)
Composite Hindoo Religion	(70)
Dravidian Languages ...	(42)
Dravidian Literature ...	(56)
Dravidian written Characters	(46)
English Government in India	(172)
Gujapaties of Cuttack ...	(151)
Hindoo Religion, Composite	(70)
Hindoo Vijianugger Dynasty	(151)
Hoysala Ballaula Rulers ...	(140)
Imperial Dynasties of India, Mahomedan ...	(143)
Kerala	(128)
Languages, Dravidian ...	(42)
Literature, Dravidian ...	(56)
Madura	(120)
Mahomedan Imperial Dynasties of India	(143)
Mahomedan Kingdoms, Subordinate	(146)
Marava Tribe	(124)
Northern Circars	(179)
Pallavas	(129)
Poligars of Hurpanhully ...	(153)
Principality of Nellore ...	(150)
Race Movements	(33)
Reddies of Condaveed ...	(150)
Subordinate Mahomedan Kingdoms	(146)
Vijianugger Dynasty ...	(151)
Vengy Rulers	(132)
Yadavas of Devagherry ...	(140)
Holeyar	...(35), (68)
Holy Pundigay	(94)
Home Constitution of East India Company	(171)
Homer	(4)
Honore (Bombay)	(147)
Hooghly River ...	(147), (175)
Hoomayoon	(143)
Hootausana Powrnamy ...	(94)
Hoovinhadgally (Bellary D.) ...	(27)
Hospett (Bellary D.) ...	(23), (27)
Houses	(100)
Hoysala Ballaulas ...	(131), (140)
Human Sacrifices	(71)
Humpy (Bellary D.) ...	(21), (149)
Hurpanhully (Bellary D.)	...(23), (27)
Hurpanhully—Poligars of ...	(153)
Huxley's Classification of Races.	(31)
Hwen Thsang, Geography ...	(8)
Hyderabad	(150), (175)
Hyder Ally	(182)
Ibn Batuta, Arabian Author ...	(12)
Ibn Howkal, Arabian Author ...	(10)
Ibn Khoordadba, Arabian Author	(10)
Ichapore (Ganjam D.)	(23)
Idols	(90)
Ikkairy (Mysore)	(147)
Ilakkanam	(54)
Ilakkiyam	(54)
Imaud Shahy Dynasty of Berar	(148)
Indian Family Life	(107)
Indian Hercules ...	(118), (133)
Indo-European Languages—Difference and Resemblance between Dravidian and ...	(40)
Indore	(175)
Indra	(86)
Indranny	(78)
Industries	(102)
Inferences from Tamul Geographical Names	(54)
Institutes of Menoo	(56)
Insula Solis (Rameswaram Is.)	(9)
Interior Movements of Dravidian Races	(35)
Invasions of India by Mahoms.	(143)
Inzaram (Godavery D.) ...	(187)
Irattaiyaur—Stanzas regarding Paundy Kingdom	(119)
Iron Industry	(103)
Iroolar	(34)
Italian language	(61)
Iyengar	(66)
Jadows	(140)
Jaffnapatam (Ceylon)	(9)
Jains	(17), (57)
Jangams	(84), (88)
Jangam Sheiveite Sect... ...	(77)
Jehander Shah	(145)
Jehaungeer	(144)
Jeina Sect	(95)
Jeinas and Sheivas—Contest between	(120)
Jeinism	...(94), (95)
Jews	...(17), (37)
Jeypore (Vizagapatam D.)	(21), (147), (175)
Jeypore Zemindarry (Vizag. D.)	(28)
Jinjee (S. Arcot D.)	(21), (147), (181)
Jodhpore (Rajpootana) ...	(147)
Johaurapooram	(11)
Joint Families	(106)
Joint Stock Voyages	(160)
Joonair (Bombay)	(147)
Jowgada	(132)
Juggannaudapooram (Godav. D.)	(187)
Juggayapett (Kistna D.) ...	(23)
Juggernaut	(25)
Jummalmudoogoo (Cuddapah D.)	(23), (27)
Jungle Tribes—Clothing ...	(98)
Kadayanallore (Tinnevelly D.).	(23)
Kadar	(34)
Kalabhooryas	(138)
Kalachooryas	(138)
Kalingon Pr. (Pt. Godavery) ...	(9)
καλλιγικὸν ἄκ. (Pt. Calimere) ...	(9)
καμάρα (Cauveryputnam) ...	(9)
Kanakar	(67)
καρεοί	(8)
καρίγη (Cuddapah)	(9)
καρίπη (Cuddapah)	(9)
κάρουρα βασίλειων κηροβόθρου ...	(126)
κάρουρα (Caroor)	(9)
Kelkalar	(68)
Kerala, Geography	(13)
Kerala, History	(128)
Keralas ... ... (5), (127),	(131)
Keralolputty	(127)
Khiljee Dynasty of Delhi ...	(143)
Khonds	...(36), (69)
Kishkindyah	(1)
Kistna District	(27), (187)
Kistna River (5), (9), (14), (21), (23), (27), (45), (131), (147), (175), (181), (187)	
Kodaykarnal (Madura D.) ...	(21)
Koddura (Goodoor)	(9)
Kolarian Languages ... (38), (57),	(59)
Kolarian Languages—Map ...	(43)
Kolarian Languages of Circars.	(42)
Kolezhoot Alphabet	(44)
κωλιακοί	(6)
κόλπος κολχικός	(119)
κόλπος κολχικός (Gulf of Manaar)	(9)
κόλπός ἀργαρικός (Palks Bay) ...	(9)
κόλπος γαγγητικός (Bay of Bengal)	(9)
κόλχοι ἰνδικοί	(6)
κόλχοι (Korkay)	(9)
κομάρ	(7)
κομαρία ἄκ. (Cape Comorin) ...	(9)
κοντακόσυλα	(9)
κῶρυ ἄκ. (Pt. Rameswaram) ...	(9)
κῶρυ	(8)
Korkay (Tinnevelly D.) ...	(2), (6), (9), (45), (119), (131)
Korula (Caricaul)	(9)
Kotagherry (Neilgherry D.) ...	(21)

	Page
κοττιάρα	(9)
κοττουναρική	(44)
Kottis	(9)
Krishna	(84)
Krishna Avatar	(79)
Krishnagherry (Salem D.)	(23), (27)
Krishna Jananam	(92)
Krishna Roya	(153)
Krishna Worship ...	(85), (90)
Kullaur	(36), (68)
Kurnool (Kurnool D.) ...	(11), (21), (23), (25), (27), (175), (181), (187)
Labour basis of Caste	(61)
Labourdonnais	(174)
Labourers	(68)
Laccadives (5), (9), (11), (21), (26),	(187)
Lagoons	(15)
Lakes	(13)
Lakes—Map	(21)
Lakshadweepa Islands (Laccadives)	(5)
Langhorne, Sir William ...	(165)
Langoolya River... (21), (23), (28),	(187)
Language	(29), (38)
Languages—Dravidian and Kolarian	(38)
Languages—Groups of ...	(40)
Languages, Kolarian—Map ...	(43)
Languages—Map	(47)
Languages of Dravidian Hill Tribes	(51)
Languages showing Pre-Dravidian Races—Absence of ...	(42)
Latham's Classification of Races	(31)
Latitude and Longitude ...	(1), (25)
Latitude and Longitude of Ptolemy	(8)
Laudas	(66)
Law, Hindoo	(56)
Law of Inheritance	(56)
Left Hand	(69)
Legendary Notices relating to S. India	(114)
λειόθριξ	(31)
Lepsius's Standard Alphabet ...	(60)
λευκὴ νῆσ. (Sacrifice Rock) ...	(9)
Lights—Feast of	(93)
λιμυρική	(7)
Lingadhauries	(68), (84)
Lingam-worship	(83)
Lingayets ... (57), (68), (77),	(84)
Liquors	(102)
Lists of Pandyan Kings ...	(120)
Literature—Dravidian ...	(54), (56)
Living Animals—Sacrifice of ...	(80)
Localities of Madras—Account of	(163)
Localities where Languages found	(38)
Lody—Dynasty of	(143)
London Company—Voyages to India	(160)
Longitude	(1), (25)
λοφόκομοι	(32)
Lotus Division of India ...	(1)
Low Caste	(65)
Lubbays	(37)
Lumbaudies	(61), (69)
Lunka (Ceylon) ... (5),	(45), (131)
Lutchmee	(79)
Lyric Dravidian Literature ...	(55)
Maabar	(12)
μαάγραμμονξ (Mahagrauma, Ceylon)	(9)
Madakara	(187)
Madaksira (Anantapore D.) ...	(27)
Madanapully (Cuddapah D.)	(21), (23), (27)
Madapollam (Godavery D.) ...	(187)
Madhwacharries	(90)
Madhwacharya	(87)
Madhwacharya—Veishnavite Sect of	(76)
Madhwas	(87)
Madhwa Veishnavas—Marks of	(85)
Madrantacam (Chingleput D.).	(27)
Madras (21), (23), (27), (175), (181),	(187)
Madras—Description	(19)
Madras—Foundation of ...	(157)
Madras Presidency Boundaries.	(1)
Madras—Settlement at ...	(161)
Madras—Siege of ... (174),	(178)
Madura (Madura D.) (9), (11), (21), (22), (23), (26), (45), (120), (131), (175),	(187)
Madura College	(120)
Madura District	(26)
Madura Naick Rule	(120)
Madura Naicks	(154)
Madura—Occupation by British.	(122)
Madura—Topographical History of	(122)
Magadhah	(116)
Magical Rites	(109)
Magizhady Sevay at Trivettore.	(94)
Mahabalipore	(20)
Mahabharat, Geography ...	(1)
Mahabharat, History	(114)
Mahagrauma (Ceylon)	(9)
Mahanuddy River. (5), (147),	(175)
Maharashtra (Mahratta Country) ... (5), (10), (11),	(147)
Maha Shivarautry	(94)
Mahaulya Amavausya	(93)
Mahavanso, Geography ...	(2)
Mahawanse	(117)
Mahawilagunga River (Ceylon)	(9)
Mahé (Malabar D.) ... (18),	(175)
Mahendra	(11)
Mahendra Mountains (Eastern Ghauts)	(5)
Mahishacas	(5)
Mahl	(51)
Mahmood Shah Bahminy ...	(151)
Mahomedabad (N. W. Prov.) ...	(147)
Mahomed Ally	(177)
Mahomedan Conquest	(143)
Mahomedan Festivals	(96)
Mahomedan Imperial Dynasties of India	(143)
Mahomedan Invasions of India.	(143)
Mahomedan Kingdoms, Subordinate	(146)
Mahomedan Proper Names ...	(104)
Mahomedan Proper Names—Order of	(106)
Mahomedan Surnames	(105)
Mahomedan Tribal Names ...	(106)
Mahomedan Tribes	(37)
Mahomedans—Caste among ...	(70)
Mahomedans—Clothing ...	(99)
Mahomedans in the Carnatic ...	(19)
Mahomedans—Religious Divisions	(95)
Mahomed Shah	(145)
Mahomed Yoosuf, Renter of Madura and Tinnevelly ...	(122)
Mahratta Brahmins	(66)
Mahratta Country	(5)
Mahratta Power—Account of...	(166)
Mahrattas ... ... (165),	(169)
Mahrattas, Concany	(30)
Mahrattas—Defeat of	(158)
Mahrattas—Invasion of Madura by	(122)
Mahy River	(5), (175)
μαισώλυς ποτ. (Kistna R.) ...	(8), (9)
Malabar Christians	(17)
Malabar Coast	(16)
Malabar District ... (17),	(26), (187)
Malacoota Geography	(13)
Malacoota (Malabar) ... (10),	(11), (131)
μάλαγγα (Nellore)	(135)
μαλαία δρ. (Ceylon)	(9)
Malasar	(52)
Malayalam	(50)
Malayalam Literature	(58)
Malayam (W. Ghauts)	(5)
Malayar	(5)
Maldive Language	(51)
Maldives ... (9), (21), (26), (145),	(187)
Malwah	(147)
Malwatta Oya River (Ceylon)	(9)
Manaar—Gulf of	(9)
Manaar Island	(9)
Manalore (Madura D.)	(131)
Manantoddy (Malabar D.) ...	(21)
Mangalas	(68)
Mangalore (S. Canara D.) (9), (17), (21), (23), (26), (45), (131), 147),	(175)
Maniolae (Laccadives and Maldives)	(9)
Manmata	(79)
Manners and Customs	(97)
Manners of Special Tribes ...	(109)
Mantotte (Ceylon)	(9)
Maps :—	
British Military Period ...	(175)
Classical Authors	(9)
Dravidian Alphabets ...	(45)
Dravidian Dynasties ...	(131)
Kolarian Languages	(43)
Languages	(47)
Mountains, Rivers and Lakes.	(21)
Sanscrit Pooranas	(5)
Territorial Divisions ...	(26)-(28)
Towns	(23)
Wars in Carnatic	(181)
Maravadesha Geography ...	(13)
Marava Dynasty	(131)
Marava Tribe—History ...	(124)
Maravars ... (36), (68),	(121)
Marcandeya Poorana, Geography	(3)
Marcapore (Kurnool D.) ...	(27)
Marco Polo	(12)
Marignolli, John de	(12)
Marinus, Geography	(7)
Mariyammen	(78), (82)
Marks worn by Hindoos ...	(85)
Maroomakkatoyem	(107)
Marriage Ceremonies	(107)
Martaunda Vurman	(127)
Marwarries	(66)
Master, Mr. Streynsham ...	(165)
Masulipatam (Kistna D.) (21), (25), (147), (156), (175), (181),	(187)
Masulipatam Circar (Kistna D.)	(187)
Matoorah (N. W. Prov.) ...	(147)
Matsya-avatar	(79)
Maufoos Khan	(122)
Maulas	(35), (68)
Maumool	(105)
Manvellipore (Chingleput D.)	(45), (129), (131)
Mayavaram (Tanjore D.) ...	(27)
Mayor's Court	(169)
Meals—Hours of	(102)
Mediæval Authorities—Ancient Geography	(12)
Medical knowledge	(109)
Megasthenes, Geography ...	(4)
Megasthenes, History	(118)
Melpavoor (Tinnevelly D.) ...	(23)
Melapollium (Tinnevelly D.) ...	(23)
Meloor (Madura D.)	(26)
Menoo, Geography	(2)
Menoo smrity	(56)
Meridian of Lunka	(4)
Metempsychosis	(72), (87)
Mettapollium (Coimbatore D.)...	(21)
Middle classes	(67)
Middleton's expedition ...	(156)
Migration of Dravidian-speaking people	(44)
Migrations of Races of Man ...	(33)
Military Period, British—Map...	(175)
Minor deities	(74)
Mirassidars	(67)
Modes of Address in Dravidian Languages	(104)
μόδουρα (Madura)	(9)
μοδούττου ἐμπ. (Mantotte, Ceylon)	(9)
Moghul Empire	(143)
Moharram	(96)
Money lending	(102)
Monkey worship	(86)
Monotheism among Aryans ...	(73)
Monsoons	(15)
Moocoonty	(120)
Moocwas	(16), (68)
Moodelly	(67)
Moojauhid Shah Bahminy ...	(152)
Moommoorties	(78)
Moorshedabad (Bengal) ...	(147)
Moortezah Ally	(177)
Moortezahnugger Circar (Kistna D.)	(187)
Mooshica (Cochin and Travancore)	(5)
Moosiry (Trichinopoly D.) ...	(27)

PAGE

Moostafanuggor Circar (Kistna D.) (187)
Moyoericode .. .. (7)
Moplahs ... .. (17), (37)
Morphological Stages of Language, (39)
Morse, Mr. Nicholas ... ... (174)
Mountains ... . (13)
Mountains—Map ... ... (21)
Mountains described in Marcandeya Poorana ... ... (3)
μούζιρις (Cranganore) .. .. (6), (9)
Movements of Dravidian Races. (35)
Mowrin .. ... (119)
Mowryas ... ... (132)
Mozuffer Jung .. .. (177)
Mullicarjoona ... . (5)
Mundarauzputnam ... ... , (161)
Mundasa (Ganjam D.) .. ... (23)
Mungalagherry (Kistna D.) ... (23)
Munnargoody (S. Arcot D.) ..(23), (27)
Music ... ... (103)
Musicians of Hindoo gods ... (78)
Mylapore (Chingleput D.) (147), (161), (175), (181)
Mylapore Aroopattmoover ... (92)
Mylapore Ratotsavam ... (92)
Mylaveram (Kistna D.) ... (23)
Mysore ... . (10), (19)
Mysore Wars . (180), (182), (184)
Mythology—Brahminical ... (84)

Nada and Nadee ... . (4)
ναγαδίβα (Jaffnapatam, Ceylon). (9)
Nagauvy ... ... (138)
Naga Worship ... ... (82)
Nagore (Tanjore D.) ... (181), (187)
Nagpore (C. Prov.) ... ... (175)
Naicks of Madura ... ... (154)
Naidoos ... ... (36)
Namcull (Salem D.) ... (23), (27)
Nangoonairy (Tinnevelly D.)...(23), (26)
νάουρα ... ... (7), (9)
Narmadah River (Nerbudda) ... (5)
Narrainavaram (N. Arcot D.). . (131)
Narsannapett (Ganjam D.) .. (23)
Narsapore (Godavery D.) (23), (28)
Narsapore Mahaul (Godavery D.) (187)
Narsarowpett (Kistna D.) ... (27)
Narsinha Avatar ... ... (79)
Narsimha Dynasty ... ... (152)
Narsimha Jayanty .. ... (92)
Nassica (Nassick) .. ... (5)
Nassick (Bombay) ... (5), (11), (175)
Native Authorities on :—
Boundaries of Tamul ... (50)
Chera Kingdom ... ... (126)
Chola Kingdom ... ... (125)
Paundy Kingdom ... ... (119)
Topographical History of Madura ... ... (122)
Nattoovans ... ... (68)
Naugavansies ... ... (68)
Navakhanda ... ... (1)
Nawab of Arcot ... ... (177)
Nawab of Carnatic ... (19), (171)
Nayar Country ... . (7)
Nayars ... ... (16), (36), (67), (128)
Nayars, Customs ... ... (111)
Nayars—Marks of ... ... (86)
Nazir Jung ... ... (177)
Nediwuttam (Neilgherry D.) ... (21)
Neelagiry Mountains (Neilgherries) ... ... (5)
Neelapully (Godavery D.) ... (187)
Negapatam (Tanjore D.) (9), (11), (21), (22), (23), (27), (175), (181), (187)
Negombo (Ceylon) ... ... (9)
Negrito Races .. . ... (32)
Neilgherries (5), (13), (14), (21), (187)
Neilgherry District ... ... (26)
νελκύνδα (Cullada) ... ... (7), (9)
Nellore (9), (22), (23), (27), (175), (187)
Nellore District ... .. (27)
Nellore—Principality of ... (150)
Nerbudda ... (5), (14), (147), (175)
New Year, Tamul ... ... (92)
New Year, Teloogoo ... ... (92)
νίγαμος (Negapatam) ... ... (9)
Nikitin, Athanasius ... ... (12)
νίτρα (Mangalore) ... ... (9)
Niyandies ... . (17)
Nizam ... ... (171)

PAGE

Nizam of Hyderabad—Northern Circars under ... ... (179)
Nizam ool Moolk ... . (177)
Nizampatam (Kistna D.). (23), (155)
Nizampatam Circar (Kistna D.). (187)
Nizam Shahy Dynasty of Ahmednugger .. .. (149)
Noachian Deluge . . (4), (111)
Noozveed (Kistna D.) ... ... (23)
Northern Circars ... (24), (175)
Northern Circars—History of... (179)
Northern India—Ancient Hindoo Dynasties of ... ... (116)
Notice of Tamul ... ... (52)
Nuddea (Bengal) ... ... (147)
Nullamullays ... ... (25)
Numboory Brahmins ... ... (66)
Numerals, Tamul ... ... (53)
Nundair (Hyderabad) ... ... (175)
Nundiaul (Kurnool D.)... (21), (23), (27)
Nundicotcore (Kurnool D.) ... (27)
Nundigauma (Kistna D.) ... (27)
Nundinagree Character ... (49)
Nundy ... ... (86)
Nungumbaukum (Madras) ... (187)
Nunnilam (Tanjore D.) ... (27)
Nunnool ... ... (55)

Occasional Languages ... ... (58)
Occupation as basis of Caste ... (64)
Occupations of South Indian Popn. (102)
Occupations of Tamulians ... (101)
Ochar ... ... (68)
Officials, Village ... ... (102)
Oil seeds ... ... • (16)
Omens ... ... (108)
Ongole (Nellore D.) ... ...(21), (27)
Oodamalpett (Coimbatore D.)...(23), (26)
Oodayagherry (Nellore D.) ... (27)
Oodayarpolliem (Trichy. D.) (23), (27)
Ooddantapooram (Bellary D.)... (187)
Oodeypore (Rajpootana). (147), (175)
Oodipy (S. Canara D.) ... ...(23), (26)
Oojjein (Gwalior State) (147), (175)
Oopacarmam ... ... (93)
Oppinangady (S. Canara D.)... (26)
Ooravacondah (Anantapore D.). (23)
Oordoo ... ... (60)
Ooriyah Language ... ... (59)
Ooriyahs ... ... (30), (48), (57)
Oossoor (Salem D.) ... (21), (23), (27)
Oossoor Talook (Salem D.) ... (187)
Ootacamund (Neilgherry D.)...(21), (23)
Ootancaray (Salem D.) ... (27)
Ootatoor (Trichinopoly D.) ... (181)
Ootramallore (Chingleput D.)... (181)
Ophir ... ... (133)
Origin of Dravidian Languages. (42)
Origin of Dravidian Race ... (35)
Origin of Dravidian-speaking people ... ... (44)
Orissa ... ... (24)
Ornaments ... ... (99)
ὀρθοῦρα βασίλειον σώργαγος ... (124)
ὄρθουρα (Warriors) ... ... (9)
Ottapidauram (Tinnevelly D.).(23), (26)
οὐλόθριξ ... ... (31)
Out-castes ... ... (34), (68)

Paimullays ... ... (35)
πάκτυες ... ... (129)
παλαισιμύνδος (Ceylon)... ... (9)
παλαισιμούνδου (Trincomallee, Ceylon) ... . (9)
Palamcottah (Tinnevelly D.) ...(21), (23)
Palaur .. (14), (21), (23), (27), (45), (131), (147), (175), (181), (187)
Palaushaca ... ... (131), (136)
Palcole (Godavery D.)... (23), (187)
Palcondah (Vizagapatam D.) (21), (23), (28)
Palghaut (Malabar D.) ...(21), (23), (26)
Palghaut gap ... ... (14)
παλιμβόθρα ... ... (6)
Palk's Bay ... ... (9)
Palk's Strait ... ... (175)
Pallavas ... ... (129), (131), (132)
Palmistry ... ... (109)
παλούρα (Ganjam) ... ... (9)
Pamidy (Anantapore D.) ... (23)
Pandaca ... ... (118)

PAGE

Pandaura Deva Roya ... ... (152)
Pandoos of Hastinapoora ... (117)
Pandya (S. Arcot D.) (5), (13), (45), (115), (116,) (131)
Pandyan lists ... ... (120)
Pangoony Oottiram ... ... (92)
Pannata ubi beryllus ... ... (9)
Panrooty (S. Arcot D.) ... (22)
Pantheism .. .. (87)
Pantheon, Hindoo ... ... (77)
παραλία ... . (7)
παραλία σωρητῶν . ... (124)
Paramacoody (Madura D.) ... (23)
Parashoorama Avatar ... ... (79)
Parauparavast .. .. (79)
Paraushara's Code ... ... (56)
Parava ... ... (68)
Parcherry ... ... (69)
Pariahs ... .(35), (68)
Pariahs—Sectarian Marks ... (85)
Parlakimedy (Ganjam D.) (21), (23)
Parliamentary Acts relating to constitution ... ... (173)
Parshoorama ... ... (115), (128)
Parthalis... .. .. (9)
Particulars of Dravidian Languages ... ... (50)
Particulars of Kolarian Languages (59)
Particulars of Languages of Dravidian Hill-tribes .. ... (51)
Particulars of Ooriyah Language (59)
Parvatipore (Vizagapatam D.). (23), (28)
Parvaty ... ... (78)
Patauns ... ... (37)
Pauda in Asoca inscriptions ... (117)
Paumben (Madura D.) ... ... (21)
Paunchaula ... ... (116)
Paundy Kingdom ... (1), (116)
Paundy Kingdom—Native Authorities regarding ... ... (119)
Pegu ... ... (1)
Pautalipootra ... ... (6)
Pavana ... ... (86)
Payeen Ghaut ... ... (25)
Pedana Mahaul (Kistna D.) ... (187)
Peddapore (Godavery D.) ...(23), (28)
Pedro Point (Ceylon) ... ... (9)
Peiks ... ... (66)
Pennair River (9), (14), (21), (23), (45), (131), (147), (175), (181), (187)
Penoocondah (Anantapore D.) (23), (27), (147)
Peoples according to Ptolemy... (8)
Pepper Districts ... . (18)
Perambalore (Trichinopoly D.). (27)
Perambore (Madras) ... ... (187)
Periplus ... ... (118), (133)
Periplus of Erythræan Sea (6), (118)
Periyacoolam (Madura D.) ...(23), (26)
Periyaur River... (21), (26), (147), (175), (187)
Permauls ... ... (128)
Permaul Tirnaul ... ... (93)
Peroongoody (Tinnevelly D.) ... (23)
Persia ... ... (134)
Persian ... ... (61)
Persian Christians ... ... (17)
Pettapoly (Kistna D.) ... (155), (187)
Peygel ... ... (78)
Phallic Worship ... ... (72)
Philosophic Dravidian Literature (55)
Philosophy—Earliest Systems of Hindoo ... ... (74)
Philosophy, Hindoo ... ... (87)
Phœnicians ... ... (134)
Pidaury .. .. (78)
Pillaiyar Chowty ... ... (93)
Pillay ... ... (67)
Pinaukiny ... ... (14)
Pindarry War ... ... (158)
Pittapore (Godavery D.) ... (23)
Pitt, Mr. Thomas ... ... (170)
Pitt's Indian Act, 1784 ... (172)
Pityndra (Dharanicottah) . . (9)
Place of South Indian Races among Races of Mankind ... (30)
Plants, Sacred ... ... (87)
Pliny, History ... ... (118)
Pliny, Geography ... .. (6)
Podily Zemindarry (Nellore D.) (27)
ποδούκη (Poolicat) ... ... (9)

PAGE

ποδουκάτταν (Poothooputnam) ... (9)
Poetry, Dravidian ... ... (55)
Point Calimere (Tanjore D.) ... (21)
Poligars ... ... (19)
Poligars of Hurpanhully ... (153)
Political Divns. of Tondeimandalam (142)
Pollachy (Coimbatore D.) ...(23), (26)
Poloor (Nellore D.) ... ...(23), (27)
Poloor Zemindarry (Nellore D.) (27)
Polyandry ... ... (106), (119)
Pomponius Mela, Geography .. (6)
Pondicherry (S. Arcot D.) . (20), (21), (168), (174), (175), (181)
Pondicherry—Capture of ... (182)
Pongal .. .. (93)
Ponnairy (Chingleput D.) .. (27)
Ponnany (Malabar D.) .. (26), (175)
Ponnany River ... ... (21), (26), (147), (175), (187)
Ponniaur River .. (14), (21), (23), (27), (147), (175), (181), (187)
Poodoocottah (Trichinopoly D.). (21), (23), (27)
Poogazhendy—Boundary Stanza regarding Chola Kingdom .. (125)
Poogazhendy—Boundary Stanza regarding Paundy Kingdom .. (119)
Poojarries ... . (68)
Poolayar .. . .(35), (68)
Poolicat (Chingleput D.). (9), (15), (21), (22), (27), (45), (131), (147), (156), (158), (175), (181), (187)
Poolivendla (Cuddapah D.) ...(23), (27)
Poollampet (Cuddapah D.) ... (27)
Poona (Bombay) ... (147), (175)
Poonamallee (Chingleput D.). (21), (181), (187)
Poonganore (N. Arcot D.) (23), (187)
Poonganore Zemy. (N. Arcot D.) (27)
Pooranas .. ..(75), (87)
Pooranas, Geography ... ... (2)
Pooranas—Map ... ... (5)
Poorvooshottapore (Ganjam D.). (23)
Poothoopauk (Madras) ... ... (187)
Poothooputnam ... ... (9)
Porayaur (Tanjore D.) ... ... (23)
Pordenone, Odorico di ... .. (12)
Porny ... ... (1), (5), (117)
பொருனை ... ... (1)
Porto Novo—Battle of ... (183)
Porto Novo or Farangipett (S. Arcot D.). (21), (23), (181), (187)
Portuguese ... . (155)
Portuguese Companies trading to India ... ... (159)
Portuguese in Ceylon ... ... (118)
Portuguese Language ... ... (61)
Pothiyamullay ... ... (55)
போதியம் ... ... (8)
Potters ... . (68)
πρασώδης κόλπος (Colombo Harb., Ceylon) ... ... (9)
Pratishtauna .. .. (11)
Presidency—Boundaries of ... (1)
Presidency Establishments—East India Company's ... (166)
Presidency—Individual Ethnological Character of ... ... (29)
Presidency of Fort St. George. (162)
Pre-Tamulian Races .. .. (30)
πριάπιδος λιμήν (Negombo, Ceylon). (9)
Prichard's Classfn. of Races ... (31)
Principality of Nellore .. ... (150)
Proddootore (Cuddapah D.) ...(23), (27)
Productions ... ... (15)
Proper Names ... ... (104)
Proprietors—Courts of ... (171)
Provinces described in Marcandeya Poorana . ... (3)
ψευδόστομος ποτ. (Alwye R.) .. (9)
Ptolemy, Geography ... ... (7)
Pulladam (Coimbatore D.) ... (26)
Pullaputty (Coimbatore D.) ... (23)
Pullar ... ...(35), (68)
Pullies ... ... (68)
Pully Caste ... ... (129)
Pulmanair (N. Arcot D.). (21), (23), (27)
Pulnaud (Kistna D.) ... . . (27)
Pulney (Madura D.).(21), (23), (26), (187)
Pulney Hills (Madura D.) ...(14), (21)
Pulses used as food ... ... (101)

PAGE

Punchaulur ... ...(67), (69)
Pundauram ... ... (68)
πυρρὸν ὄρ. (Warkully) ... ... (9)
Pursewaukum (Madras) (169), (187)
Putnool ... ... (61)
Putnoolcaurar ... ... (66)
Putticondah (Kurnool D.) ... (27)
Puttoocottah (Tanjore D.) ... (27)

Quilon (Travancore) (5), (9), (11), (21), (45), (131)

Race ... ... (29), (30)
Race Movements ... ... (33)
Races—Classification of ... (30)
Races, South Indian—Place of, among Races of Mankind .. (30)
Raeshusas ... ... (78), (115)
Raghoovamsha .. .. (115)
Ragoonathapooram (Ganjam D.) (23)
Rainfall ... ... (15)
Rajah Mahendra (Rajahmundry) (5)
Rajahmundry (Godavery D.) .. (5), (11), (21), (23), (28), (131)
Rajahmundry Circar (Godav. D.). (187)
Rajahpolliem ... ... (23)
Rajaraja ... ... (126)
Rajmahaul Hills (Bengal) ... (147)
Rajpootana ... ... (147)
Rajpoots ... ... (66)
Rama ... ... (84)
Rama Avatar ... . (79)
Ramalcottah (Kurnool D.) ... (27)
Ramandroog (Bellary D.) ... (21)
Rama Rajah Dynasty ... ... (153)
Ramaunoojacharya ... ... (87)
Ramaunoojacharya—Sect of ... (76)
Ramaunoojeeyas ... ... (89)
Ramayana ... ... (55)
Ramayana, Geography ... (1)
Ramayana, History ... ... (115)
Ramchendrapooram (Godav. D.) (28)
Rameshweram (Godav. D.). ... (187)
Rameswaram Island (Madura D.) (5), (9)
Rameswaram Point ... ... (9)
Ramnaud (Madura D.)... (23), (26)
Ramzan ka Roza ... ... (97)
Ramzan ki Eed ... ... (97)
Randatarra (Malabar D.) ... (187)
Ranipett (N. Arcot D.)... ... (23)
Rasheed ood deen, Arabian Author ... ... (10)
Rashtracoota ... ... (138)
Ratotsavam at Triplicane ... (92)
Rattas ... ... (138)
Razipore (Salem D.) ... ... (23)
Recorder's Court ... ... (167)
Reddies ... ... (67), (138)
Reddies of Condaveed ... ... (150)
Regulating Act, 1772-73 ... (172)
Rekapully (Godavery D.) ... (28)
Rekapully Talook (Godavery D.) (187)
Relics of Serpent-worship ... (82)
Religion ... ... (29), (70)
Religion of Aryans ... ... (73)
Religion of Todahs ... ... (82)
Religious Books ... ... (91)
Religious Divisions of Mahomedans .. .. (95)
Religious Festivals—Hindoo .. (92)
Religions—Influence of Christianity on South Indian ... (77)
Repully (Kistna D.) .. ... (27)
Resemblance between Dravidian and Indo-European Languages ... ... (40)
Retzius' Classification of Races (30)
Rice .. .. (16)
Ricsha Mts. ... ... (5)
Right hand ... ... (69)
Rishies ... ... (78), (115)
Ritual of Demon-worship ... (71)
Rivers ... ... (13)
Rivers described in Marcandeya Pooranas ... ... (3)
Rivers—Map .. . . (21)
Roe, Sir Thomas ... ... (156)
Roman Geographers ... ... (4)
Romans ... ... (136)
Rome—Comparison of Hindoo Deities with those of ... (79)

PAGE

Roodramma ... ... (142)
Rooshcoolya River (5), (21), (23), (27), (147), (175), (187)
Roots, Tamul ... ... (53)
Royachoty (Cuddapah D.) (23), (27)
Royadroog (Bellary D.) (23), (27)
Royagooda (Vizagapatam D.)... (175)
Royal Proclamation . . ... (173)
Rumpa ... ... (188)
Rutnagherry (Bombay) ... (175)
Ryechore ... ... (175)
Ryots ... ... (67)

Sabaras (Sowrahs) ... ... (5)
Sacerdotal Hindoo Law ... (56)
Sacred Thread . . ... (65), (69), (99)
Sacred Trees and Plants ... (87)
Sacrifice Rock ... . (9)
Sacrifice of Living Animals ... (80)
Sacrifices—Human ... ... (71)
Sadras (Chingleput D.)...(9), (21), (175), (181), (187)
Sahyadry Mountains (Western Ghauts) . ... (5)
Sakhinedapully (Godavery D.). (187)
Salem ... .. (21), (23), (27), (187)
Salem District .. .. (27)
Samauj—Brahma and Veda ... (77)
Samulcottah (Godavery D.) ... (23)
Sanautanas ... ... (85)
Sanautanee Voishnavas—Marks of (86)
Sanavaurpettah (Godavery D.). (23)
Sancraunty ... ... (93)
Sandhy ... ... (56)
Sanscrit Authors—Geography according to ... ... (1)
Sanscrit Epics—Notices regarding Caste ... ... (63)
Sanscrit—Influence of, on Dravidian Languages ... (46)
Sanscrit Legendary Notices relating to S. India ... ... (114)
Sanscrit Poorauas—Map ... (5)
Santo Stefano, Hieronimo di ... (12)
Sanuto, Marino ... ... (12)
Saraswatee Poojaurambham ... (93)
Sarwasiddhy (Vizagapatam D.) (28)
Sattaura (Bombay) ... (147), (175)
Saugor (Central Prov.) ... (175)
Saulore (Vizagapatam D.) (23), (28)
Saumavaidy Oopacarmam ... (93)
Savanoor (Bombay) ... ... (175)
Scandapoora (Coimbatore D.)... (131)
Scientific Dravidian Literature. (55)
Scythian Tablet at Behistoon... (44)
Secret Committee, 1793 ... (172)
Sect ... ... (29)
Sectarian Marks ... (84), (85)
Sects, Hindoo ... ... (88)
Secular Hindoo Law ... ... (56)
Semitic Group of Languages ... (40)
Sepulchral Urns ... ... (112)
Seringapatam (Mysore) (175), (185)
Seringham ... ... (22)
Serpent Worship ...(72), (82), (112)
Serpent Worship—Relics of ... (82)
Servants, Village ... ... (102)
Settlement at Madras ... ... (161)
Settlement of Aryans in S. India ... . (114)
Settlements in India, European ... ... (155)
Seven Pagodas .. ... (20), (129)
Sexes—Relation of ... ... (105)
Shab i baraut .. .. (97)
Shaccamputty (Tinnevelly D.)... (23)
Shacty . . . . (86)
Shacty Worshippers ... ... (91)
Shadayancooppam (Chingleput D.) (187)
Shah Alum ... ... (145)
Shah Jehaun ... ... (144)
Shah Jehaunabad (Delhi) ... (147)
Shalagram ... ... (85)
Shanbogues ... ... (67)
Shangattaur . . .. (55)
Shataunoolam (Tinnevelly D.). (23)
Shataunies ... .. (68), (85)
Shatauny Veishnavite Sect ... (77)
Shattancaud (Chingleput D.) ... (187)
Shaunaur .. (35), (68), (80), (128)
Shautore (Tinnevelly D.) ... (26)

PAGE

Sheikh Aboo Ishak, Arabian Author ... ... (10)
Shendamungalam (Salem D.) ... (23)
Shen Tamul ... . (52)
Shermadevy ... ... (23)
Shetcopatics ... ... (124)
Shettore (Tinnevelly D.) ... (23)
Shevaroys (Salem D.) (14), (21), (181)
Shiahs ... ... (95)
Shiva ... ... (78), (84)
Shivacausy (Tinnevelly D.) (23)
Shivagherry (Tinnevelly D.) ... (23)
Shivagunga (Madura D.) (23), (26)
Shivagunga Zemindarry (Madura D.) .. .. (26)
Shivas and Jeinas—Contest between ... (120)
Shiva Women—Marks of ... (86)
Shiva Works—Canarese ... (58)
Shiva Worship ... .. (76), (88)
Shiva Worship based on Phallism ... ... (84)
Shiveites—Marks of ... ... (86)
Shivism .. .. (73)
Shiyally (Tanjore D.) ... ... (27)
Shlocas .. .. (56)
Sholinghur—Battle of .. ... (183)
Shoodra conception—Development of ... ... (67)
Shoodras ... ... (32)
Shree Jayanty ... ... (93)
Shreeramnavamy ... ... (92)
Shreerungam (Trichinopoly D.) (23)
Shreerungam Municipality ... (23)
Shree Veishnavas ... ...(87), (89)
Shree Veishnavas—Marks of ... (85)
Shreevicoontam ... ... (23)
Shreevillipoottore (Tinnevelly D.) (23), (26)
Shuncaracharya ... ..(76), (87)
Shuncaranoinarcoil (Tinnevelly D.) (23), (26)
Sidhout (Cuddapah D.) ... (27)
Siege of Madras ... (174), (178)
σιελιδίβα (Ceylon) ... ... (8), (9)
Sikry (N. W. Prov.) ... ... (147)
Sindbad the Sailor ... ... (10)
σινδοκάνδα (Chilaw, Ceylon) ... (9)
Sinhala (Ceylon) ... ... (11)
Sinhapoora ... ... (11)
Sirong (Cen. India) ... ... (147)
Siroogooppa . ... (23)
Sirwail (Kurnool D.) ... ... (27)
Sivajee ... ... (165)
Skull characteristics—Classification of Races by ... ... (30)
Slave Kings of Delhi ... ... (143)
Small-pox goddess ... ... (82)
Smartas ... ... (87)
Smarta Sheiveite Sect ... ... (76)
Snake Worship ... . . (82), (112)
σοδναι ποτ. (Dederoo Oya R., Ceylon) .. .. (9)
σοβούρας ἐμπ. (Sadras) ... (9)
σωλὴν ποτ. (Tambrapurny R.) . (1), (9)
Soobahdar of Hyderabad .. (177)
Soobramanya ... ... (79)
Soobramanya—Temple of ... (82)
Sooliman, Arabian Author ... (10)
Sooloowanse ... . (117)
Soonnees ... ... (95)
Sooradah (Ganjam D.) ... (23)
Soor—Afghan Dynasty of ... (144)
Soorya ... ... (86)
Soothsaying ... ... (79)
σωπάτμα ... ... (9)
σῶραι νομάδες ... ... (123)
Southern Asoca Alphabet ... (48)
Southern India—State of, according to Legends .. ... (115)
South Indian Races—Place of, among Races of Mankind ... (30)
Sowrah Kolarian Tribe—Customs of ... . (109)
Sowrahs ... (5), (30), (48), (57), (69)
Sowrikiraas . . ... (5)
Special Tribes—Customs ... (109)
Spirits—Worship of ... ... (70)
Sporadic Languages .. ... (58)
Srungavarapoocota (Vizagapatam D.) ... ... (23), (28)

PAGE

Stages of Language ... ... (39)
Staples of Presidency ... ... (16)
Statistical Information—Geography . . .. (25)
Steel Industry ... ... (103)
Strabo, Geography ... ... (6)
Strabo, History ... ... (118)
St. Mary's Church ... ... (167)
St. Thomas . ... (161)
St. Thomas' Christians ... (37)
St. Thomas' Mount (Chingleput D.) . . ... (21), (23)
St. Thomé (Madras City). (147), (175), (181), (187)
Sudder Court ... . (167)
Sumbulpore (Cen. Prov.) ... (175)
Superstitions ... ... (108)
Superstitions of Tamulians ... (108)
Supreme Court, Earliest ... (167)
Supreme Court of the Crown.(167), (169)
Supreme Court of Judicature (167)
Surat (Bombay) .. (147), (157), (175)
Surnames, Mahomedan ... (105)
Survey of English Possessions. (158)
Survey of Presidency ... ... (16)
Suttonapully . ... (27)
Suttimungalam (Salem D.) (23), (26)
Sydapett (Chingleput D.) (23), (27)
Syed Dynasty of Delhi ... (143)
Syntax, Tamul ... ... (53)
Syrian Christians ... ... (96)

Table of Principal British acquisitions ... ... (159)
Tadpatry (Anantapore D.) (23), (27)
Talaghaut ... ... (25)
Talicote (Bombay) ... (147), (153)
Tambrapurny River. (1), (5), (9), (14), (21), (23), (26), (45), (117), (131), (147), (175), (187)
Tamul ... ... (48)
Tamul Adjectives ... ... (53)
Tamul Alphabet ... (49), (52)
Tamul Analytical Notice ... (52)
Tamul Brahmins ... ... (66)
Tamul Country .. .. (5), (11)
Tamul Geographical Names ...(4), (54), (103)
Tamul Gerunds ... ... (53)
Tamul Literature ... ... (56)
Tamul New Year ... ... (92)
Tamul Numerals ... ... (53)
Tamul Participles ... ... (53)
Tamul Parts of Speech ... (52)
Tamul Roots ... ... (53)
Tamul Syntax ... ... (53)
Tamul Usurpations in Ceylon... (117)
Tamul Verb ... ... (53)
Tamulian Houses ... ... (100)
Tamulian Races ... ... (30)
Tamulians—Costume of ... (97)
Tamulians—Occupation of ... (101)
Tamuls—Expulsion from Ceylon ... ... (118)
Tandoo Poolaya, Malayalam Tribe ... ... (110)
Tangala (Dindigul) ... ... (9)
Tanjore (11), (20), (21), (23), (27), (45), (125), (131), (147), (175), (181), (187)
Tanjore District ... ... (27)
Tanjore Fort ... ... (187)
Tanookoo (Godavery D.) ... (28)
Tantras ... ... (87)
Tantric Worship ... ... (76)
ταπροβάνη (Ceylon) ... (1), (4), (9)
Tapty (Cen. Prov.) (5), (14), (147), (175)
Tautayyangarpett (Salem D.)... (23)
Teertancaras ... ... (95)
Teeyar ...(16), (68), (110), (128)
Tei Amavausya ... ... (94)
Teimoor—Invasion of ... ... (143)
Teipoosham ... ... (94)
Telingana ... ... (147)
Tellicherry (Malabar D.) (18), (21), (23), (175), (187).
Teloogoo ... ... (49)
Teloogoo Alphabet ... ... (48)
Teloogoo Country ... ... (5), (11)
Teloogoo Literature ... ... (57)
Teloogoo New Year ... ... (92)
Temple of Soobramanya ... (82)

PAGE

Temples ... ... (89), (91)
Temple-worship ... ... (91)
Tencaray (Tinnevelly D.) ... (26)
Tencausy (Tinnevelly D.) (23), (26)
Tengalays ... ... (85)
Territorial Divisions—Map. (26)—(28)
Teyrah Teyroo ... ... (96)
Thermometer ... ... (15)
Tindivanam ... ... (23), (27)
Tinnevelly ... (21), (22), (26), (175), (181), (187)
Tinnevelly District ... ... (26)
Tippoo Sultan ... ... (182)
Tiroocalicoondra Pooranam—Stanza regarding Tondeimandalam ... ... (141)
Tirooccilore (S. Arcot D.) ... (27)
Tiroomungalam ... ... (26)
Tiroonageswaram (Trichinopoly D.) (23)
Tirootoraypoondy .. ... (27)
Tiroovalore (Tanjore D.) (23), (181)
Tiroovettipooram (N. Arcot D.) (181)
Tiroovulloovar ... ... (55)
Todah Religion ... ... (82)
Todahs ... ... (14), (36), (69)
Toghlak—Dynasty of ... ... (143)
Tondeimandalam (125), (129), (131)
Tondeimandalam, Geography ... (13)
Tondiarpett ... ... (187)
Toolasy Plant ... ... (85)
Tooloo .. .. (50)
Tooloo Literature ... ... (59)
Tooloova ... ... (17), (128)
Toommidy Mahaul .. ... (187)
Toongabhadrah River ... (5), (21), (181)
Toorayore ... ... (23)
Topography ... ... (25)
Topographical History of Madura . .. ... (122)
Towns according to Ptolemy ... (8)
Towns—Map ... ... (23)
Traders ... ... (66)
Trading Companies to India ... (159)
Tranquebar (Tanjore D.) (21), (22), (181), (187)
Travancore State ... (5), (11), (18), (26), (147), (187)
Tree and Serpent Worship. (72), (112)
Trees occupied by Demons ... (78)
Trees—Sacred ... ... (87)
Tree Worship ... ... (71)
Treivarnicas ... ... (66)
Trevendapore (S. Arcot D.) ... (187)
Triad—Hindoo ... ... (74)
Triangular Division of India ... (1)
Tribal basis of Caste ... ... (65)
Tribal Names—Mahomedan ... (106)
Tribes—Customs ... ... (109)
Tribes—Hill ... ... (34)
Tribes, Hill and Jungle—Clothing . . .. (98)
Tribes—Hill and Wandering ... (69)
Tribes of South-western Ghauts—Customs of ... ... (111)
Tribes—Outcaste ... ... (34)
Tribes, Pariah and Hill—Sectarian Marks ... ... (85)
Tricalore (S. Arcot D.) ... (181)
Trichondore (Tinnevelly D.) ... (23)
Trichengode (Salem D.) (23), (27)
Trichinopoly ... (21), (22), (23), (27), (131), (175), (181), (187)
Trichinopoly District . ... (27)
Trilinga (Teloogoo Country) ... (5)
Trimal Naick ... . . (121), (154)
Trimal Naick—Relations with Marava Chiefs ... ... (124)
Trimoorties ... . (78)
Trincomalee (Ceylon) ... (9), (175)
Trinomallee (S. Arcot D.) (21), (23), (27), (181)
Tripatore ... (23), (27), (175), (181)
Tripatty (N. Arcot D.) (21), (23), (181), (175)
Tripatty Hill (N. Arcot D.) ... (25)
Tripoonatora ... ... (9)
Trivaudy ... ... (23)
Trivellore(Chingleput D.) (23), (27)
Trivettore ... ... (23), (187)
Trivetty (S Arcot D.) ... .. (181)
Triyambacanandha ... ... (5)

PAGE

Tropina (Tripoonatore) ... (9)
தொண்டி (Cadaloondy) ... ... (7), (9)
தொண்டி ஆர். (Pennair R.) ... (9)
Tundoor (Godavery D.) (160), (187)
Tungachorry ... ... (187)
Turanian group of Languages ... (40)
Turanian Harmonic Sequence of Vowels—Absence of, in Dravidian Languages ... (41)
Turanian Languages ... ... (40)
Turkey and Levant Company... (155)
Tutelar Deities and Demons ... (77)
Tutelar Deities—Worship of ... (71)
Tuticorin (Tinnevelly D.) (23), (187)
Twice-born Castes ... ... (65)

Undivided Family (105), (106), (107)
United East India Company (158), (170)

Vadagalays ... ... (85)
Vadaputty Melapatty (Tanjore D.) ... ... (23)
Vahans of the Gods ... ... (86)
Vaigavatee River (Veigay) ... (5)
Vaigy ... ... (11), (131)
Vainy River ... ... (5)
Valangay ... ... (69)
Valangimaun (Tanjore D.) ... (23)
Valavanaud (Malabar D.) ... (26)
Valavanore (S. Arcot D.) ... (23)
Valdavoor (S. Arcot D.) ... (181)
Vallabhacharry Veishnavas—Marks of ... ... (85)
Valloovar ... ... (68)
Vamshadhaura River ... (21), (23), (28), (147), (175), (187)
Vamshashekhara ... ... (120)
Vaniyambaudy (Salem D.) ... (23)
Vanniyar ... ... (68)
Vara Lutchmee Vratam ... (93)
Varauha Mihira, Geography ... (2)
Varauhavatar ... ... (79)
Varoona ... ... (86)
Varshas—Sanscrit ... ... (2)
Varthema, Ludovico di ... (12)
Vartiroyirooppoo (Tinnevelly D.) (23)
Vasco de Gama ... ... (155)
Vasoodevanallore (Tinnevelly D.) (23)
Vattezhoot. (44), (49), (120), (125), (127)
Vaumacharries ... ... (87)
Vaumanavatar ... ... (79)
Vaunaras ... ... (115)
Veda Samauj ... ... (77)
Vedas ... ... (34), (73), 87)
Vedas, Geography ... ... (1)
Veeramootties ... ... (68)
Veera Sheivas ... ... (84)
Veeravanallore (Tinnevelly D.) (23)
Veeravausaram (Godavery D.) (23), (161), (187)
Veeravilly (Vizagapatam D.) ... (28)
Vegootwavatar ... ... (79)
Veicoonta Yecaudashy ... (93)
Veidoorya Mts. (S. Vindhyas) ... (5)
Veigay River. (5), (14), (21), (23), (26), (45), (131), (147), (175), (187)
Veishnava Women Marks of ... (86)
Veishnava Works, Canarese ... (58)
Veishnavism ... ... (73)

PAGE

Veishnavite Sect of Madwacharya ... ... (76)
Veishnavite Sect of Ramaunoojacharya ... ... (76)
Veisyas ... ...(37), (66)
Velamas ... ... (67)
Vellaur River ... (14), (21), (27), (131), (181), (187)
Vellaular ... ... (36), (67)
Vellore (N. Arcot D.) ... (2), (21), (27), (175), (181)
Vembah ... ... (56)
Vembatoorar—Boundary Stanza regarding Paundy Kingdom... (119)
Vempully (Cuddapah D.) ... (23)
Vencatagherry (Nellore D.) (23), (27)
Vencatagherrycottah Taluk ... (187)
Vengidesha Geography ... (13)
Vengy ... ... (45), (131)
Vengy Character ... ... (48)
Vengy Rulers—History ... (132)
Venice ... ... (137)
Venoograuma ... ... (131)
Vepery ... ... (187)
Verb defect, Tamul ... ... (53)
Verb, Tamul ... ... (53)
Vernacular Characters ... ... (54)
Vernacular Printing ... ... (54)
Vettivergay ... ... (120)
Vicravaundy (S. Arcot D.) ... (181)
Vidarbha (Berar) ... ... (5)
View of Morphological Stages of Language ... ... (39)
Vigneshwara ... ... (79)
Vignauneshwaryam ... ... (56)
Vijaya ... ... (2)
Vijaya's Conquest of Ceylon ... (117)
Vijaya Roya ... ... (152)
Vijianarayanam (Tinnevelly D.) (23)
Vijianugger (Bellary D.) (25), (45), (131), (147), (175), (181)
Vijianugger Dynasty ... ... (148)
Vijianugger Kingdom ... ... (148)
Village Goddesses ... ... (81)
Village Officials ... ... (102)
Villenoor (S. Arcot D.) ... (181)
Villoopooram (S. Arcot D.) (23), (27)
Vinauyaca Chatoorty ... ... (93)
Vindhyamoolicas ... ... (5)
Vindhyas ... ... (5), (14)
Vingorla (Bombay) ... ... (175)
Vinoocondah (Kistna D.) ... (27)
Viroothooputty (Tinnevelly D.) (23)
Vishistadweita Philosophy ... (87)
Vishnoo ... ... (79), (84)
Vishnoo Deepam ... ... (93)
Vishnoo Poorana Geography ... (3)
Vishnoo Worship ... (76), (84)
Vizagapatam (21), (23), (28), (175), (187)
Vizianagram (Vizagapatam D.) (23), (28), (175)
Vocabulary of Dravidian Languages ... ... (41)
Voilpaud (Cuddapah D.) (23), (27)
Vowels, absence of Turanian Harmonic Sequence of, in Dravidian Languages ... (41)
Vows ... ... (93)
Voyages to India of London Company ... ... (160)

PAGE

Vriddhachellam (S. Arcot D.) (23), (27), (175), (181)
Vullam (Tanjore D.) ... ... (25)
Vulliyoor (Tinnevelly D.) ... (23)
Vulloor (Kistna D.) ... ... (23)
Vulloovar ... ... (68)
Vunnaur ... ... (68)
Vyasarpaudy (Madras City) ... (187)
Vythery (Malabar D.) ... (21)

Wahaubies ... ... (95)
Wallajahnugger (N. Arcot D.) (23)
Wallajahpett (N. Arcot D.) ... (27)
Waltair (Vizagapatam D.) ... (21)
Wandering Tribes ... ... (69)
Wandiwash (N. Arcot D.) (23), (27), (181)
Warangal (Hyderabad) (11), (131), (142), (147), (175)
Warkully ... ... (9)
Warriore (Trichinopoly D.) ... (9), (45), (125), (131)
Wars between French and English (174)
Wars in the Carnatic—Map ... (181)
Wars with Mysore. (180), (182), (184)
Washermen ... ... (68)
Weavers ... ... (68)
Wellington (Neilgherry D.) ... (21)
West Coast ... ... (16)
West Coast Brahmins ... ... (66)
West Coast Teeyars ... ... (110)
Western Chalookyas ... ... (131)
Western Ghauts ... (5), (13), (21)
Winter, Sir Edward ... ... (162)
Women—Position of ... ... (107)
Worship of :—
Ancestors ... ... (71)
Animals ... ... (72)
Demons ... ... (71)
Lingam ... ... (83)
Serpents ... (72), (75), (82), (112)
Spirits ... ... (70)
Trees ... ... (71)
Tutelar Deities ... ... (71)
Written Characters—Dravidian (46)
Wynaud (Malabar D.) ... (26), (187)

Yadavas ... ... (140)
Yadavas of Devagherry—History (140)
Yajnavalcya's Code ... ... (56)
Yama ... ... (86)
Yanam (Godavery D.) ... ... (175)
Yanaudies ... ... (36)
Yaudiky (Anantapore D.) ... (23)
Yeedigas ... ... (68)
Yelavanausore (S. Arcot D.) ... (181)
Yeilamma ... ... (77)
Yemmiganore (Bellary D.) ... (23)
Yercaud (Salem D.) ... ... (21)
Yerkalar ... ... (36)
Yernagoodem (Godavery D.) ... (28)
Yernaud (Malabar D.) ... (26)
Yernavore (Chingleput D.) ... (187)
Yerramullays ... ... (25)
Yidangay ... ... (69)
Yidayar ... ... (67)
Yule, Mr. Elihu ... ... (168)

ழ the letter ... ... (54)
Zoolfacar Khan ... ... (169)

BENGAL SECRETARIAT LIBRARY

GEOGRAPHY.

1. SITUATION AND BOUNDARIES OF THE PRESIDENCY.—The present Madras Presidency, [1 to 6] or the Presidency of Fort St. George, occupies the southern portion of the peninsula from latitude 20° 18′ on the eastern coast and latitude 14° on the western coast to Cape Comorin in latitude 8° 4′; the longitude ranges from

---

[1] SKETCH ACCOUNT OF THE ANCIENT GEOGRAPHY OF SOUTHERN INDIA ACCORDING TO THE SANSCRIT AUTHORS.—*Introduction.*—The Hindoo ancient geography, though powerful and accurate in its broad conceptions of the country as far as they have been handed down to us, gives these only in the way of suggestion and in connection with theological and other disquisitions. Some information however can be obtained of the division of the country into different kingdoms from scattered remarks in writings ranging from the Vedic or earliest period onwards; and by the time of the Pooranas the Hindoo writers had apparently realized if they did not record a more or less definite system of topography. The various authorities are as follows; the Vedas (date unknown), the Mahabharat (before 1500 B.C.), the Ramayana (before 1000 B.C.), Menoo (before 900 B.C.), the Mahavanso (with chronicles from 543 B.C.), Varauha Mihira (about 400 A.D.), the Pooranas (seventh to tenth centuries A.D.), and Bhascaracharya (eleventh century A.D.). (2) *The Vedas.*—The Vedas mention the Aryans as living in the 'Sapta Sindhava,' or 'the country of the seven rivers,' the modern Punjaub. These seven rivers are the Indus, Vitastah (Jholum), Asiknee (Chenaub), Iraavatee (Rauvy), Vipaushah (Beas), Shatadroo (Sutlej), and Saraswatee (Sarsooty). The Yamoonah (Jumna) and Ganges are merely named, while the Vindhya mountains and the Nerbudda are as yet not mentioned at all. The Aryans were then divided into ten tribes, among whom may be specially mentioned the Bharatas, Matsyas, Anoos, and Droohyavah. These particulars are negative as far as relates to Southern India. It shows that the peninsular shape of the country was not known to the Aryans of the Vedic period. (3) *The Mahabharat.*—This epic of a date of about two thousand years B.C. agrees with later writings in giving a Navakhanda or nine-fold division of India. Thus; Indra (east), Casheroomat (north), Tamraparna, Gabhastimat, Coomauricah (centre), Naga, Sowmya, Vauroona (west), Gandharva. This is the lotus with eight leaves; a fair conception. It does not however describe these divisions in detail, or specify where they were; the directions even being only obtained by inference. The historical difficulties connected with the identification of names are much increased by the fact that though the general date of a poem or work may be ascertainable, it is impossible to fix the dates of individual shlocas; interpolation being the rule rather than the exception. In the Bheeshmaparva of the Mahabharat the shape of India is described as an equilateral triangle, the Himalayas being the base with the apex to the south; this triangle was further divided into four smaller triangles fitting in with one another. By this time the Aryans had advanced along the Yamoonah and Ganges: the tribe called Bharatas having moved from the west of the Vipaushah to the upper Ganges; the Matsyas and Yadavas to the Yamoonah; the Paunchaulas (or the five tribes) to between the Ganges and the Yamoonah; the Cosalas to the banks of the Sarayoo (Gogra); while still further to the east and north of the Ganges were the Videhas, the Caushayas and the Angas. To the south of the Ganges were the Maugadhas. The capital of the Bharatas and Paunchaulas was at first Hastinapoora (not far from Delhi), and afterwards Kowshaumbee on the Yamoonah. The capital of the Cosalas was Ayodhyah (Oudh); of the Videhas, Mitilah in Tirhoot; of the Caushayas, Vauraunasee or Benares (still called Caushy by the natives). The Angas had their capital at Champah on the Ganges, and the Maugadhas at Girivraja or Rajagriha (Raujgeer), afterwards famous as a centre of Booddhism. The Mahabharat gives the following list of outcaste or non-Aryan tribes:—Shaucas, Yavanas, Cambojas, Dravidas, Calindas, Poolindas, Oosheenaras, Colisarpas, Mecalas, Lautas, Convashiras, Showndeecas, Darvas, Chodas, Shavaras, Barbaras, and Kirautas. By the Dravidas is probably meant the whole of Southern India. In the Harivamsha, the last portion of the Mahabharat, two other nations of Southern India are mentioned, viz., the Cholas and Keralas, but this portion of the poem is not so ancient as the remainder. There is evidently no connection, other than the similarity between a Sanscrit and a Dravidian word, between the king Pandoo or the Pandavas of the Mahabharat and the Pandyan kingdom of Tinnevelly and Madura. As Chola, Chera, and Kerala are all pure Dravidian words, it is not probable that Pandya alone would be a Sanscrit word. A conjecture may be hazarded that Pandya means the toddy-country; from the Tamul பனை, toddy. The Tamraparna division of the Navakhanda and the *ταπροβάνη* of the Greeks are one and the same, indicating Ceylon. The name (meaning in the Sanscrit 'copper leaved') is again in all probability a corruption by Sanscrit travellers of பொன்தெனி which also means toddy. The river in Tinnevelly called by the Sanscrit authors Tambrapurny, like the Ceylon island, is called to this day by the Tamuls பொன்தெனி or the toddy river; which appears decisive of the point. The word Tambrapurny is not known to the real Tamuls of Tinnevelly. The Greeks called this river the *σωλήν* or chunk-river, but not *ταπροβάνη*. Later Sanscrit authors have erroneously derived the division of the Navakhanda from this small river, instead of from the island. The latter was its true derivation. (4) *The Ramayana.*—The early scenes of Valmeeky's Ramayana, the action of which is later than the Mahabharat, are laid in Ayodhyah (Oudh) on the river Sarayoo (Gogra), in the kingdom of Cosala. The second section describes Rama's residence in the forests of Central India. The third section describes his assumed conquest of Ceylon. The King of Cosala is represented as being the ruler of a number of other kings, including those of Anga, Mitilah (Tirhoot), Caushy (Benares), Magadhah (Behar), Sindhoo, Sowrashtra (the Mahratta country), and others grouped under the general appellation of kings of the Deccan. From the south of the Jumna to the Godavery the whole country is represented as a wilderness. Towns mentioned are Shringavaira on the Ganges, the frontier town between Cosala and the kingdom of the Nishaudas or Bheels; Prayanga (Allahabad); Panchavatee on the Godavery; Kishkindhyah in Mysore; and Vishaulah. The rivers Ganges, Jumna, Tamasah, Gomatee (Goomty), Mandaukinee and Godavery are mentioned; and mountains Chitracoota in Bundelcund and Rishyamooca and Maulyavauna in Mysore. Of these places, Rishyamooca the residence of Soogreeva the monkey chief who had been dethroned and with whom Rama allied himself, Kishkindhyah the monkey city of Bauly the elder brother and enemy of Soogreeva, and the Maulyavauna mountain the residence of Rama and Lakshmana in the rainy season; are the most

74° 9′ to 85° 15′. The extreme linear length of the Presidency, from north-east to south-west, is about 950 miles; its extreme linear breadth is about 450 miles. The coast-line on the east commences north at the confines of the large salt lagoon

---

prominent in the narrative itself. They may each be placed in Mysore or the Carnatic. Lunka (Ceylon) and Rameshwara naturally form principal features of the conclusion. The nations of the Deccan are enumerated as follows:—the Mecalas, Ootcalas (Orissa), Darshaurnas, Vidartas, Rishicas, Mauhishacas, Matsyas, Calingas, Caushicas, Andhras (between the Godavery and the Kistna), Poondras, Cholas, Pandyas, and Keralas. The historical bearings of the Ramayana will be considered hereafter, but it is evident that it marks a largely increased knowledge by the Aryans of peninsular India. The two names of Ramnaud and Rameshwara still commemorate the event of the expedition or the legend; and the incident of the bridge made by the monkeys can only have been derived from natural observation of the causeway existing between India and Ceylon, now for the most part submerged. (5) *Menoo.*—At the time of Menoo, somewhat later than the Ramayana, the principal seat of the Aryans was in the tract of country situated between the rivers Saraswatee (Sarsooty) and Drishadwatee (Caggar). This region was called by them Brahmahvarta, and was held in especial sanctity. It embraced the modern districts of Umballa, Shahabad, Puttiaula, and part of the Terai. The capital was Staneswara on the Saraswatee; other important cities being Indraprasta (Delhi), Sauketa or Ayodhyah (Oudh), and Hastinapoora. The country of Coorooshetra (stretching from the Saraswatee on the north towards Vrindauvana and Maturah), and of the Matsyas, Paunchaulas (occupying the country near Canyahcoobja or Canouj), and Shoorasenas (in the neighbourhood of Maturah) was called 'Brahmarshidesha,' or 'the land of divine sages.' This tract probably included the country lying between Ajmeer and the Punjaub, together with the provinces of Delhi and Agra. The province of Matsya corresponds to a portion of Rajpootana. Its capital was Viranta (Beirat). Maturah was on the banks of the Jumna. Paunchaula extended from the Himalayas to the Jumna. It was divided into several smaller states, among which were Srooghna, Mandalapoora, Brahmapoora (the modern Garhwaul), Mandipoora, Govishauna, Ahichatrah, Piloshana or Veeransana (containing the towns of Oocalacshetra, Sahawar-karsana and Piloshana), Canyahcoobja (Canouj), so called from the legend that a hundred hunchbacked princesses were here cured by a sage, Sancasurya, Cacoopoora (Cawnpore), Hayamookha, and Vatsa, containing the cities of Prayauga (Allahabad) and Cowshaumbee. The tract of country situated between the Himavat (Himalaya) and the Vindhya ranges, to the east of Vinashana (where the Saraswatee disappears in the desert), and to the west of Prayauga, was known as the Madhyadesha or central region. Its principal divisions and towns were Cosala, the country watered by the Sarayoo (Gogra), Ayodhyah (Oudh), also called Sauketa and Visauca, one of the most powerful cities of ancient India, Iraswatee, Cooshapoora (Sultanpore) on the Gomatee (Goomty), Ganda, Capilavast or Capilanagara to the east of Ayodhyah, on one of the tributaries of the Rapty, Ramagrauma, Pippalavana, Caushy or Vauraunasee (Benares), Mitilah (the modern Tirhoot), of which the principal sub-divisions were Garjapatipoora (Ghazeepore), Sarana (Saurun), Veishaulee (Besarh), Teerabhoocty (Tirhoot), Janacapoora, Kesarya, and Nepaula (Nepaul). On the right bank of the Ganges and at the extreme east of the Madhyadesha were the states of Kanjkol (near Rajmahaul), Champah (Bhaugalpore), and Hiranyaparvata or Modahgiry (Mongheer), Magadhah (Behar), of which the chief towns were Coosoomapoora, afterwards Pautalipootra or Palibothra (Patna), and Cooshanagarapoora or Girivraja; Kiranasoovarna, and Odra or Ootcala (Orissa), the ancient capital of which was Cuttack, and afterwards Jajatipoora (Jajipoor). The general term Aryavarta included the whole country lying between the Himavat and Vindhya ranges 'from the eastern to the western ocean,' i.e., from the mouth of the Indus to the Bay of Bengal. Besides the three above-mentioned divisions of Brahmahvarta, Brahmarshidesha and Madhyadesha, the remaining portions of Aryavarta were divided into Praugdesha (the eastern country), Oodagdesha (the northern country), and Pratyagdesha (the western country), also called the country of the Mlechas or barbarians. The north-eastern portion was styled Aparaujita, or the unconquered country. The rising ground of the Vindhya mountains was called the Pariyautrah, or limits of travelling, as the Aryans were enjoined not to travel beyond this. Menoo names the following outcaste tribes:—Powndracas, Odras, Dravidas, Cambojas, Yavanas, Shaucas, Pauradas, Pahlavas, Cheenas, Kirautas, Daradas, and Khashas, which list includes the tribes of Southern India and the foreign nations beyond the limits of India, such as the Greeks, Persians, and Chinese. The Brahmin compilation which goes under the name of the sage Menoo contains less reference to Southern India than does the Cshatriya epic of the Ramayana; though the former was probably the later in date. The Cshatriya caste were more travelled than the Brahmin caste. (6) *The Mahavanso.*—It is usual to say that there are only some three or four centuries between the date of the institutes of Menoo and 543 B.C., the date of the earliest actual historical notice in the local Sanscrit compilation written in Ceylon called the Mahavanso. This fact may be doubted, but the matter will be discussed in another place. It is sufficient to mention here that Vijaya or Wijayo an Aryan prince is supposed to have come from no further north than the Teloogoo country in 543 B.C. to establish a rule in Ceylon, that he proceeded to take a wife from the Tamul country opposite, and that the early chronicles of this history contain frequent references to localities of Southern India. It is by some supposed that Bundermalanka (the port of the great Lunka) in the Godavery district was the point on the coast whence Vijaya sailed to Ceylon, and thence derived its name. Vijaya's wife was daughter of the king of Pandya, probably with capital at Korkay on the Tinnevelly coast. Chola and Chera are also mentioned in the chronicles. Tambapunny (the copper-leaved tree), on the west coast of Ceylon, opposite to the river in Tinnevelly above mentioned was the name given to Vijaya's first settlement; for which see the remarks noted above. The whole of Ceylon was afterwards called Tambrapurny, and hence the *ταπροβάνη* of the Greeks. (7) *Varauha Mihira.*—Varauha Mihira a Sanscrit astronomer, quoting in great part from a previous Sanscrit astronomer Paraushara, gives a 'Nava-khanda,' but with quite different names from those of the Mahabharat. In his arrangement, Paunchaula is the central division, Magadhah the east, Calinga the south-east, Avanty the south, Anarta the south-west, Sindhoosowveera the west, Harahara the north-west, Madra the north, Cowninda the north-west. In another place Varauha Mihira enumerates the kingdoms of the south thus; Pandya, Chola, Kerala, Carnautaca, Calinga and Andhra. He also mentions the towns of Canjy (Conjeeveram) and Collagherry (Quilon); also Lunka (Ceylon), and the rivers Cauvery and Tambrapurny. The names of his two works are the Vrihatsamhitah and Vrihajjautaca. (8) *The Pooranas.*—The Pooranas (literally 'old' or 'sacred') are poetical treatises treating of five subjects:—(*a*) The creation of the universe; (*b*) its destruction and renovation; (*c*) the genealogy of gods and patriarchs; (*d*) the reigns of the Menoos, forming the periods called Manwantaras; and (*e*) the history of the solar and lunar races of kings. These are the five distinguishing marks, but no one of the Pooranas answers exactly to this description. The Pooranas have a regular system of cosmogony as follows. The universe is made up of a vast number of so-called mundane-eggs, each enclosing a separate world within its shell. The world in which we live is described as follows. The space directly contiguous to the shell of the mundane-egg is a region of darkness. Beyond this space is the Localoca mountain, 10,000 yojanas (a yojana being nine miles) in breadth and height, within which again is an uninhabited golden land. The inhabited portion of the globe is divided into seven 'dweepas' or continents, called Jamboo, Placsha, Shaulmaly, Coosha, Crowncha, Shauca, and Pooshcara. These dweepas are surrounded by seven great seas consisting of salt-water, sugar-cane juice, wine, clarified butter, curds, milk, and fresh-water. These oceans were formed by the wheels of a fiery chariot driven seven times round the earth by Priyavrata, son of the first progenitor of mankind, who thus endeavoured to turn night into day. According to this scheme, the several continents and seas form concentric circles, Jamboo Dweepa (Asia) being a circular island occupying the centre of the system. In the centre of Jamboo Dweepa again is the golden mountain Meroo, 84,000 yojanas high, which is crowned by the great city of Brahma. Besides Meroo there are two other mountains, Coomooda to the north and west, and Mandara to the south of the city of Brahma. There are also in this dweepa six ranges of boundary mountains, Himavat (Himalaya), Hemacoota, and Nishadha, south of Meroo, and Neela, Shweta, and Shringin to the north. The following rivers have their source in these mountains:—Jamboonadee, Aroonoda, Seetah, Chakshoo, Bhadrah, and Alacanandah. Jamboo Dweepa consists of nine 'varshas,' or divisions, named Bharata (India) south of the Himavat range, Kimpoorooshs, Harivarsha, Ilauvrita, Ramyaca, Hiranmaya, and Oottara

called the Chilka Lake in the Bengal district of Cuttack, and gives a boundary successively to the Ganjam, Vizagapatam, Godavery, Kistna, Nellore, Madras, Chingleput, South Arcot, Tanjore, Madura, and Tinnevelly districts, and a small

---

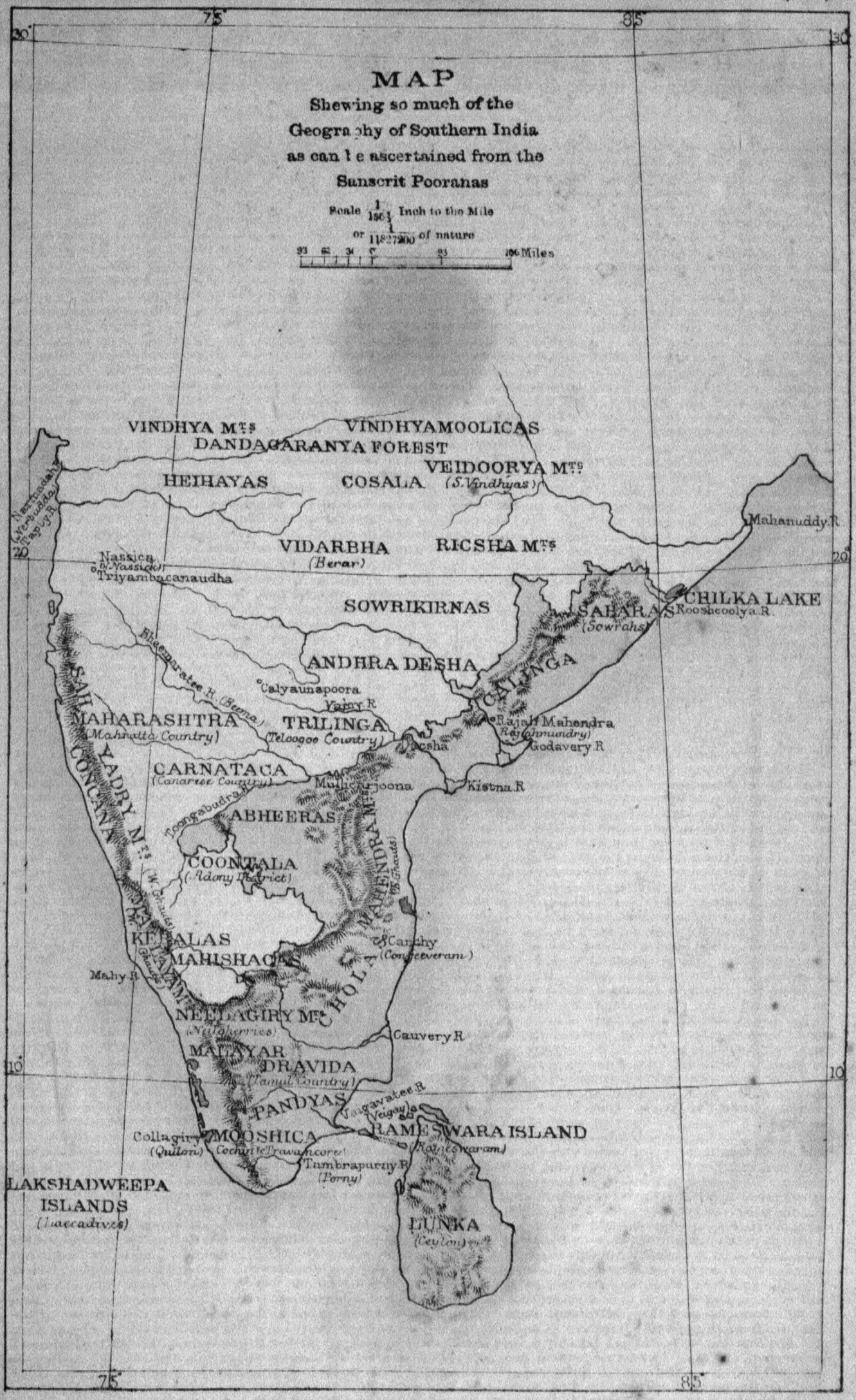
Cooroo to the north; while Bhadraushwa and Ketoomaulah lie respectively to the east and west of Ilauvrita, the central region. Bhauratavarsha (India) is divided into nine parts as in the Mahabharat. Its capital is Badaricaushrama. The nations inhabiting these nine regions are, on the east of Bhauratavarsha, the Kirautas, on the west the Yavanas (Greeks), and in the centre Brahmanas, Cshatriyas, Veisyas, and Shoodras. (9) *Particulars from the Vishnoo Poorana.*—The Vishnoo Poorana, which is the typical Poorana in point of contents, divides India proper into five regions, consisting of the centre, and the four chief points of the compass. According to this Poorana, the principal tribes inhabiting Bhauratavarsha (India) are the Cooroos and Paunchaulas in the centre; the people of Caumaroopa (Assam), in the east; the Poondras, Calingas (Coromandel Coast), and Maugadhas (South Behar) in the south; the Sowrashtras (people of Surat or Mahrattas), Shooras, Bheeras (near Mount Aboo), Arboodas, Caurooshas (near the Vindhyas), Maulavas (Malwah), Sowveeras, and Seindhavas (Scinde), in the west; and the Hoonas (Huns or Indo-Scythians), Shaulwas (Rajpootana), Saucalas (Punjaub), Madras, Ramas, Ambashthas, and Pauraseecas (Persians) in the north. (10) *Particulars from the Markandeya Poorana, Provinces.*—The following description of India proper is given in the Markandeya Poorana, which is the most secular of the Pooranas, abounding in legendary information. In the centre are Matsya (on the Jumna), Coormacata, Coolya, Caushy (Benares), Ayodhyah (Oudh), Atarva, Calinga (on the Godavery), Mashaca, Vrica, Medamatra, Maundavya, Shalla, Pashaca, Oojjihauna (Oojjein), Vatsa, Camya, Khata, Yamoonah, Madhyasarayoota, Shoorasena, Matoorah (Muttra), Dharmaranya, Jotishica, Showragreeva, Gooha, Shauca, Videha (in Tirhoot), Paunchaula (near the Chambal), Sankita, Cancamaroota, Calacoota, Pashanda, Caupistala, Cooroo (near Delhi), Vahya, Oodooswara, Jana and Hastina (near Delhi). In the east are Chandrapoora, Khasha, Magadhah (Behar), Shivy, Mitilah (Tirhoot), Vadanadantoora, Praugjyotisha (Assam), Poorooshaudaca, Poornotcata, Bhadragowra, Oodaya, Caushaya, Menaca, Ambashtha (Lahore), Taumalipta, Ecpaudooca, and Vardhamauna. In the south-east are Banga (Bengal), Jatara, Moolaca, Chaidy, Oorwacanta, Andhra (Telingana), Vindhya, Vidarbha (between the Kistna and Nerbudda), Naurikela, Dharmadweepa, Ilica, Vyagragreeva, Tripoora (Tipperah), Nishadha (the Bheel country), Catacastoona, Dashaurna, Harica, Nanda, Cacola, Alacah, and Varnashavara. In the south are Lunka (Ceylon), Carajina, Kelica, Nicata, Malaya (Malabar), Dardoora, Carcotaca, Bhrigoocatcha, Congaga (Concana), Shavara, Venna, Avantee (Oojjein), Dashapoora, Maheecata, Carnauta (Carnata), Gonanda, Chitraeoota (Banda), Chola, Collagherry, Crowncha, Jataudhara, Nassica, Yojana, Veidoorya, Kole (the Kolo country), Charmapatta, Ganarajya, Krishna, Gowda, Rishabha, Singhala, Canjy (Conjeeveram), Trilinga (Telingana), Coonjara, and Cooshy. In the south-west are Camboja, Panhava, Varawamookha, Soindhoo (Scinde), Sowveera (between the Indus and Jhelum), Anarta (Cattywar), Vanitamookha, Yavana, Saugara, Shoodra, Carnaprodhaya, Barbara, Kiranta, Paurada, Shanda, Parsheshwara, Caula, Choochooca, Hemagirica, Sindhookhela, Reivata, Sowrashtra (Surat), Darada (near Cashmeer), and Mahaurnava. In the west are Manimegha, Cshooradree, Canjauna, Aparaunta, Heihaya (the valley of the Upper Nerbudda), Shantica, Ahiprasta, Concala, Panchanada (Punjaub), Varana, Paurada, Taracshoo, Vahyangata, Sarwara, Sashmaveshtaca, Yekeeshana, Shasha-rooha, Deerghagreeva, and Choolica. In the north-east are Maundavya, Tootara, Ashmacalanala, Hala, Charmabanga, Oolooca, Mocrooccorma, Phalgoona, Mora, Gooracalica, Deergharoma, Vaya, and Ratajana. In the north are Himavana (Himalayas), Keilausa (Himalayas), Dhanooshmat, Vasoomat, Crowncha (Himalayas), Coorava, Cshoodraveena, Vasataya, Keikeya, Bhogaprasta, Yamoonah, Antardweepa, Trigarta (Loodiana and Puttiaula), Agnijya, Sarjana, Ashwamookha, Dosevaca, Vautadhauna, Sharadhauna, Pooshcala, Vanakeiranta, Ancoloma, Tacshashila (Taxila), Madra, Venoocashara, Dandaca, Pingala, Calaha, Bhootipoolaca, Colahaca, Shatala, Hematalaca, Yashomatee, Gandhaura (Candahar), Carasa, Garada, Yowdheya, Shamaca. In the north-west are Kinnara, Pashoopaula, Keechaca, Darada, Shavala, Coolata, Vanaurashtra, Brahmapoora, Vanavadya, Visha, Cowlinda, Pragyabala, Darwa, Annajeevaca, Yecapada, Khasha, Soovarnabhooma, Yavana (Bactria or Greece), Hinga, Cheerapravarna, Trinetra, Powrava and Gandharva. (11) *The same, mountains.*—Colauhala, Veibhrauja, Mandara, Dardoora, Vatacrama, Vidyoota, Meinauca, Soorama, Tancaprasta, Neega, Godhana, Pooshpa, Doorjayanta, Reivata, Arbooda, Rishyamooca (in the Mahratta country), Gomanta, Cootasheila, Kritasmara, Shreesheila, Kola, Mahendra (the Eastern Ghauts), Malaya (Western Ghauts), Sahya (Western Ghauts), Gandhamandana (north of the Himalayas), Ricsha, Vindhya (Vindhyas), Shooctimat and Pauripautra. (12) *The same, rivers.*—From Himalaya descend the following rivers:—Gangah (Ganges), Saraswatee (Sarsooty), Sindhoo, (Indus), Chandrabhangah (Chenaub), Yamoonah (Jumna), Vipaushah (Beas), Vitastah (Jhelum), Irauvatee (Rauvy), Gomatee (Goomty), Dhootapaupa, Bahoodah, Drishadwatee (Caggar), Vipaca, Sebita, Nicheera, Gandakee (Gandak), Cowshikee, Vedavatee, Mitraguee, Venah, Nandinee, Sandauneera, Mahee, Parah, Charmanvatee, Koopee, Vidishah, Vetravatee, Shiprah, Avantee, Patrashraya, Shona (Sone), Narmadah (Nerbudda), Swavasha, Kripah, Mandaukinee, and Dashaurnah. From mount Ricsha descend Chitropalah, Tamasah, Caramoda, Sharceraja, Shooctimatee, Cooshalee, Tridivah, and Croomoo; from mount Vindhya descend Stripra, Payoshnee, Nirvindhyah, Taupee (Tapty), Saliladhavatee, Venah, Veitaranee, Sinivaulee, Coomoodvatee, Mahagowree, and Antahshilah; from mount Malaya descend the Godavaree (Godavery), Bheemaratee, Krishnavenah (Kistna), Toongabhadrah (Toongabudra), Sooprayogah, Vajhacara, Kritamaulah, Tamrapurnee, Pooshpajauty, and Ootpalavatee; from mount Mahendra descend Pitrisoma, Rishicoolyah, Ikshoona, Laungoolinee, and Bangshacara; from mount Shooctimat flow Coomauree, Nandaga, Mandavauhinee, Kripah, and Palaushinee. All these rivers flow into the sea, some of them, however, after junction with others. (13) *Particulars from the Pooranas generally.*—The information is presented above in the way in which it is usual among Hindoos; and the Vishnoo and Markandeya are the two most esteemed of the Pooranas, for religious and secular purposes respectively. It will be seen however that the identifications to be obtained from the lists are scanty. Taking the whole of the Pooranas together the following facts may be extracted; but it must be admitted that the chronology involved is highly uncertain. Some facts may relate to one period, and some to another. Aboriginal races mentioned are the Sabaras (Sowrahs), the Andhras (north of the Kistna), the Dravidas (Tamulians), the Malayar (inhabiting the Southern Ghauts), the Abheeras (south of the Vindhyas), the Keralas (inhabiting Malabar proper), the Mauhishacas (Mysoreans), the Cholas (inhabiting the southern portion of the Coromandel coast), the Conoanas (people of the Concan), and the Vindhyamoolicas (at the foot of the Vindhyas). The occupants of India generally are divided into Gowdas to the north and Dravidas to the south. The boundary line between these is formed by the Vindhya mountains and the Nerbudda river. The region inhabited by the Dravidas is subdivided into Maharashtra (Mahratta country), Trilinga (Teloogoo country), Dravida proper (Tamul country and the Southern Malabar coast), Carnantaca (Canarese country), Goorjara (Goozerat). Besides this geographical classification, the people are also divided according to their religion. A third division is made by the philosophical schools, the population being here classified into fifteen sections. Foreign bordering nations specially mentioned in the Pooranas as invading India and forming settlements are the Chinese, Tartars, Turcomans, Persians, Scythians, Huns, and Yavanas (a western nation or nations). An empire, extending over India, called Bharatakhanda is even mentioned. The capital of this empire was first Sauketa (site unknown), then Hastinapoora (near the Ganges, 57 miles north-east of Delhi), and finally Pautalipootra (Patna). The empire is divided into Vishayas or territories under subordinate princes, and Janapadas or townships. The Vishayas are numerous. The most important in Southern India are:—Calinga (with Godavery for southern boundary); Andhradesha (between the Godavery and Kistna); Dravidadesha (including the kingdoms of Pandya, Chola, Chera, Kerala); Conoana (the Northern Canarese coast districts); Coontala (the region near Adony); Vidarbha (Berar); Mooshica (Cochin and Travancore); and Cosala (in Central India). An Aryan kingdom ruled by Cshatriyas and administered by Brahmins undoubtedly existed in Hastinapoora, and formed the foundation of the legend in the Mahabharat of the great war between the Pandavas and the Cooroos, but it is equally certain that such a kingdom had no power in peninsular India. The principal towns of Southern India are Canjy (Conjeeveram) capital of Chola and perhaps afterwards of Chera, Nassica (Nassick) in the Godavery, Raja Mahendra (Rajahmundry) capital of Calingadesha, and Calyaunapoora (180 miles due north of Vijianugger) capital of the Chalookya kings of the Central

portion of Travancore State. This makes about 1,250 miles of coast washed by the Bay of Bengal, Palk Strait, and the Gulf of Manaar. The coast-line on the west commences north at the village of Shiroor a few miles south of Bhatcal

---

Deccan. It has been inferred from the scanty mention of towns that the peninsula was a desert; but it is more probable that this indicates want of interest in the population. The mountains of Southern India are:—Shreesheilas (not identified) and Vencataudry (not identified); Neelaghiry (Neilgherries), the portion where the Malaya (southern part of the Western Ghauts) and the Sahya (northern part of the Western Ghauts) meet; Mahendra (the Eastern Ghauts between the Godavery and the Mahanuddy); Vindhyas; Riesha (mountains of Gondwana); Veidoorya (southern portion of the Vindhyas); Malaya above-mentioned; and Sahya above-mentioned. Mention is made of the Dandacaranya forest south of the Vindhya mountains, through which Rama passed. The Chilka lake is mentioned as existing in the Carnautaca country. Lakshadweepa (the Laccadives) are mentioned as islands on the Malabar coast, and Rameshwara (Rameshwaram) as an island in Palk's passage. The Sanscrit writers divided the rivers of the country into two classes; Nada or those which flowed north or west, and Nadee or those which flowed east or south. The former were more sacred than the latter, showing that peninsular India was of subordinate interest. The following South Indian rivers are mentioned:—the Tambrapurny (Porny), Kritamaulah (not identified), Pooshpaja (not identified), and Ootpalavatee (not identified), rising in the Malayaparvata (southern portion of Western Ghauts); Godavory, Kistna, Venah (not identified), Veiyoola (not identified), Toongabudra, Bhoomarathy (not identified), Sooprayogah (not identified), Vahyah (not identified), and Cauvery, rising in the Sahya mountains (northern portion of Western Ghauts); Narmadah (Nerbudda) rising in the Vindhya mountains, and flowing through Heihaya (not identified). Dacsha the confluence of the Kistna and Venah is mentioned. The following places are mentioned as sacred:—Triyambacanaudha (near Nassick on the Godavery), Mullicarjoona on Srisheilam mountain in Kurnool district, Rameshwara in Madura district near Adam's Bridge, and Canjy (Conjeeveram). The Sanscrit authors of the Pooranas writing in the north described Ceylon as much more extensive than it now is, and as stretching especially towards the west and south; thereby not representing no doubt the fact in Pooranic times, but embodying nevertheless traditions current among Indian nations. The Sanscrit astronomers placed their chief meridian in Lunka, but it was a line to the west of the present Ceylon. These remarks bear on the theory that in the most ancient times there was a connection between Southern India and Madagascar. It also accords with the local tradition recorded by the Booddhists which state that Ceylon was gradually contracted by submergence. The date assigned to the Noachian deluge of Scripture is 2348 B.C. That of the severance of Ceylon from the mainland according to the Booddhists is 2387 B.C. The Rajauvaly, one of the Ceylon sacred books, records in detail a great submergence on the west, and a tradition exists that the Great and Little Basses rocks on the east are left by an eastern submergence. (14) *Conclusion.*—It is to be observed that though the long list of names mentioned in the Pooranas are all Sanscrit, these are only book names. The names of the country reported or ascertained by Aryan travellers and settlers were invariably translated into Sanscrit by the literary caste of the Aryans. It is a very common error to suppose that because none but Sanscrit names are found in the ancient literature of the country, it was therefore a country occupied by an Aryan people, and that all the places mentioned were founded by Aryans. But in fact as the Aryan visitors to India had the monopoly of literature, the indigenous names could only appear in a Sanscrit form; and no argument is to be thence deduced in one direction or another as to the extent of the Aryan colonizations. In later times Aryan influence has undoubtedly given current names to geographical places, even in Southern India. Appendices XXIX and XXX in Volume II have been introduced with a view to showing the exact extent to which this has taken place. But in the time of the Pooranas it is doubtful how far this was the case. Few of the names can now be identified. It will be seen from the next note that Greek literature is analogous to Sanscrit in presenting indigenous Indian names in such a Greek dress that they are not easily recognizable; but the Greeks did not at all to the same extent actually translate Indian names. The accompanying map shows roughly the geography of Southern India as indicated by the Sanscrit writers.

[2] SKETCH ACCOUNT OF THE ANCIENT GEOGRAPHY OF SOUTHERN INDIA ACCORDING TO THE GREEK AND ROMAN GEOGRAPHERS.—*Introduction.*—The view of the Greeks as to Indian geography was obtained mostly from hearsay, and as to any general conception of the country was erroneous and distorted. Further the greater number of their geographers were concerned with Northern India, and make very little mention of the South. At the same time with a view to the great deficiency of written records among the Hindoos, the information given by the Greek literature is the best available for the period to which it relates. More general remarks as to the knowledge of Southern India possessed by the Greeks will be reserved for a later note under the head of History. Here will be entered only such remarks as contribute to the construction of the ancient map of the country. The principal Greek and Latin authorities on Indian geography are as follows:—Hecataeus of Miletus (549–486 B.C.), Herodotus (484–405 B.C.), Ctesias (circ. 400 B.C.), Megasthenes (circ. 302 B.C.), Eratosthenes (276–196 B.C.), Hipparchus (circ. 150 B.C.), Strabo (B.C. 66, A.D. 25), Pliny the Elder (23–79 A.D.), Pomponius Mela (circ. 43 A.D.), the Periplus of the Erythræan Sea (circ. 80 A.D.), Arrian (circ. 130 A.D.), Marinus of Tyre (second century A.D.), Ptolemy (second century A.D.), and Cosmas Indicopleustes (circ. 560 A.D.). (2) *Hecataeus.*—Hecataeus of Miletus (549–486 B.C.) was one of the earliest and most distinguished of Greek historians and geographers. His geographical work *περίοδος γῆς* has an Asiatic section *περιήγησις τῆς ἀσίας*; in which some reference is made to India, but not to the south. His work exists only as fragments extracted from other writers; it is not certain therefore that Southern India was wholly unknown to the Greeks in his time. Northern India west of the Indus was first annexed to the Persian empire by his immediate contemporary Darius; but commerce with the south by sea from Egypt and Arabia was much more ancient than this. The fragments of Hecataeus mention the *ἰνδοί* and the *Ἰνδὸς* river; *ἀργάντη πόλις Ἰνδίας* (not identified); the people of *ἀπία* on the banks of the *Ἰνδός*; the *γανδάραι* (inhabitants of the region of Candahar) and their city Caspapyrus (which name is held by some to be identical with Cashmeer); and the *καλαντίαι* (not identified). (3) *Herodotus.*—Herodotus (484–405 B.C.) was no studied geographer, and the fact that in the desultory geographical remarks contained in his history Southern India is not mentioned will not be sufficient evidence to show that the country was unknown to his contemporaries. He follows the old Greek tradition that there were Indian as well as African Ethiopians. Thus Homer (*Od.* I. 23, 24), *αἰθίοπες τοὶ δίχθα δεδαίαται ἔσχατοι ἀνδρῶν, οἵμεν δυσομένου ὑπερίονος οἱ δ' ἀνιόντος*; a tradition which, though it is usually ascribed to ignorance, may not have been far removed from fact. Further Herodotus distinguishes between the Æthiopians and the other occupants of the Indian continent. He was aware that there was a traffic with the west coast of India down the Red Sea; but he calls that sea the Arabian Gulf, and with him the Erythræan or Red Sea was what is now called the Arabian Sea, or the water between India and Arabia. He says (iii. 94) *Ἰνδῶν δὲ πλῆθός τε πολλῷ πλεῖστόν ἐστι πάντων τῶν ἡμεῖς ἴδμεν ἀνθρώπων, καὶ φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους.* And again he speaks of the Thracians as the greatest and most numerous people 'next to the Indians.' But the tribute mentioned relates to that paid to Darius, and it is probable therefore that the Persian power had in some form or other occupied or brought with it a knowledge of a considerable part of India. A voyage by one Scylax of Caryanda in the Arabian Sea between India and Egypt is narrated by Herodotus. He too mentions the *γανδάραι* and the *καλαντίαι*; the latter probably an early northern tribe. (4) *Ctesias.*—This writer (circ. 400 B.C.) resided for many years at the court of Artaxerxes Mnemon as physician, and during his stay collected materials on India which he published in a treatise called *τὰ Ἰνδικά*, the first work on the subject then extant. It was however rather a description of natural history, men, and manners, than a geography. The work is lost. His *περίπλους Ἀσίας* is also lost, which might have given information as to the west coast of India. Photius made an abridgment of the *Ἰνδικά*, which still remains. Until 1823, the fragments and other remains of Ctesias were published as an appendix to the works of Herodotus. Ctesias wrote the first treatise on India, and possibly a *περίπλους* of these shores; but he does not seem to have been esteemed as a geographer. Aristotle a little later says of him, *ὃς φησι κτησίας, οὐκ ὢν ἀξιόπιστος* (Hist. An. viii. 28). (5) *Megasthenes* (circ. 302 B.C.).—On the advance of Alexander the Great (B.C. 327) through Bactriana to the banks of the Indus, a new light was thrown on the geography of India. A number of writers, some of them officers of the army, devoted themselves to making what would now be called route-surveys. None of these works are extant, but their contents were embodied by later writers. *ταπροβάνη* or Ceylon was known to these writers. Megasthenes a little later (302 B.C.) requires special


MAP
Shewing so much of the
Geography of Southern India
as can be ascertained from the
Sanscrit Pooranas
Scale 1/156 1/2 Inch to the Mile
or 1/11827200 of nature
33 66 33 100 Miles
75°
85°
30°
20°
10°
VINDHYA Mts
VINDHYAMOOLICAS
DANDACARANYA FOREST
VEIDOORYA Mts
(S. Vindhyas)
HEIHAYAS
COSALA
Nerbuddah R. (Nerbuddah)
Tapy R.
Mahanuddy R.
VIDARBHA
(Berar)
RICSHA Mts
Naskica (S. Yassick)
Triyambacanaudha
SOWRIKIRNAS
CHILKA LAKE
Roosheoolya R.
SAHARAS
(Sowrahs)
Rheemaratee R. (Beema)
ANDHRA DESHA
KALINGA
Calyaunapoora
Yanay R.
SAH
MAHARASHTRA
(Mahratta Country)
TRILINGA
(Teloogoo Country)
Rajah Mahendra
(Rajahmundry)
Godavery R.
Kistna R.
CARNATACA
(Canarese Country)
Toongabudra R.
ABHEERAS
COONTALA
(Adony District)
KERALAS
MAHISHACAS
Mahy R.
Cauvery R.
MALAYAR
DRAVIDA
(Tamul Country)
PANDYAS
Vaigavatee R. (Veigay)
Collagiry (Quilon)
MOOSHICA
Cochin
Travancore
Tumbrapurny R. (Porny)
RAMESWARA ISLAND
(Rameswaram)
LAKSHADWEEPA ISLANDS
(Laccadives)
LUNKA
(Ceylon)

near the Honore estuary, being the boundary between the Bombay district of North Canara and the Madras district of South Canara, and gives a boundary successively to the South Canara and Malabar districts and the Cochin and

---

mention. He had the same information as the military writers just mentioned, and possibly accompanied Alexander to India. He comes into notice however only as an ambassador from Seleucus Nicator of Babylon to Sandracottus or Chundragoopta of *παλιμβόθρα* or Pautalipootra near the modern Patna in Bengal. It being desirable to maintain amicable relations with this native ruler Megasthenes was despatched as a representative of the Syrian monarchy, and having arrived in India remained for some time at Pautalipootra in that capacity. Megasthenes was perhaps the first Greek who reached the Ganges, and he too wrote his *Ἰνδικά*; but preserved now only in fragments. The direct information gained by him was confined to the two valleys or plains of the Indus and Ganges, and probably Chundragoopta's kingdom did not extend south of the Vindhyas. But he obtained a better idea of the general configuration of the country than any of his predecessors. Thus while Ctesias had asserted that India was equal in extent to the whole of the rest of Asia, and even one of the Macedonian writers had described it as a third of the inhabited world; Megasthenes greatly reduced its dimensions. He was also the first to point out that its width east and west was less than its length north and south. According to one of the most precise of the fragments his dimensions were 16,000 stadia width by 22,300 stadia length; say 1,836 and 2,559 miles. The real dimensions of Hindostan are about 1,500 by 1,800 miles. He regarded the whole shape of the country as rhomboidal, that is to say as a parallelogram with irregular sides and angles. He was aware that a great part of it was peninsular, and he collected some geographical information regarding Ceylon in the extreme south. He knew by name the Dravidian Pandya kingdom and the town of Madura. He mentions fifteen tributaries of the Indus and nineteen of the Ganges; and says that India contains 118 nations and innumerable cities. Translations of some of the more precise extracts from other authors where Megasthenes is quoted or paraphrased are given in Vol. II, App. IX. (6) *Eratosthenes.*—This writer (276–196 B.C.), the head of the library at Alexandria, was the first geographer that made a systematic arrangement of the divisions of the earth. He drew a series of parallels of latitude, of which the most southern passed through Taprobane or Ceylon, the second through the south coast of India, the third through Palibothra near Patna, and the fourth through the Ganges and Indus; also seven parallels of longitude or meridians, of which the second passed through the mouths of the Ganges, and the third through the mouths of the Indus. The intersection of these meridians and latitudes however formed right angles, nor were they equidistant. The breadth of India was made 16,000 stadia, and the length of Taprobane 5,000 stadia. Eratosthenes conceived the projecting angle of the peninsula to incline to south-east. He knew Cape Comorin as the promontory of the *κωμιακοί* or *κωλιακοί*; a name perhaps connected with Korkay near the mouth of the Tambrapurny, once the centre of the pearl-trade and the capital of the earliest known Dravidian kingdom. Korkay was formerly on the sea-coast, but is now five miles inland. Canyal superseded it as a port, but this in turn has retired two miles inland. Later Greeks called this *κόλχοι ἰνδικοί*, to distinguish it from Colchis on the Euxine. Eratosthenes was aware of the changes which occur in the formation of continents, and asserted an ancient connection between Europe and Africa at the Straits of Gibraltar. (7) *Hipparchus.*—This writer (circ. 150 B.C.) the father of Greek astronomy, followed the geography of Eratosthenes. He is known only at second-hand by fragments. He requires mention on account of the significant view held by him that Taprobane was no island, but the commencement of another continent extending to the south and west. For several centuries the prevalent idea in Greece had been that Africa and Southern India were in some way connected. It was held however that the connection was to the south-east. (8) *Strabo.*—Of the seventeen books of this author (B.C. 66, A.D. 25) who was the first true geographer, the greater part of the 15th book treats of India. Though there had been an interval of two centuries since Eratosthenes, and three centuries and a half since the Macedonian writers, Strabo had no further information; and his work as regards India is merely an epitome of the writers already named. It appears from an entry (*σπάνιοι μὲν καὶ περιπλεύσασι μέχρι τοῦ γόγγου*) that the circumnavigation of Cape Comorin from west to east was not unheard of. He speaks of a large trade between the west coast and the Red Sea ports. Strabo held Taprobane to be an island, not smaller than Great Britain. (9) *Pliny the Elder* (23–79 A.D.)—This author, who was a Latin contemporary of Strabo, added somewhat to the geographical knowledge previously acquired, by incorporating into his works the results of different expeditions sent out by the earlier Roman emperors. He made India 3,300 Roman miles long, and 2,306 Roman miles broad, and says that it contains 118 peoples and 60 rivers. He connected the Emodus (Himalayas), Imaus (Heimava), Paropamisus (Hindoo Coosh), and Caucasus in one connected chain from east to west; stating that south of these mountains the land was one vast plain, comprehending many wastes and much fruitful land. Pliny mentions the Ganges and Indus. Among nations he mentions the Prasians of Palibothra (Patna), and the Calingæ, at the mouth of the Ganges; this nation seems to have occupied Bengal and Orissa, where a trace of them still survives in Calingapatam. Pliny's account of the west coast is accurate, and agrees with the *περίπλους*. He mentions Mouziris (Greek *μούζιρις*) ruled by a king named Cælobothras; Barace (Greek *βαράκη*), under king Pandion (Greek *πανδιών*), who resided at the city of Modura, now Madura. Pliny also mentions Sigerus which may be the *μελιζιγάρα* of the *περίπλους*. For a fuller account of Taprobane than had been given by previous writers, Pliny was indebted to an accidental circumstance. A Roman freedman named Annius Plocamus while on a voyage round Arabia, was carried by contrary winds to Ceylon. The king received him hospitably, and finally sent him back to Rome accompanied by four envoys to the Emperor Claudius. From these envoys Pliny learnt that Taprobane had towards India a length of 10,000 stadia, and that it contained 500 towns, of which the largest was Palæsimundum with 200,000 inhabitants. The only other place mentioned is Hippuro, horse-mountain in Greek, which has been identified with Coodiroymullay meaning the same thing in Tamul. In the interior was a vast lake, named Megisba, 375 miles in circumference; from which flowed two rivers called Palæsimundus and Cydara. This statement probably refers to the chain of artificial tanks near Trincomalee, but their dimensions must have been greatly exaggerated. The nearest point of India to Taprobane was a promontory called Coliacum (Cape Comorin), at a distance of four days' voyage. The sea between the island and the mainland is described as being very shallow. (10) *Pomponius Mela* (circ. 43 A.D.).—This Latin author's knowledge of India is extremely vague and imperfect. He gives a brief summary of the current stories relating to this country, such as the gold-seeking ants, &c., and of the manners and customs of its inhabitants, all derived from the ordinary Greek authorities; but his general description of its geography is confined to a short account of the Ganges and Indus, and an obscure reference to the promontory of Colis, where the coast turned from the eastern to the southern sea. He computes the whole extent of the shores of India at a voyage of sixty days and nights. With regard to Taprobane he seems disposed to adopt the opinion of Hipparchus, that it was not merely a large island, but the commencement of another world. (11) *Periplus of the Erythræan Sea.*—Very nearly contemporary with the Latin author Pliny or about 80 A.D., was the anonymous treatise known as the *περίπλους τῆς ἐρυθρᾶς θαλάσσης*. It is not a mere coast survey like the Periplus of Scylax above-mentioned; nor is it a journal or log of an individual voyage, of which there are examples. It is a species of manual for the instruction of navigators and traders in the Erythræan Sea; that is to say the whole of the sea between Egypt and India; and along the coasts of Africa outside the Straits of Babelmandeb as far as they had been then explored, the coast of Arabia, and the coast of India from the Indus to the Ganges. It describes in more or less detail the geography of the different coast lines with their several ports, and the prominent natural features of different sites. The exports and imports of each port are recorded. The author was a Greek merchant who had settled at Berenice a seaport at the southern extremity of Egypt, and had made voyages thence to Eastern Africa, Arabia and India. This treatise has been ascribed to Arrian, but it bears internal evidence of not having been the work of a professional writer. In this work, as well as in Pliny, is mentioned the incident of Hippalus, the Greek pilot; who having observed the regularity of the monsoons committed himself in a direct course from the promontory of Sygarus (Cape Fartak) in Arabia to the coast of India, thus avoiding the long circuit by the entrance of the Persian Gulf, the coast of Gedrosia, and the mouths of the Indus. This may have been half a century before. The example was soon followed by other navigators, and by the author of this Periplus himself. The text of the Periplus is scarce. As far as it relates to the coast line of Southern India, it will be found given in the original in Vol. II, App. VII. It is certainly the most valuable contribution to the knowledge of the geography of ancient Southern India prior to the seventh century A.D., which is in existence. The following are abstracts and quotations, interspersed with some remarks. India commences from the mouth of the *σίνθος* (Indus) which is the largest river in the Erythræan Sea.

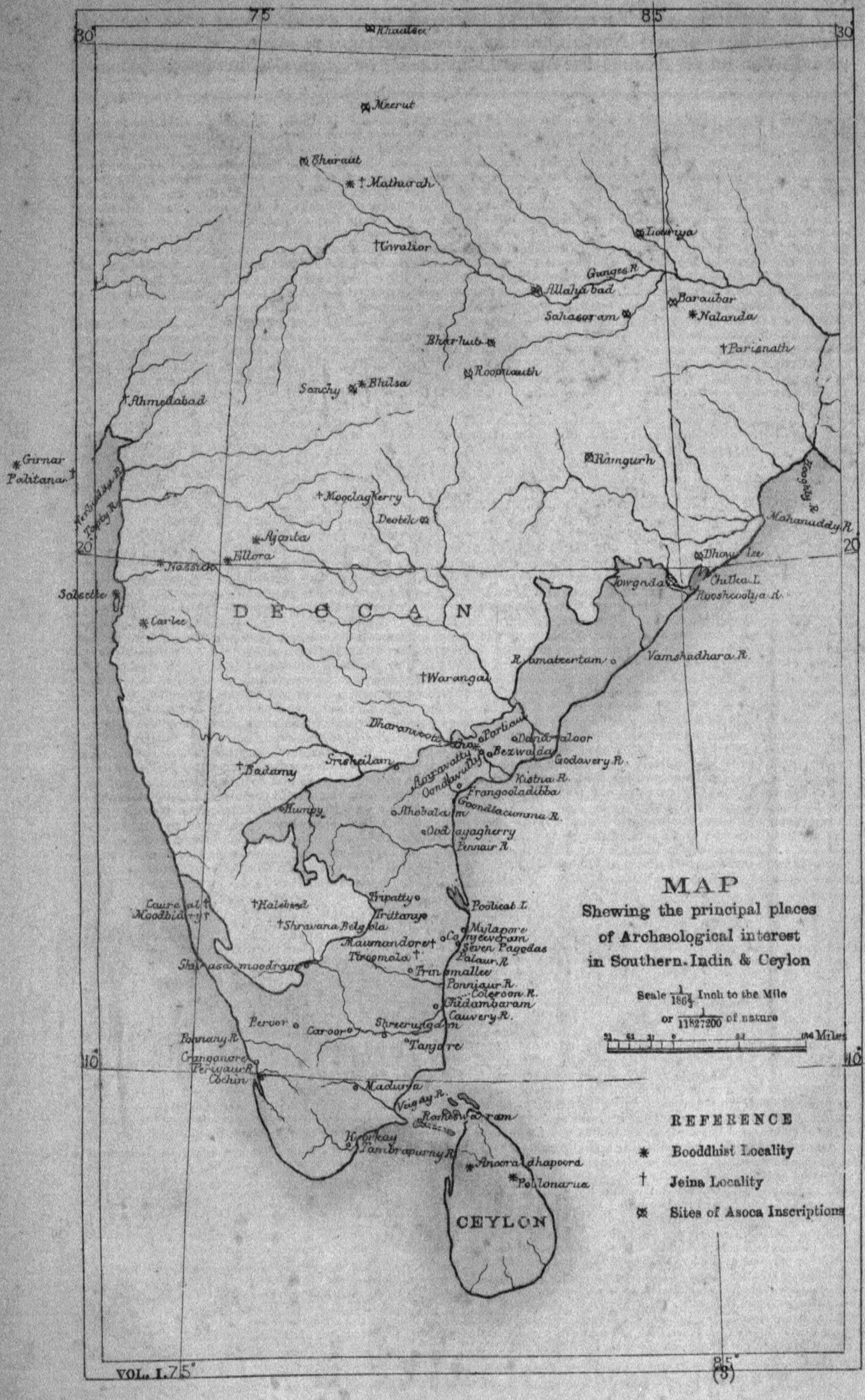
Travancore States; this makes a coast-line of about 450 miles washed by the Arabian Sea. On every side but the north, the Presidency is washed by the open sea. The irregular northern boundary has been formed by accidents of history.

When approaching from the sea, snakes are seen on the surface. The river has seven mouths. Further on comes the Gulf of *ἐλρινόν* (Cutch) hitherto unexplored. It is very shallow and full of eddies. Lower down is the promontory of *βαράκη* (Jaggat near Dwarca in Goozerat), which is very dangerous for ships. Here again appear snakes large and black. They are also seen along the coast and at *βαρύγαζα* (Broach) where however their colour is golden. Next to this comes *ὁ βαρυγάζων κόλπος* (Gulf of Cambay) from which commences the whole of India (i.e., the peninsula) as well as the kingdom of *μάμβαρος* (probably king of Goozerat). The Bay of Barygaza is narrow and dangerous, the passage on the left being the safer. The mouth of the *λαμναῖος* (the Namadus of Ptolemy and the modern Nerbudda) is extremely hard to find, owing to the flatness of the surrounding country, and the consequent want of landmarks in the vicinity. The navigation of the river is also very intricate. On this account the Government keeps fishermen in pay with large vessels called *τράπαγα* and *κότυμβα* to lie at the entrance of the gulf, and pilot ships to Barygaza. These boats tow ships up to the town, which is 300 stadia from the sea. The violence of the tides is remarkable, for in a moment the bottom is laid bare and the shore becomes dry, and again when the tide returns, the stream rushes in with such force as to break the cables of ships and drive them on shore; this happens usually at full moon. On the east of Barygaza lies *ὀζήνη* (Oojjein), formerly the seat of Government. From this city all the necessaries of life are brought down to Barygaza in abundance. The season for the voyage to this part of India is in July or Epiphi (i.e., during the south-west monsoon). Southwards from this stretches the region of *δαχιναβάδης* (the Deccan or Dacshinapata) so called from *δάχανος* meaning south; the interior comprehends a number of regions, containing large numbers of various wild animals, such as tigers, elephants, and baboons. Two inland marts of note are *πλιθάνα* (unidentified) and *ταγάρα* (Deoghar). *καλλίενα* (Calyaun near Bombay) was formerly an established mart under the sovereignty of Saraganus, but the present chief is Sandanes who has obstructed the commerce of the Greeks (from Egypt), so that if any of their vessels touch there by accident, he puts a guard on board and sends them to Barygaza. Below this the ports in succession are *σήμυλλα*, *μανδαγόρα*, *παλαιπάτμαι*, *μελιζιγάρα*, *τυπαρόν*, and *τυραννοσβόας* (none of which can be identified with any certainty). Next come *αἰγιδίοι* and *καινεῖται*, close to a peninsula where there are pirates; (during the last century pirates known as the Angrias had their stronghold at Gheriah between Bombay and Goa, near the spot here mentioned). Last of all is *λευκὴ νῆσος* (White Island). Below this commences the kingdom of the ruler *κηπρόβοτος* (Cherapaty), which is called *λιμυρική*. Then follow *νάουρα* and *τύνδις*, the first marts of *λιμυρική*, and after these *μούζιρις* and *νελκύνδα*, the seats of Government. "To the kingdom ruled by *κηπροβοτος*, "*τύνδις* is subject, a village of great note near the sea. *μούζιρις*, which pertains to the same realm, is a city at the height "of prosperity, frequented as it is by ships from *ἀριακὴ* and Greek ships from Egypt. It lies near a river at a dis- "tance from *τύνδις* of 500 stadia, whether this is measured from river to river or by the length of the sea voyage, and it "is 20 stadia distant from the mouth of its own river. The distance of *νελκύνδα* from *μούζιρις* is also nearly 500 stadia, "whether measured from river to river or by the sea voyage, but it belongs to a different kingdom, that of *πανδίων*." (*Λιμυρική* is held as a misprint for *Διμυρική*, for which see Volume III under the head of Identifications of Greek and Latin Geographical Names. It will then stand for മലൈ + *ικη*, and mean the Tamul country or South Malabar. The three ports of *τύνδις*, *μούζιρις* and *νελκύνδα*, may then be identified respectively with Cadaloondy near Beyporo, Mooyeoricode now Cranganore, and Cullada on a river near Quilon. *μούζιρις* and *νελκύνδα* used to be identified with Mangaloro and Neeleshwar. *νάουρα* is supposed to have some connection with the Nayar country; it used to be identified with Honore much further north). "At the very mouth of this river lies another village, *βακάρη*, to which the ships "despatched from *νελκύνδα* come down empty and ride at anchor off shore while taking in cargo; for the river, it may "be noted, has sunken reefs and shallows which make its navigation difficult. The sign by which those who come hither "by sea know they are nearing land is their meeting with snakes, which are here of a black colour, not so long as those "already mentioned, like serpents about the head, and with eyes the colour of blood." Many ships come here for pepper (*πέπερι*) and betel (*μαλάβαθρον*). The voyage from Arabia to this coast was originally performed in small vessels which followed the coast the whole way; but at length one Hippalus observing that at certain times the wind blew steadily in the proper direction for a long period, struck boldly across the sea. "After *βακάρη* occurs the mountain "called *πυρρός* (or the Red) towards the south, near another district of the country called *παραλία*, where the pearl- "fisheries are which belong to king *πανδίων*, and a city of the name of *κόλχοι*. In this tract the first place met with "is called *βαλίτα*, which has a good harbour and a village on its shore. Next to this is another place called *κομάρ*, "where is the cape of the same name and a haven. Those who wish to consecrate the closing part of their lives to "religion come hither and bathe and engage themselves to celibacy. This is also done by women; since it is related "that the goddess Comaury once on a time resided at the place and bathed. From *κομαρεί* towards the south the "country extends as far as *κόλχοι*, where the fishing for pearls is carried on. Condemned criminals are employed "in this service. King *πανδίων* is the owner of the fishery. To *κόλχοι* succeeds another coast lying along a gulf "having a district in the interior bearing the name of *ἀργάλου*. In this single place are obtained the pearls collected "near the island of *ἠπιοδώρος*. From it are exported the muslins called *ἐβαργαρεῖτιδες*. Among the marts and anchorages "along this shore, to which merchants from *λιμυρική* and the north resort, the most conspicuous are *καμάρα* and *ποδούκη* "and *σωκάτμα*, which occur in the order in which we have named them. In these marts are found those native vessels "for coasting voyages which trade as far as *λιμυρική*, and another kind called *σάγγαρα*, made by fastening together large "vessels formed each of a single timber, and also others called *κολανδιάφωντα*, which are of great bulk and employed for "voyages to *χρύση* and the *γάγγης*. These marts import all the commodities which reach *λιμυρική* for commercial purposes, "absorbing likewise nearly every species of goods brought from Egypt, and most descriptions of all the goods exported "from *λιμυρική* and disposed of on this coast of India. Near the region which succeeds, where the course of the voyage "now bends to the east, there lies out in the open sea stretching towards the west the island now called *παλαισιμοῦνδος*, but "by the ancients *ταπροβάνη*. To cross over to the northern side of it takes a day. In the south part it gradually stretches "towards the west till it nearly reaches the opposite coast of *ἀζανία*. It produces pearl, precious, transparent stones, "muslins and tortoise-shell. Returning to the coast, not far from the three marts just mentioned lies *μασαλία*, the "seaboard of a country extending far inland. Here immense quantities of fine muslins are manufactured. From *μασαλία* "the course of the voyage lies eastward across the neighbouring bay to *δησαρήνη*, which has the breed of elephants called "*βωσαρή*." After leaving *μασαλία* and *δησαρήνη* there are passed a variety of barbarous tribes; one of which called *κιρράδαι* (Kirautas) is distinguished by flat noses, and others by being horsefaced, long-faced, and anthropophagous. Finally comes the *γάγγης*, the largest river in India; it has an annual increase and decrease like the Nile. There is a mart on it of the same name, with a considerable traffic, and there is also said to be a gold mine in the province. (12) *Arrian.*—This writer was prefect of Cappadocia (circ. 130 A.D.). His two chief works were *ἱστορίαι ἀναβάσεως ἀλεξάνδρου* and *τὰ ἰνδικά*. The latter is in three parts, the first giving an account of India compiled from Megasthenes and Eratosthenes, the second giving the history of the voyage of Nearchus in the fourth century B.C., and the third being a dissertation on the climate of the most southern part of the globe. Two extracts from Arrian are given in Vol. II, App. VII under the head of Megasthenes. His work is more useful for ethnography than for geography proper. (13) *Marinus of Tyre.*—This Greek geographer was the immediate predecessor of Ptolemy, who borrowed largely from him. Marinus's work on geography is not extant, but some idea of its contents can be gathered from Ptolemy's references. With regard to India, Marinus not only possessed information as far as the southern extremity of the peninsula, but also gave the names, distances, and bearings of a number of points extending far to the eastward, and implying a great extent of country in that direction, wholly unknown to previous geographers. He mentions the promontory of *κῶρυ* (island of Rameswaram), and the two gulfs *ἀργαρικός* and *γαγγητικός* (Palk's Bay and the Bay of Bengal). He also gives the names of many other places on the east coast of India, but these it is impossible to identify with any degree of certainty. Much of Marinus's increased information was due to the journey of a Macedonian trader named Titianus, and to the voyage of a sailor Alexander, who made his way across the Indian Ocean. (14) *Ptolemy.*—Ptolemy of Alexandria or *πτολεμαῖος κλαύδιος* (second century A.D.) finally summed up the geographical knowledge of the ancients in his *γεωγραφικὴ ὑφήγησις*. His work was accepted as the text-book of geographical science until the fifteenth century, when the rapid deve-

On the extreme north-east is the Bengal province of Orissa; next come the highlands of the Central Provinces; then across the greater part of the peninsula the Dominions of the Nizam of Hyderabad, separated from Madras by the Kistna river

lopment of maritime discovery superseded it, and inaugurated the modern geographical era. His work is a species of geographical index, not much being given beyond a catalogue of names with computations of latitude (πλάτος) and longitude (μῆκος). The geodetical labours however of this author and his predecessor Marinus form one of the most important departures in the history of human knowledge. Ptolemy divided India into:—"*a*" *ἰνδία ἐντὸς τοῦ γάγγου*, bounded on the west by the Paropamisadæ, Arachosia and Gedrosia, on the north by the Imaus; on the east by the Ganges; and on the south by part of the Indian Ocean: "*b*" *ἰνδία ἐντὸς τοῦ γάγγου*, bounded on the west by the Ganges; on the north by Scythia; on the east by the Sinæ; and on the south by the Indian Ocean. From this it follows that he held the Ganges to flow nearly due north and south. The principal mountains of India proper (*ἰνδία ἐντὸς τοῦ γάγγου*) mentioned by Ptolemy are:—*παροπάνισος* (Hindoo Coosh), *ἴμαον ὄρος* (Heimavn), *ἡμωδός* (Himalaya), *βηττιγώ* (the Southern Ghauts, of which a leading point is called by the Sanscrit writers Agastya's Hill, but by the Tamuls ⵆⵓⵔⵙⵉⵜⵉ), *οὐίνδιον ὄρος* (the Vindhyas), *σαρδόνυξ* (probably the Sautpooras), and *ἀπόκοπα* (perhaps the Aravullies). The principal promontories are:—*κῶρυ* (the point of Rameswaram), *καλλιγικόν* (Point Calimere), *κομάρια* (Cape Comorin), Cape Carias or Callicaris, between the towns *ἀναμάγαρα* and *μούζιρις*, *σιμύλλα* (perhaps Cape St. John), and *μαλεώ ἄκρον* (the southern termination of Cutch). The principal gulfs and bays are:—*γαγγητικός* (Bay of Bengal), *ἀργαρικός* (Palk's Bay), *κολχικός* (Gulf of Manaar), *βαρυγάζηνος* (Gulf of Cambay), and *κάνθι* (probably Gulf of Cutch). The chief rivers are the *γάγγης* and *ἰνδός*; others mentioned are the Adamas (Brahmanee), *δωσάρων* (Mahanuddy), *μάισωλος* (here taken to be the Kistna), *τύννα* (here taken to be the Pennair disemboguing near Nellore), *σωλήν* (Tambrapurny), and *χάβηρος* (Cauvery), along the west side of the Bay of Bengal; and the *ναναγούνα* (Tapty), and *ναμάδας* (Nerbudda), flowing into the Indian Ocean. Tribes and cities mentioned by Ptolemy are:—the *γαγγαρίδαι*, with their chief town *γάγγη*, near the mouth of the Ganges; the Calingæ, with their chief towns Parthalis and Dandagula (here taken to be Calingapatam); the *μαισώλοι*, occupying the country now known as the Circars, with their chief towns *πίτυνδρα* (Dharanicottah), *κοντακόσσυλα* (said to be Masulipatam but probably more inland), and *ἀλλοσύγνη* (Coringa); west of the *μαισώλος* (Kistna), the *ἀρούαρνοι*, chief town *μάλαγγα* (asserted to be Mundarajya, the modern Madras, but more likely Nellore); next the Chola kingdom, the following references to which may be mentioned, *σῶραι νομάδες*, (the Cholas, a northern portion of the Tamulians), *ἀρκατοῦ βασίλειον σῶρα* (the king being perhaps confounded with the place Arcot), *ὀρθουρα βασίλειον σώρναγος* (Warriore, capital of Chola Nauck), and *παραλία σωρητῶν* and *παραλία σωριγγῶν* (the coasts of Tinnevelly and Madura). The Pandya kingdom (*πανδίονος χώρα*) is also mentioned as a district of great wealth and importance; it is represented as extending from the Chola kingdom to the southern extremity of the peninsula, and having for its capital *μόδουρα* (Madura). In the same region are the *βάτοι* (not identified), the *καρεοί* (Tinnevelly coast tribes), and the inhabitants of *κόλχοι* (Korkay). At the south-west end of the peninsula were *κοττιάρα* (probably Cotore in South Travancore, but perhaps Cochin), and *κομαρία* (Comorin). On the western coast were *λιμυρική* (Malabar) with its chief towns *κάρουρα* (probably Caroor) and *τύνδις* (Cadaloondy). Along the coast were *νίτρα* (Mangalore), and *μανδάγαρα* (more north); while inland was the district of *ἀρίακα σανδανῶν*, with its chief towns *ἱππόκουρα* (Nundair in Hyderabad), *βαίταια* (Boedar), *σίμυλλα* (near Bassein), *δμενάγορα* (Ahmednugger), and *τάγαρα* (Deoghar). Further north was the district of *λαρική*, extending from the *ναμάδας* (Nerbudda) to *βαρύγαζα* (Broach); its chief towns being *ὀζηνή* (Oojjein), *μιναγάρα*, and *βαρύγαζα*, the most important trading town in Western India at that time. North of *λαρική* was *συραστρηνή* (Goozerat) to the west of the Gulf of Cambay; and still further to the west at the mouths of the Indus was *παταληνή* (Lower Scinde), with its capital *πατάλη* (Tatta). The above-mentioned names can be more easily identified, owing to their situation on the sea coast. It is more difficult to determine the exact site of many of the tribes mentioned as existing in the interior of the country. This difficulty is much increased by the error of reckoning which prevails throughout Ptolemy, as he has made the coast-line of India run almost in a straight line from the mouth of the Indus to the mouth of the Ganges. Reasons for this mistake are, that he assigned an erroneous value of 500 Olympian stadia (about 57 English miles) instead of 600 Olympian stadia (about 68 English miles) to an equatorial degree, and that he over-estimated road distance when converting it into map-measurement. But the chief cause of his error is the excess which he allowed for distances of land-journeys over those of sea-voyages. If the measures of distance by sea had been increased in the same proportion, all the places would have retained the same relative positions. But the consequence of this unequal estimate of the value of land and sea distances was to throw all the places determined by land measurement too far to the east, and as this error continued to increase the further he advanced, his Eastern Geography is wholly vitiated by it. Thus Taxila, which is almost due north of Barygaza, is placed 11° to the east of the latter; and the mouth of the Ganges, which was fixed by land measurement from Taxila and Palibothra, is placed 38° to the east of the mouth of the Indus, the true difference being only 20°. The following nations in the interior of Southern India may be mentioned:—the *βραχμάναι μάγοι*, with their city *βράχμη* (perhaps Brahmadesam near the source of the Tambrapurny), the *ἀμβάσται* and the *τάβασσοι*. Ptolemy also mentions *κηρυβόθρος* (Cherapaty), the ruler of the Kerala country. Ptolemy gives a considerable amount of information about *ταπροβάνη* (Ceylon), though very few of the names mentioned by him can be identified. He however was considerably at fault regarding the size of this island, which he estimated as extending through fifteen degrees of latitude, and twelve degrees of longitude, an area fourteen times too large. Ptolemy says that the island was formerly called Palaesimundi, but in his own time Salice. The above is a most imperfect account of the Ptolemaean geography of Southern India, and the subject admits of great amplification by any one who will be at the trouble to consult the original, adding to that investigation a knowledge of the localities. (15) *Cosmas Indicopleustes.*—The latest Greek author who mentions India is Cosmas Indicopleustes (circ. A D. 560). He was an Egyptian monk who flourished in the reign of Justinian. In early life he was a merchant and in that capacity visited most of the countries of the East. His chief work is *τοπογραφία χριστιανική*, the object of which is to show that the earth is not spherical, but a vast oblong plain surrounded by ocean. He gives a specially full and accurate account of Ceylon, which he calls *σιελεδίβα*. He says that the island is 900 miles in length, and as many in breadth, and that it is governed by two kings. He also mentions a church of Christians from Persia (Nestorians) in Ceylon, and another in *μαλέ* (Malabar) with a bishop at *καλλιανά* (Calyaun, an ancient coast-town not to be mistaken for Calyannapoora in the centre of the Deccan). The trade from India, Persia, and Ethiopia seems to have been extensive. The chief trading districts in India mentioned are *μαλέ*, 'where the pepper grows' (the Malabar Coast); and *σίνδος* (Scinde) 'the country of musk.' Among the towns given as the trading towns of India several end in *πάτανα*, which is plainly the Tamul ⵒⵏⵏⵓⵔ. His *πουδοπάτανα* in the district of *μαλέ* (Malabar) is clearly to be identified with the ancient town ⵒⵏⵏⵉⵜⵜⵓⵔⵓⵎⵓ. on the Malabar coast, which has long been regarded by native authorities as the northern boundary of the Kerala kingdom. About five days journey, from *μαλέ* is *σιελεδίβα*. (16) *Conclusion.*—The results to be gathered from all these writings in the way of places identified in Southern India are embodied in the accompanying map, to which reference should be made. The whole information is given in tabular form with remarks in Volume III under the head of Identifications of Greek and Latin Geographical Names. Christopher Cellarius published in 1703 and 1706 (Cambridge and Amsterdam) two volumes containing an epitome of ancient geography; an extract from this relating to Southern India will be found at Vol. II, App. VIII.

[3] SKETCH ACCOUNT OF THE ANCIENT GEOGRAPHY OF SOUTHERN INDIA ACCORDING TO CHINESE AUTHORS.—*Introduction.*—Two Chinese travellers, named Fa-Hian and Hwen Thsang, who visited India at an early date, have left some account of the geography of the country from their point of view. (2) *Fa-Hian.*—Fa-Hian visited India between A.D. 399 and 414. He mentions the Madhyadesa (central region), and the kingdoms of Matoora, Canouj, Cosala, and Magadhah. After living three years in Pautalipootra (Patna), during which time he visited Capila, Rajagriha, and Benares, Fa-Hian finally sailed down the Bay of Bengal to Ceylon from the mouth of the Hooghly, and thus returned to China. His 'Ta-thsen' is held to represent the Dacshina or Deccan, and he may have known the Pallava people. He did not however visit this Presidency itself which he only refers to in connection with Ceylon. (3) *Hwen Thsang.*—The earliest comprehensive account of the geography of Southern India specially is that of Hwen Thsang, who passed seventeen years (A.D. 629-645)


MAP
Shewing the principal places
of Archæological interest
in Southern India & Ceylon
Scale 1/186⅔ Inch to the Mile
or 1/11827200 of nature
Miles
REFERENCE
Booddhist Locality
Jeina Locality
Sites of Asoca Inscriptions
DECCAN
CEYLON
Meerut
Mathurah
Gwalior
Allahabad
Baraubar
Nalanda
Sahasaram
Parisnath
Bharhut
Roopnauth
Sanchy
Bhilsa
Ahmedabad
Girnar
Palitana
Ramgurh
Mooclagherry
Deotek
Ajanta
Ellora
Nassick
Salsette
Carlee
Mahanuddy R.
Dhowlee
Chilka L.
Jowgada
Rooshcoolya R.
Ramateertam
Vamshadhara R.
Warangal
Dharanicottah
Partiaur
Dandaloor
Bezwada
Godavery R.
Srisheilam
Badamy
Kistna R.
Frangooladibba
Goondlacumma R.
Humpy
Ahobalam
Oodayagherry
Pennair R.
Tripatty
Trittany
Poolicat L.
Halebeed
Shravana Belgola
Mylapore
Conjeeveram
Seven Pagodas
Maumandore
Tiroomala
Palaur R.
Trinomallee
Ponniaur R.
Coleroon R.
Chidambaram
Cauvery R.
Shreerungam
Peroor
Caroor
Tanjore
Ponnany R.
Cranganore
Periyaur R.
Cochin
Madura
Veigay R.
Rameswaram
Kerkay
Tambrapurny R.
Anooradhapoora
Pollonarua
Caureal
Moodbidry
Hooghly R.
Nerbuddy R.
Tapty R.
75°
85°
30°
20°
10°

and its tributary the Toongabudra; lastly, on the north-west by west, the districts of Dharwar and North Canara in the Bombay Presidency. This description leaves out of account the Mysore and Coorg territories, which geographically

---

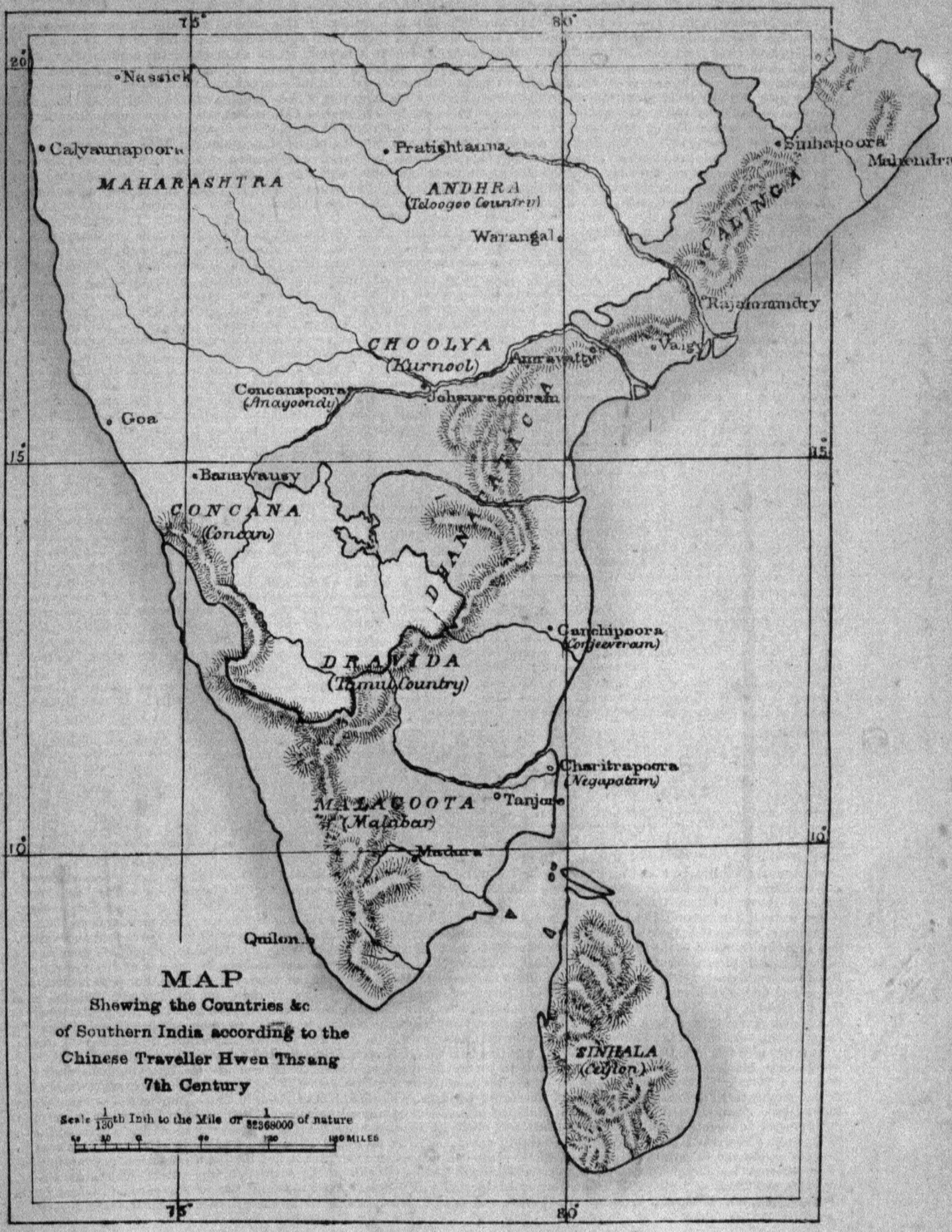
in travelling through the countries lying to the west of China, and especially in India. His chief object was to study Booddhism, but his observations on the geography and history of the country are characterised by minuteness and precision. According to this writer, Southern India in the seventh century was divided into nine kingdoms:—Calinga, Cosala, Andhra, Dhanacataca, Choolya, Dravida, Malacoota, Concana, and Maharashtra. But Southern India as so described was larger than the Madras Presidency, and comprised the whole of the peninsula south of the Tapty and Mahanuddy rivers, from Nassick on the west to Ganjam on the east. "*a.*" The capital of the Calinga kingdom was then about 250 miles south-west of Ganjam, probably either the present Rajahmundry on the Godavery or Coringa on the sea-coast; and it is stated that the previous capital was the present Chicacole. The principal feature in this country was the Mahendra range of mountains, which still possesses the same name. They now divide the Ganjam district from the valley of the Mahanuddy. Rajahmundry was the capital of the eastern branch of the Chalookya kingdom, which extended to the borders of Orissa. A still earlier name for the capital of Calinga was Sinhapoora, probably the place of that name now 115 miles west of Ganjam. "*b.*" Cosala was probably the present Berar provinces. Its capital was perhaps the present Nagpore; but it may have been Chanda, Amrávatty, or Ellichpore. In the seventh century it was bounded on the north by Oojjein, on the west by Maharashtra, on the east by Orissa and on the south by Andhra and Calinga. It extended probably from near Boorhanpore on the Tapty, and Nundair on the Godavery, to Ratanpore in Chatisgurh and to Nowagudda near the source of the Mahanuddy. "*c.*" Andhra was the more modern Telingana of the Mahomedans or Teloogoo country as it is now called. Its capital cannot be identified, but Warangal was the capital of Telingana several centuries afterwards. The Godavery river was probably the boundary to the north and east, and the Manjhira branch of the Godavery the boundary to the west. On the west it bordered on the kingdom of Maharashtra. "*d.*" Dhanacataca has been with some probability and by a transposition of the two last syllables in the Chinese text identified as the modern Dharanicottah or Amravatty on the Kistna, the site of the well known "stoopa" or "tope" or Booddhist ring temple. It was also known as Maha Andhra or the Great Andhra. The province extended to about Goolburgha and Penoocondah on the west, and to about Tripatty and Poolicat lake on the south. It was bounded by Andhra and Calinga on the north and by the sea on the east. It is supposed that a place called Vaigy was the capital of the country, while Dhanacataca or Dhanacacota was the seat of a large religious establishment. The present town of Amravatty was founded, or at any rate established as a subordinate seat of government, by Soorya Deva, Rajah of Orissa, in the twelfth century. "*e.*" There is some difficulty in identifying the state of Choolya, which is described by Hwen Thsang as a small district, 400 miles in circuit. If his account is taken as correct, Choolya is probably the Kurnool country, but if the names of Choolya and Dravida have been transposed by the Chinese editor of the travels, as is supposed by some, then Choolya may be identified as the old kingdom of Chola with Tanjore for capital. Near Kurnool is an ancient town of Zora or Zohaurapooram, which corresponds exactly with the Choolya of Hwen Thsang. If Choolya is placed in the Kurnool district, it will cut off the north-western corner of the province of Dhanacacota, and diminish its area. If however Choolya is identical with Chola, then its position would extend from Shunkerrydroog, near Salem on the north-west, to the mouth of the Cauvery or Coleroon river on the north-east, and from Dindigul on the south-west to Point Calimere on the south-east. The former supposition is here taken. "*f.*" The province of Dravida was 1,000 miles in circuit in the seventh century. Its capital was Canchipoora, the modern Conjeeveram on the Palaur. Its northern boundary extended from Coondapore on the western coast, through Cadoor and Tripatty, to the Poolicat lake, and its southern boundary from Calicut to the mouth of the Cauvery. This was perhaps the dominion of the Pallava tribe at that period. "*g.*" The province of Malacoota or Malayacoota probably included the modern districts of Tanjore and Madura on the east, and Coimbatore, Cochin and Travancore on the west. The capital was either Madura, which was the capital of the southern end of the peninsula in Ptolemy's time, or Quilon. A town named Charitrapoora to the north-east of the capital was the port of embarkation for Ceylon. This town must have been Negapatam if Madura was the capital, but if Quilon was the capital then it would be Ramnaud. "*h.*" The province of Concana probably extended along the coast from Vingorla to Coondapore near Bednore and inland from the neighbourhood of Goolburgha to the ancient fortress of Madgherry. It was the ancient kingdom of the Cadambas, who were the rivals of the Chalookyas of Maharashtra. The capital was Concanapoora, which was probably Anagoondy on the northern bank of the Toongabudra river. Anagoondy was the capital of a Yadava dynasty of princes before the foundation of the more modern city of Vijianugger on the southern bank of the river. "*i.*" Maharashtra was bounded on the north by Malwah, on the east by Cosala and Andhra, on the south by Concana, and on the west by the sea. The limits of this territory were Damaun and Vingorla on the sea-coast, and Idalabad and Hyderabad inland. The capital has not been identified with any certainty. It was either Pratishtauna on the Godavery, or Calyaunapoora in the Central Deccan, the ancient capital of the Chalookya dynasty. (4) *Conclusion.*—The accompanying map roughly shows the country as above delineated. Each of the nine kingdoms of Hwen Thsang is more particularly noticed in Volume III. Under the head of Hwen Thsang also will be found a further account of the author, with a specimen of the very remarkable style of these Chinese writers.

[*] SKETCH ACCOUNT OF THE ANCIENT GEOGRAPHY OF SOUTHERN INDIA ACCORDING TO ARABIAN AUTHORS.—*Introduction.*—The chief Arabian authorities on the ancient geography of Southern India are:—the author of 'The Voyages of Sindbad the Sailor,' Sooliman, Ibn Khoordadba, Al Masoodee, Sheik Aboo Ishak, Ibn Howkal, Rasheedooddeen, Ibn Batuta, Al Idreesee, and Aboolfeda of Damascus. (2) *Sindbad the Sailor.*—The voyages of Sindbad the Sailor (ninth century A.D.) contain a few references to Southern India. In his first voyage Sindbad reaches the country of the Maharajah, probably the King of Vijianugger, at that period a very powerful kingdom. In his fourth voyage Sindbad visits a country where pepper is grown (Malabar), whence he went to the island of 'Nacous' (Nicobars). In the fifth voyage he is shipwrecked on a country, which is probably somewhere on the Concan coast. He again visits Malabar, the peninsula of Comorin, and the pearl-fisheries in the Gulf of Manaar. In his last voyage he reaches Serendib (Ceylon). (3) *Sooliman.*—The earliest Arab geographer who gives any account of India is a merchant named Sooliman, who made several voyages to that country and to China. His narrative bears the date 851 A.D. (237 Hijrah). The second part of the work was written by Aboo Zajd-ool-Hasan, of Sirauf, a connoisseur, who although he never travelled in India and China as he himself expressly states, made it his business to modify and complete the work of Sooliman by reading and by questioning travellers. The information contained in these writings may be summarized thus. The inhabitants of India and China agree that there are four principal kings in the world, viz., of the Arabs, of China, of the Greeks, and lastly the Balharah, king of the men who have their ears pierced, this last being the most eminent prince in India. He may be identified as one of the Vallabhy Rajahs of Goozerat. Ceylon is mentioned as the Sarandeeb, and Cape Comorin as Coomaur. The author also mentions the sea of Lar (which washes Malabar and Goozerat), the Lankhabalas or Nicobar Islands, and the Andaman Islands, in the sea of Andaman. (4) *Ibn Khoordadba.*—The next Arab author is Ibn Khoordadba, who died in 912 A.D. He wrote the "Book of Roads and Kingdoms." He also names the Balharah as the greatest king in India, other kingdoms being Jaba, Tafan, Joozr (Goozerat), Ghanah, Rahmee, and Kaumroon. (5) *Al Masoodee.*—Al Masoodee, the author of the "Meadows of Gold," died in 956 A.D. He states that it is the general opinion that India was the portion of the earth in which order and wisdom prevailed in distant ages. After the death of Koresh India was divided into kingdoms among which were Scinde, Canouj, and Cashmeer. India is a vast country; it borders on Zabaj (Java) and extends on the side of the mountains to Khorassan and Scinde. The king of Candahar is called Hahaj. From his dominions comes the river Raeed (Ravee), one of the five that form the Mihraun of Scinde; another river is the Buhautil (Beas). Mooltaun is one of the strongest frontier places of the Mussulmans. (6) *Sheik Aboo Ishak.*—Sheik Aboo Ishak wrote about the middle of the tenth century; his facts are similar to those already stated. (7) *Ibn Howkal.*—Ibn Howkal wrote in 1193 A.D. He only treats of Scinde and the north. (8) *Rasheedooddeen* —Rasheedooddeen wrote in 1310 A.D. He divides India into nine unequal parts, and describes it as follows. Its shape resembles the back of a crab on the surface of the water. The mountains appear to stand near each other, like the joints of a spine, and rivers flow at their base. Hind is surrounded on the east by Cheen (China) and Macheen, on the west by Scinde and Cabool, and on the south by the sea. On the north lie Cashmeer,

speaking form as much a portion of the Presidency as do the tributary states of Travancore and Cochin on the south. The Amindivy and Laccadive Islands form for administrative purposes a part of Madras Presidency, being attached to

---

the country of the Turks, and Mount Meroo, which is extremely high. The heavenly bodies perform their revolutions round it, rising and setting on each side of it. A day and a night of this place is each equal to six of our months. The Hima mountains lie on the north of Canouj, and are covered with snow. The five rivers in the north of India are collectively called Panjnaud. The river Sarsoot (Sarsootee) falls into the sea to the east of Somnauth. The Jumna falls into the Ganga below Canouj. The centre of India is called the Madades or middle land (Madhyadesa). Coming south



the districts of South Canara and Malabar respectively. Off the south-east lies the British colony of Ceylon, separated by a shallow strait across which runs the string of rocks and sandbanks known as " Adam's Bridge."

Maabar (the Coromandel Coast), from Coolam to the country of Silauwar, extends 300 parasangs along the shore. There are two courses or roads from this place; one leads by sea to Cheen, passing by the island of Seelaun. Sarandeep (Ceylon) is at the foot of the Joodee mountain and is called in the language of Hind Samcaudadeep (Sinhaladweepa), because its appearance is like a lion in repose. Rubies and other precious stones are found there. There is another country adjoining Maabar inland, called Deogir, the capital of which is Door Samoondoor (Dwara Samoodra). (9) *Ibn Batuta.*—Ibn Batuta was the greatest traveller of his nation. He visited India about 1330, and mentions Kinbaiat (Cambay), Calicut, Hunawar (Honawar), Tanna, Goozerat, Malabar, and Ceylon. He mentions Coulam (Quilon) as the greatest port in India. (10) *Al Idreesee.*—Al Idreesee wrote about the beginning of the twelfth century and gives the following information. Barooh (Baroche) is a large handsome town, well built of bricks and plaster. It is a port for vessels from China and Scinde. Between Barooh and Nahrwara there are two towns called Hanawal and Doolaka. They stand at the foot of a mountain called Oondaran (probably the Vindhyas). Another town in the vicinity is Asawal (Yessawal being the old name of Ahmedabad). Opposite Barooh lies the island of Mullan. Other towns on the coast are Sindaboor and Bana (Tanna); Fandareena is a town built at the mouth of a river which comes from Manibar (Malabar) where vessels from India and Scinde cast anchor. This author also mentions the cotton fabrics of Coromandel, and the pepper and cardamoms of Malabar. (11) *Aboolfeda of Damascus.*—This celebrated Arabian geographer (1273–1331) mentions the pepper of Malabar, and the cotton of Coromandel. He divides Hindostan into Al Sind, the country of the Indus, and Al Hind, the country of the Ganges. (12) *Conclusion.*—The information of these Arabian writers was not very extensive. Mooltaun, Mansoora and other places of note in the valley of the Indus, were visited by early travellers, and the ports upon the coast, especially those about the Gulf of Cambay, were also known from the reports of mariners. Regarding the interior the information was vague, and evidently drawn from hearsay.

[a] Sketch Account of the Ancient Geography of Southern India according to Mediæval Authorities.—*Introduction.*—The following are the chief mediæval European travellers who give any geographical account of Southern India:—Marco Polo (1254–1324), Marino Sanuto (1300–1306), Odorico di Pordenone (1316–1330), John de Marignolli (1347), Nicolo Conti (1419–1444), Athanasius Nikitin (1468–1474), Hieronimo di Santo Stefano (1494–1499), Ludovico di Varthema (1503–1508). (2) *Marco Polo.*—Marco Polo was born in 1254, and died probably in 1324. His father Nicolo, a member of a noble Venetian family, had mercantile establishments at Constantinople and in the Crimea. When he was about 17, he accompanied his father, and his uncle Maffei on their travels. On their arrival at Pekin after a journey of more than three years, he was forthwith taken into favour by the great Khan (Kooblay) and was appointed by him to various high offices. He finally returned to Venice in 1295, and was subsequently taken prisoner by the Genoese at the naval battle of Curzola (1298). During his captivity he dictated the account of his travels to a fellow prisoner named Rusticiano, a native of Pisa. Marco Polo visited India in 1292 and gives an account of the south of India which may thus be epitomized. Sailing west from Seilan (Ceylon) about 60 miles, is the province of Maabar (the Mahomedan name for the Coromandel Coast, from an Arabic word meaning passage or ferry), which is called India the Greater. In this province are five kings, all brothers. At this end the ruling king is named Sondar Bandy Devar, in whose kingdom are found fine pearls, in the gulf between Seilan and the mainland, that is to say Manaar. The fishers go first to Bettelar (either Vedala near Rameswaram or Pattam on the coast of Ceylon). There are fish-charmers called Abraiaman (Brahmins) who keep away the sharks. The body of St. Thomas the Apostle lies at a little town in this province. (Maabar is mentioned in the Chinese annals under the name of Maparh, as one of the foreign kingdoms which sent tribute to the Emperor Kooblay Khan in 1286.) About 1,000 miles to the north is the kingdom of Mutfili (the Telingana or Tiling of the Mahomedan writers; Mutfili is a corruption of Motoopully, a town in the Goontoor district). Here are found diamonds which are obtained by throwing down pieces of meat into the deep valleys. These are seized by eagles, which when they fly up are frightened so that they drop the meat, and then the diamonds that have adhered are picked off (regarding which reference should be made to Vol. II, App. VI). Towards the west from the place where St. Thomas' body lies is the province of Lar (Goozerat, the Λαρίκη of Ptolemy) from which come all the Abraiamans. The king sends merchants to trade in the kingdom of Soli (Chola). There is another class of religious devotees called Choogi (Yogees). Cail (Cauyal in Tinnevelly) is a great city with much traffic, and belongs to king Ashar. At Comari (Comorin, Ptolemy's κομάρια ἄκρον) you can see the north star. About 300 miles to the west is the kingdom of Eli (Mount Delly, properly Monte d'Ely, a hilly promontory about 16 miles north of Cannanore, the first Indian land seen by Vasco da Gama in 1498; Aboolfeda calls it Ras Haili). It is also mentioned by Rasheedooddeen and Ibn Batuta as Hili). Melibar (Malabar) is a great kingdom to the west. Another kingdom near it is called Gosurat (Goozerat). Both of these are infested with pirates. Further north is Tana (this name still exists as a suburb of Bombay, but by the name Marco Polo meant the Concan, which is called by Rasheedooddeen Konkan-Tana, and by Ibn Batuta Kookin-Tana). Cambaet lies further west (Cambay). Further north is Semonat (Somnauth, the site of the celebrated temple plundered by Mahmood of Ghuznee). (3) *Marino Sanuto.*—Marino Sanuto, a Venetian nobleman, travelled in the east about 1300–1306. He gives details of the commerce between Venice and India, and mentions Malabar and Cambay as the chief commercial districts of India. (4) *Odorico di Pordenone.*—Odorico di Pordenone was a Minorite friar who travelled in India between 1316 and 1330. He landed at Tanna near Bombay, and, after visiting Surat, went by sea to Polumbum or Columbum (Quilon). In Minibar (Malabar) he mentions the towns of Flandrina and Cyngilin (Cranganore). He next went to Mobar (the Coromandel Coast), whence he sailed for Sillan (Ceylon). (5) *John de Marignolli.*—John de Marignolli, a Minorite Friar visited Columbum (Quilon) in 1347. He mentions Malabar, the Coromandel Coast, and Ceylon. (6) *Nicolo Conti.*—Nicolo Conti, a noble Venetian, travelled in India and the east for 25 years, between 1419 and 1444. He first arrived at Cambay, whence going southward he visited two cities on the sea, Pacamuria and Helly. He next travelled inland and arrived successively at Bizenegalia (Vijianugger or Humpy), Pelagonda, Peudifetania (illegible on the Malabar Coast), Odeschiria, Cenderghiria (Chundragherry), Malepur (Mylapore or St. Thomé), and Cahila (Cauyal). He then crossed over to the island of Zeilam (Ceylon), and returning to India, sailed to the mouth of the Ganges and up the river for 15 days. After visiting China and the Indian Archipelago, he returned to Coloen (Quilon) in Melibaria (Malabar), and went on to Cocyn (Cochin), Colanguria, Paliuria, Meliancota, Calicut, and Cambay. (7) *Athanasius Nikitin.*—Athanasius Nikitin, a Russian, travelled in the east between 1468 and 1474. In India he mentions Cambayat (Cambay), Dabyl (Daubhol in the Concan), Mysore, Calecot (Calicut), Beedar, Bijanagar (Vijianugger), and Goolburgha. He also visited Ceylon. (8) *Hieronimo di Santo Stefano.*—Hieronimo di Santo Stefano was a Genoese merchant who visited India about 1494–99. He touched first at Calicut, and then went on to Ceylon, whence he sailed to a port on the Coromandel Coast. (9) *Ludovico di Varthema.*—Ludovico di Varthema was a Bolognese who travelled in the east from 1503 to 1508. He first arrived at Dinobandierrumi (*i.e.*, Diu Bander-er-Roomi, Dew, the port of the Turks), and then went on to Goa, whence he sailed across the Persian Gulf. From Ormuz he returned to Combeia (Cambay), and subsequently visited Cevul (Chowla in the Bombay Presidency), Dabuli (Daubhol), Goga (Goa), Decan (Beejapore), Bathacala (Carwar), Centacola (Ancola), Onor (Honore), Mangalore, and Cannanore. He then journeyed up-country towards the kingdom of Narsinga and visited the city of Bisinegar (Vijianugger). Returning to Cannanore, he went by way of Tormapatani (Dharmapatam), Pandarani and Capogatto to Calicut, where, he says, the dignity of India is centered. At Calicut he found merchants from Banghella (Bengal), Ciormandel (Coromandel), Zailani (Ceylon), Colon (Quilon), Caicolon (Quilon), Bathacala (Bhatcal), Dabuli (Daubhol), Chievuli (Chowla), Combeia (Cambay), Guzorati (Goozerat), and from many other countries. He says that Cape Cumerin (Comorin) is distant from Calicut eight days' journey by sea to the south. On leaving Calicut, Varthema went to Cacolon (Cauyancollam), Colon (Quilon), Chayl (Cauyal), and Cioromandel (Coromandel), near which place, he was informed St. Thomas' body was buried. He then crossed over to Zailon (Ceylon), but returning to the Coromandel Coast, visited Paleachet (Poolicat), a place of immense traffic, especially in jewels. After crossing over to Tarnassari (Tennasserim), Varthema went to the city of Banghella (probably Bengal). He then visited the Indian Archipelago and returned again

2. MOUNTAINS, RIVERS, AND LAKES.—From a physical point of view the Presidency may be roughly divided into three portions, the long and broad eastern coast, the shorter and narrower western coast, and the high tableland in the interior. These divisions are determined by the two great mountain ranges of the Eastern and Western Ghauts, which give the key to the configuration of all Southern India. The two chains extend along the opposite coasts, parallel to each other, or rather diverging, and leaving between them and the sea only a plain of forty or fifty miles in breadth. They rise in few places above 3,000 or 4,000 feet high; but are very rugged and steep, and the entrance into the interior is only by very narrow and difficult passes. The name of ghaut, which, through the Teutonic languages, has come to the English language in the word gate, being applied to these passes, has been gradually extended to the mountains themselves. The Eastern Ghauts, which lie entirely within this Presidency, form a continuation of the hill system of Chota Nagpore. They run in a south-westerly direction almost through the entire length of Madras, until they lose themselves in the Neilgherries, and there join with the western range. Their average height is 1,500 feet, and for the most part they leave a broad expanse of low land between their base and the sea. Their line is pierced by the Godavery, Kistna, and Cauvery rivers, as well as by minor streams; so that they do not perform the part of a watershed. The Western Ghauts on the other hand, which stretch southwards continuously along the shore of the Indian Ocean from the north of Bombay, satisfy all the characteristics of a mountain range. Rising steeply at a distance of 10 to 50 miles in the Madras districts from the coast, they catch the greater part of the rainfall of the monsoon, and in the south no stream breaks through them. Some of their peaks attain an elevation of from 5,000 to 8,000 feet. Though steep and stony, the hills are not broken, but covered generally with a stratum of earth, sustaining stately

---

to the Coromandel Coast, landing at Negapatam. Varthema then went round by Quilon and Calicut to Cannanore, where he entered the Portuguese service, finally returning home in 1508.

[6] APPROXIMATE SUMMARY OF THE GEOGRAPHY OF SOUTHERN INDIA DURING THE FIRST TEN OR FIFTEEN CENTURIES OF THE CHRISTIAN ERA.—*Introduction.*—In addition to the information afforded by the Sanscrit writers and other foreigners, as detailed above, a large fund of geographical information is derivable from archæological research; that is to say from inscriptions found in different localities, from the records of the modern priesthood called stalapooranas, and from the traditions of the people themselves. Items of archæological disquisition must be deferred till the third volume; but putting together the different authorities just named, the following may be taken as an account of the South Indian geography during the first ten or fifteen centuries of the present Christian era. The area now occupied by the Madras Presidency contained the whole or part of seven principal geographical divisions; the Pandya country, the Chola country, the Chera country, Kerala, Carnata, Calinga, and Andhra. The Cholas, Cheras, and Pandyas had a common origin, and were called by their contemporaries Dravidas. Their language was known as Dravida. The others were in the closest degree allied, and in modern times the term Dravida has been extended to them also. Subordinate geographical divisions which may be mentioned were Malacoota, Maravadesha, Congoodesha, Tondeimandalam, and Vengidesha. (2) *Pandya.*—Pandya as known from about the fifth century B.C. to the eighteenth century A.D. was a small country, with its capital first at Korkay on the Tambrapurny and afterwards at Madura. It comprised the present districts of Madura and Tinnevelly. (3) *Chola.*—According to the earliest known writers the country of the Cholas was in the east, while the Pandyans held the tracts to the south, and the Cheras that to the west. The north-western limits of the Chola kingdom were probably a line passing through Poolicat, Bangalore, and so along the ghauts to Coimbatore and Calicut. Conjeeveram was perhaps the capital in the fifth century B.C., Warriore near Trichinopoly in the second century A.D., Combaconam in the seventh, and Tanjore in the tenth. The name of Chola still exists in Coromandel, which is a corruption of Cholamundalam, or the realm of the Cholas. (4) *Chera.*—Chera consisted of Coimbatore, Salem, and parts of Mysore, Tinnevelly and Travancore. Originally Chera and Kerala were probably the same country which subsequently was divided into two different kingdoms. Caroor is mentioned by Ptolemy as the capital. (5) *Kerala.*—The kingdom of Kerala included the country where Malayalam is now spoken, that is to say the modern districts of Malabar and Canara. It may have been originally part of Chera. (6) *Carnata.*—The boundaries of the Carnata country, which is comparatively a modern designation, are better known. They commenced near the town of Beedar in the latitude of 18° 45′ north, about 60 miles north-west from Hyderabad. Following the course of the Tamul language to the south-east, the country was limited by a waving line which nearly touched Adony, went to the west of Gooty, skirted the town of Anantapore, and, passing through Nundidroog, touched the range of the Eastern Ghauts. Thence pursuing a southern course to the mountainous pass of Guzzelhutty, it continued to follow the abrupt turn caused by the chasm of the western hills between the towns of Coimbatore, Pollachy, Palghaut; and turning to the north-west, skirted the edges of the Western Ghauts nearly as far north as the sources of the Kistna; whence following first an eastern and afterwards a north-eastern course, it terminated in rather an acute angle near Beedar, already described as its northern limit. The name still exists in Carnatic, the name applied by Europeans to the country from Cape Comorin to the Northern Circars lying east of the ghauts and extending to the sea on the Coromandel Coast. (7) *Calinga.*—The country of Calinga included the eastern Madras coast, from Poolicat to Chicacole and from the Eastern Ghauts to the Bay of Bengal. Orissa was at one time included in it. The language of the country was Telooguo. Rajahmundry, Coringa, Sinhapoora, Vaigy, Calingapatam, and Chicacole were important towns of Calinga at different times. Traces of the name are found in Calinga ghaut, Calingapatam, and Coringa. (8) *Andhra.*—This country lay inland, to the west of Calinga; forming what is now the Eastern Deccan. The capital of Andhra was Warangal. (9) *Malacoota.*—This is Hwen Thsang's name for the extreme south of the peninsula, and is connected with the name for Malabar or the Western Ghauts. (10) *Maravadesha.*—This was the present Ramnaud and Shivagunga Zemindarries, and appears to be an ancient designation. (11) *Congoodesha.*—The present Coimbatore district, upper part of Salem district, and south Mysore became at one time separated from the Chera country under this name. (12) *Tondeimandalam.*—This is the best known of all the old divisions, and dates from perhaps the eleventh century of the Christian era. It formed that part of the Chola country which lay round the present Madras; north, west, and south. It had two divisions; upper Tonday above ghauts, and lower Tonday or the coast region. (13) *Vengidesha.*—This was the country between the Godavery and Kistna towards the coast, forming part of Calinga in the most extended signification of the latter country. (14) *Conclusion.*—The above is a very bare summary, and for further information the reader should proceed to the article on History; where also will be found a map illustrating the Dravidian dynasties, probably not only of this but of a very much earlier period.

forests, particularly of bamboo, which is found nowhere else in equal perfection. The interior, between these two chains, consists chiefly of successive tablelands supported by the opposite ghauts and by chains crossing from one to the other, diversified also by single precipitous eminences, which are formed into almost impregnable hill forts. One continuous chain, the Vindhya Mountains, runs across the broad base of the peninsula, and forms a rugged boundary between it and the great plain of Hindostan proper. On the west this is connected with a range of bold and lofty hills, which compose the territory of Rajasthaun. The most southerly central tableland, with an elevation of from 1,000 to 3,000 feet, includes the whole of Mysore and extends over several of the Madras districts. There are again in the south various minor hill systems. The Neilgherries, which form the junction of the two main ranges, are generally regarded as a distinct block of hills; they culminate in Dodabetta, till lately regarded as the highest peak in Southern India. At this height, the traveller from the plains enjoys cool and refreshing breezes, with a rich and romantic scenery of hills, lakes and waterfalls. The region is inhabited by the Todahs, a race of shepherds, speaking a peculiar language, and almost entire strangers to the mythology and manners of the inhabitants of the plains. There are also outlying spurs and masses of hills, of which the Shevaroys in Salem, the Anamullays in Coimbatore, and the Pulney Hills in Madura are the most important. At the Palghaut gap the Western Ghauts fall to a height of 1,000 feet above sea-level, by a break 25 miles wide through which runs the principal railroad of the south of India. They then resume their course at full level down to Cape Comorin, and immediately widen out into the highland tract that lies between Madura on the one side, and Malabar, Cochin, and Travancore on the other; this highland being known as the Anamullays in the Coimbatore district and as the Pulneys in Madura. The hill tract here mentioned, higher than the Neilgherries in parts, and much more extensive, becomes narrower again opposite the Cumbum valley in Madura, and behind Tinnevelly becomes only a mountain range between the two coasts with a restricted area. The tract is very extensive, and is likely to open a field for European enterprise as the Neilgherry range becomes fully occupied. The Anamoody mountain in the Anamullay range is now known to be the highest in Southern India, its summit being 8,850 feet above the level of the sea.

3. The Ganges and the Indus in the north of India finally absorb all the waters which descend from the southern face of the Himalaya; and these flowing either eastward or westward over the vast plain of Central India, leave between them a large expanse of arid desert bordering on the Indus. All the other waters of India belong to what is called peninsular India. Beginning from the north, the first two that occur flow eastward into the Gulf of Cambay; the Nerbudda, parallel to the Vindhya chain, and fed by its streams; and the Tapty, which passes by Surat. There the chain of the Western Ghauts begins, whence all the other large rivers flow eastward into the Bay of Bengal. The principal of these are the Godavery, the Kistna, and the Cauvery; all sacred in the eyes of the Hindoo, and truly valuable by their services to irrigation and commerce. These rivers have the same uniform features. They rise in the Western Ghauts, and run across the peninsula in a south-easterly direction. They drain rather than water the upper country through which they flow, and are comparatively valueless there either for navigation or irrigation. But they spread over alluvial deltas before they reach the sea, and at that stage become capable of being restrained and utilized by the agricultural engineer. The estimated basin area of the Godavery is 112,200 square miles, and its length is 898 miles. The estimated basin area of the Kistna is 94,500 square miles, and its length is 800 miles. The estimated basin area of the Cauvery is 327,700 square miles, and its length is 472 miles. Each of these rivers has a large tributary system of its own. Other rivers on the east coast, of similar character but smaller dimensions, are the North and South Pennair or Pinaukiny (the southern being called Ponniaur), the Palaur, the Vellaur, the Veigay, and the Tambrapurny. The area of country drained by rivers running westward is only the narrow strip of territory between the Western Ghauts and the sea. As a rule the country slopes gradually from the eastern base of the western mountain chain down to the Coromandel Coast, while the fall is sudden and precipitous on the western side of the mountains.

4. It is somewhat remarkable that in so large a region as India, with so many mountains and waters, there should scarcely be a lake. To find this feature on a great scale it is necessary to penetrate the northern barrier of India into Central Asia. So called lakes are the Chilka on the Coromandel Coast at the confines of this Presidency, and the Poolicat Lake on the same coast within the Presidency. But these are really mere salt marshes like the Mareotis or Menzaleh. Poolicat Lake, 33 miles in length from north to south, forms a more or less important backwater for inland communication between Madras city and the northern districts. This lake is supposed to have been caused by the sea breaking in through the low sandy beach. On the western coast, the perpetual antagonism between the mountain torrents and the ocean has produced a remarkable series of backwaters or lagoons, which skirt the entire seaboard of Canara, Malabar, and Travancore. The largest is the backwater of Cochin, which extends from north to south for a distance of 120 miles. These backwaters also are used for inland navigation. A projecting spur of the ghauts for a long time interrupted communication, but this has now been tunnelled, and continuous water communication is provided by this means between Cochin and the capital of Travancore, to be prolonged southwards to Cape Comorin by an artificial canal.

5. CLIMATE AND PRODUCTIONS.—The peculiar physical geography of the peninsula with a large mountain chain running from north to south along its western boundary, is of importance in regard to climate and the productions of the various portions of the country. The western hills have the effect of arresting the lower strata of rain clouds brought up from the Indian Ocean by the periodical winds of the south-west monsoon, and of causing excessive rain precipitation on the narrow strip of coast-line on the western side of the peninsula. Where the mountain range is of great height, as between Malabar and Coimbatore, the rain clouds are almost entirely diverted from the districts immediately below the mountains on the eastern side; and while the annual rainfall on the western side may be one hundred and fifty inches, not more than twenty inches are usually registered on the eastern side, immediately within the influence of the mountain ranges. Where the mountain chain is of lower elevation, the rain clouds pass over the hills, and rain is precipitated in uncertain and varying amount over the peninsula to the east of the ghauts; but, except in the northern districts, where the rainy season approximates to that of Bengal, the heaviest rainfall of the southern portion of the eastern division of the peninsula occurs during the period of the north-east monsoon. During the continuance of this monsoon, the western ranges of mountains have a similar effect in arresting the rain clouds, so that at the season of the year when the Carnatic is visited by heavy rain, the western coast districts enjoy clear weather. The climate thus varies considerably in the different parts of the Presidency. The Neilgherry Hills enjoy the climate of the temperate zone, with a moderate rainfall, and a thermometer rarely exceeding 80° F., and sometimes falling to freezing-point. In 1876, the mean temperature in the shade at the sanitarium of Wellington was 61·2° F. On the Malabar coast, the south-west monsoon brings an excessive rainfall, reaching 150 inches in the year at certain places. The rain clouds hanging on the slope of the Western Ghauts sometimes obscure the sun for months at a time. Along the eastern coast and on the central tablelands the rainfall is comparatively low, but the heat of the summer months is excessive. At Masulipatam the thermometer frequently rises to above 110° F. in the shade, and to 170° in the sun. Observations extending over a period of sixty-three years give an average of 48·9 inches of rain in the year at Madras city; but this is considerably above the mean of the east coast generally. At Bellary the average annual rainfall does not exceed 22 inches, of which 16 inches are brought by the south-west monsoon across the ghauts. The whole coast of the Bay of Bengal is liable to disastrous cyclones, which not only wreck the shipping in the roads, but have repeatedly overwhelmed the low-lying ports.

6. To the physical barrier of the Western Ghauts must be attributed not only the vast differences of climate, but also those of the nature of the productions, in the eastern and western divisions of the peninsula. In the former division the uncertainty and capricious character of the rainfall has taught the cultivators of the soil the necessity of making provision for the storage of water for irrigation

purposes, and innumerable tanks or reservoirs scattered throughout the country are the result. On the western side of the mountains however the necessity for such works has never arisen. There the periodical rains fall with great regularity as to time and quantity, and the earth produces so abundantly that, although in certain exceptional years there may be partial failures of crops, absolute agricultural distress as a result of bad seasons is quite unknown. Only three of the twenty-one districts of which the Madras Presidency is composed lie within the influence of the never-failing rains of the south-west monsoon. In the remaining eighteen districts nature demands the assistance of art in the collection, storage, and distribution of the rain-supply. In some of these eighteen districts however, as in the northern coast area, the periodical rains fall more regularly than in others, giving them thus an advantage. In several of these also the rivers running eastward, swelled by the south-west monsoon rains, form an additional source of irrigation. The chief staples of the Presidency are rice; cholam (a kind of maize); cumboo (a kind of millet); raggy and varagoo amongst food-grains; gingelly amongst oil-seeds; and chillies, tobacco, sugar-cane, plantains, and betel-leaf amongst garden crops. Cotton, which may be regarded as a special crop, has a cultivation almost equalling that of raggy. The trees most grown for their fruits are cocoa-nut, areca-nut, jack, tamarind, and mango. Rice, as might be expected, is produced in the largest quantities in the alluvial and highly-irrigated districts of Tanjore, Godavery, and Kistna on the east coast, and in Malabar and Canara on the west coast, where the rainfall is abundant. Cholam is principally cultivated in the tableland districts of Bellary and Kurnool, while cumboo and raggy are most extensively grown in the other inland, but less elevated, districts, such as Salem and Coimbatore. Cocoanut palms flourish most luxuriantly on the banks of the estuaries and back-waters or salt-water lagoons of the western districts of Malabar and Canara, and areca-nut palms in the valleys intersecting the lower slopes of the Western Ghauts.

7. GENERAL SURVEY, THE WEST COAST.—When the Concany territories in Bombay are left behind to the north, all that ever constituted part of the Moghul empire, or at least was regularly apportioned among its provinces, has been quitted. The south of India may be said to reach from this point to Cape Comorin, and to begin with the maritime tract of Malabar. The name of Malabar properly belongs to a kingdom, of which the capital, Calicut, was found by the first Portuguese navigators to be the seat of a considerable dominion, under a sovereign called the Zamorin. Under a misconception of the extent of the country the name Malabar was extended to neighbouring countries, and has even been applied loosely to all the western coast of the peninsula as far as the Gulf of Cambay. Considered as the coast reaching from the Concan to Cape Comorin, it forms a region 500 miles in length, 30 or 40 in breadth, interposed between the Indian Ocean and the almost continuous chain of the Western Ghauts. This position supplies it with copious moisture. Its surface, rugged, rocky, and irregular, may be rendered highly productive with careful cultivation, which is generally bestowed. It yields very large crops of rice, forming an article of export to Bombay and the northern coasts. But the ancient staple of its European commerce is pepper, produced in greater abundance and perfection than in any other part of the globe. It produces also very copiously the noted Indian luxury, the betel-leaf and areca-nut; likewise ginger, cardamoms, and several other spices. The new product of coffee forms an important export to European countries. The upper districts abound with fine timber, particularly the teak, so pre-eminently valuable for ship-building; also sandal, sapan, and other dyeing and ornamental woods. The region does not contain any fine or flourishing manufactures, unless the modern industry in machine-made earthen tiles be reckoned as such; but with its grain, timber and spices purchases the fine cottons of Goozerat. Social life throughout Malabar presents a very remarkable aspect. The original structure of Hindoo society has not been altered by foreign conquests, but it exhibits within itself some forms decidedly in contrast with those which are found elsewhere. The distinctions of caste are carried to an unusual pitch. Before the enforcement of English law, if a cultivator (Teeyar) or fisherman (Moocwa) touched one of the Nayars or military class, the Nayar was considered justified in killing the person so touching him on the spot. The Pariah

class were in Malabar till lately little else than slaves. A class called Niyaudies are excluded from all human intercourse, and forced to wander in unfrequented places, without means of support, except the alms of passengers. The Nayars themselves are a remarkable body. In the Hindoo system they are classed as Shoodras, though they rank immediately under the Brahmins, the intermediate classes being here wanting. Indeed they are manifestly equal in dignity with the Cshatriyas of North-western India. Their most peculiar characteristic consists in the arrangements with regard to females. These are married at ten years of age, and have an aliment transmitted to them by their husband, whom they must not however see or hold intercourse with; a single instance of such connection would be considered scandalous. They reside with their mother, and after her death with their brother; and they are allowed, and regard it an honour, to attract as many lovers as possible, provided they be of equal or superior rank. It is thus considered a ridiculous question to ask a Nayar who is his father. The only real parentage rests with the brother of the wife, whose children are considered as belonging to him, and to whom all his property and titles are transmitted; for the sister's children must be in one degree consanguineous, while the wife's children may not be in any. Another striking peculiarity on the Malabar coast consists in the early colonies of Christians and Jews, which still form a considerable part of its population. So numerous are the former, as to give Malabar in many quarters the appearance of a Christian country; they are computed on the whole at from 100,000 to 150,000. They derive from a very well-known tradition the title of Christians of St. Thomas; their origin does not in reality appear to be much later than the apostolic age. Their original form of worship was not in accordance with the tenets of the Catholic church. The Portuguese, who at an early period became masters of this coast, considering such worship as heresy, compelled them to conform. The Malabar Christians could not however be induced to hear the service read in Latin; the Portuguese therefore conceded this point, and allowed the use of the Syriac. A species of Syro-Roman church was thus formed. The Jews of Malabar, who amount to about 30,000, are divided into white and black, forming quite distinct classes; the white considering the other as comparatively low and impure. In A.D. 490 they obtained the gift of the city of Cranganore; but, having incurred the hostility of a neighbouring rajah, this settlement was broken up and dispersed. The Black Jews have been supposed by some to be Hindoo converts; but it is probable that they were an earlier race of Jews from Palestine. Both tribes possess Hebrew manuscripts of the Old Testament, which appear to be preserved in a state of tolerable purity.

8. In surveying this coast in somewhat more detail, the first tract met is Canara, which extends along the sea about 200 miles. The northern part, now in the Bombay territory, is very hilly, and produces chiefly teakwood; but the southern, portion of which is called by the natives Tooloova, is well cultivated and exports large quantities of rice. Hindoos of the peculiar sect called the Jains abound in the country. There are also a considerable number of Christians; but the sea-coast is mostly occupied by a class of Mahomedans called Moplahs, apparently emigrants from Arabia. Through their means Hyder and Tippoo were complete masters of Canara, and the latter carried on a violent persecution against the professors of all other religions. After the fall of Tippoo however in 1799, Canara was annexed to the British dominions and toleration was restored. South Canara alone now belongs to this Presidency. The principal city of Canara is Mangalore, long a flourishing emporium. It suffered in the war between the Mysore sovereigns and the British Government. Being taken by the British in 1733, it was defended with extraordinary valour against the whole force of Tippoo. In the following year it was surrendered by treaty to that ruler, who then dismantled the fortifications. Since coming under British dominion Mangalore has flourished, and carries on a very large export of rice. It is situated on a backwater forming a common estuary to two rivers, one of which is to its north and the other is to its south. The port will not admit vessels drawing more than ten feet water; but the anchorage at the mouth of the river is good.

9. Proceeding southwards, the next district is that of Malabar proper, which occupies about 200 miles of coast, and contains upwards of 2,300,000 inhabitants.

The soil immediately along the shore is poor and sandy; but in the interior it consists of hills, the sides of which are formed into terraces, with fertile valleys interposed. Pepper, abundantly raised in the hill-forests of this country, forms the staple of a very extensive foreign trade. Calicut, which first gave to De Gama an idea of the splendour of Indian cities, was the residence of the Zamorin, whose empire then extended wide along Malabar. Its power was materially broken by unsuccessful contest with the Portuguese; and towards the close of the last century was finally destroyed by the invasions of Hyder and Tippoo. In the struggle which terminated in the downfall of the latter, Britain derived some aid from the native chiefs, who in return were invested with the internal jurisdiction of the country subject to the payment of a regular tribute. Between powers placed in so delicate a relation dissensions soon arose; the conflict terminated in favour of the British, who assumed the uncontrolled dominion of the country, its territory being annexed to this Presidency. The Zamorin is now a stipendiary of the Madras Government. Calicut, the once important capital of Malabar, was entirely destroyed by Tippoo; but, as soon as British ascendency permitted, the inhabitants animated by that local attachment which is strong in India hastened to return. It is now a large place with an improving trade. The most remarkable modern city however has been Cannanore, formerly the seat of a female ruler called the Beeby, and from its almost impregnable position regarded as the main hold of the Moplahs or Mahomedans of Malabar. The Beeby was till lately allowed to administer Cannanore and the country in its immediate vicinity. She carries on also considerable mercantile transactions with Bengal and Arabia, and includes in her sovereignty part of the Laccadives, an archipelago of low shoaly islets, facing the coast of Malabar at the distance of from 75 to 150 miles. They however produce nothing but coir, yarn and plantains, and are inhabited by poor Moplah fishermen. Tellicherry, long the principal English settlement and seat of trade, contains many rich merchants. At the capture in 1793 of Mahé, then the principal French settlement, the preference was given to that place, which has the advantage of a particularly fine situation; but on its subsequent rendition it decayed.

10. South of Malabar proper is the small province of Cochin, which presents the same general aspect as the rest of the coast, and particularly abounds in teak timber. The Jewish and Christian colonies are very numerous in this territory. Cochin the capital was the first point at which the Portuguese were allowed to erect a fort. In 1663 it was taken by the Dutch, and was rendered by them one of the most flourishing cities of India. The rajah has maintained his independence better than most Hindoo princes. He was merely tributary to Tippoo, and has been allowed by the English to carry on the internal affairs of his state, though under payment of tribute. Cochin still enjoys a considerable trade. Ten miles to the north is Cranganore, which the Portuguese have made the seat of a Bishop's see.

11. The extended line of coast from Cochin to Cape Comorin is occupied by the dominions of the Maharajah of Travancore. They possess all the advantages peculiar to the Malabar Coast. The inland districts, in particular, are remarkable for fertility and beauty. They exhibit a varied scene, consisting of hills clothed with lofty forests, and of winding streams with valleys clad in perpetual verdure. The woods are perfumed with numberless aromatic plants. Besides the staple article of pepper, Travancore yields ginger, turmeric, and inferior species of nutmeg and cinnamon. The Travancore Maharajah, like the Cochin Rajah, conducts the internal affairs of his dominions, subject to the advice of the British representative under a treaty of 1805. Travancore, the ancient capital, was situated somewhat up the country in a soil of white sand; but it is much decayed since the Maharajah removed to Putmanaubhapooram and subsequently to a new palace built on the European model at Trivandrum. Alleppey, Quilon, and Colachel afford convenient havens for trade, though the strong currents which run along the coast render navigation difficult.

12. At the extreme point of the territory of Travancore is situated Cape Comorin, the southern boundary of India. A few miles from this stands the southernmost scarp of the Western Ghauts, a bold and commanding feature, which

presents to the ocean a lofty hill covered with the most brilliant verdure. The rocks scattered along the shore of the cape render it necessary for the navigator to keep at a distance.

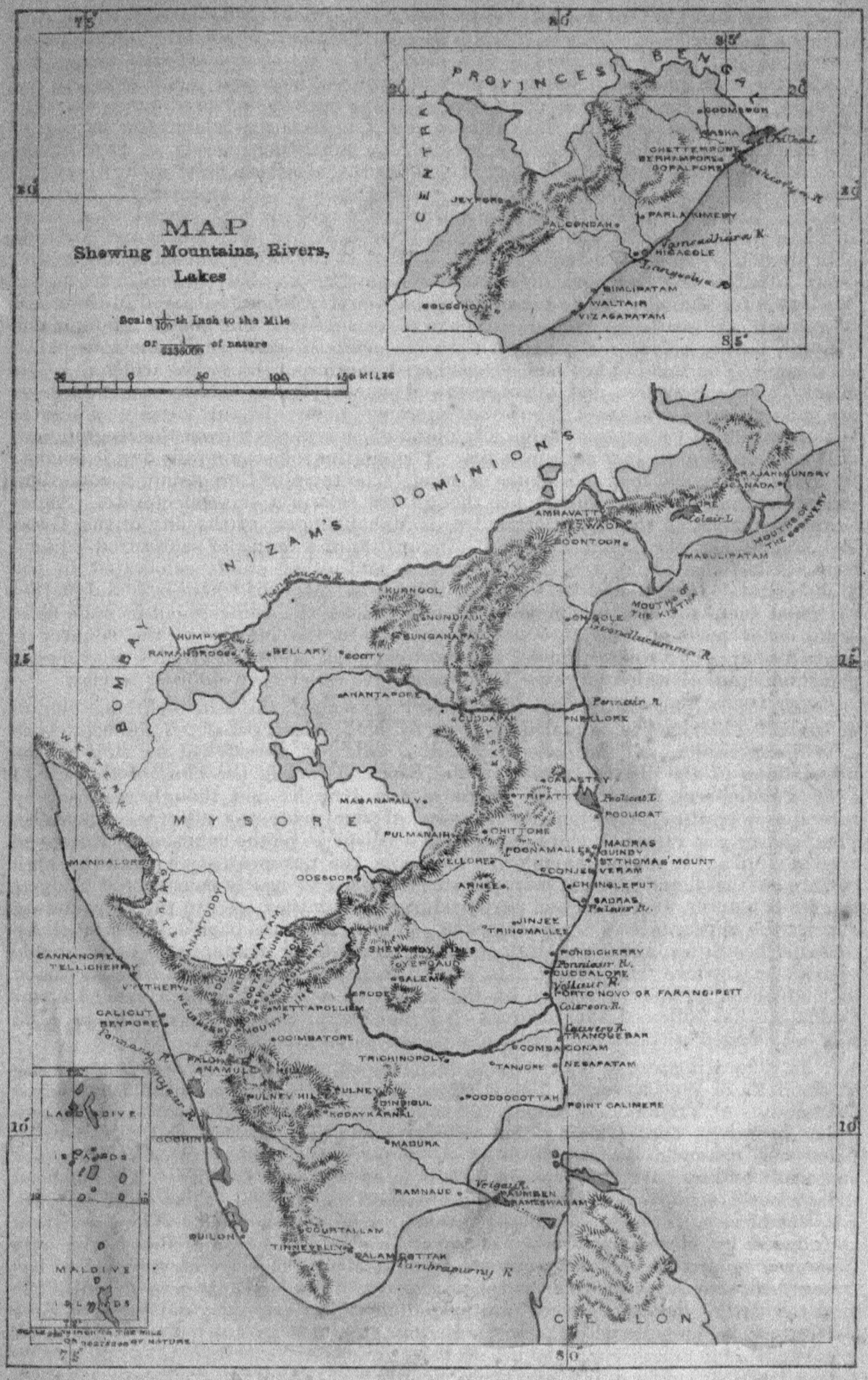
13. THE SAME, THE CARNATIC.—After turning Cape Comorin the extensive territory is reached to which Europeans have given the name of Carnatic. It stretches about 500 miles along the coast, stopping somewhat short of the great natural boundary of the Kistna. It is divided into two parts by the chain of the Eastern Ghauts, running like the Western parallel to the coast. One of these divisions is called the Carnatic above and the other the Carnatic below the ghauts; but the former is better known under the title of Mysore, and the territory on the coast will be here considered as the proper Carnatic. It is called also the coast of Coromandel; and, though in its general structure similar to Malabar, presents some marked differences. The mountains are distant from the sea fifty, seventy, or a hundred miles; and, instead of being clothed with vast and majestic woods, are in most places naked and rocky. The region is watered by several great rivers, rising in the Western Ghauts, and running across the whole peninsula; among which the Cauvery stands pre-eminent. Upon the whole however, instead of numberless torrents dashing down the sides of the hills, and requiring only to be confined and guided; this tract contains large arid plains, to which the industrious husbandman can with difficulty by canals and tanks convey the necessary moisture. The ghauts also from their great altitude intercept the heavy rains which the monsoon brings on the western coast; and there are only occasional showers, from May to June, to fertilise the ground and cool the intensity of the heat. Hence the Carnatic, in seasons of drought, is subject to severer famines than any other part of India. Yet, though there are many barren tracts, the country on the whole is highly cultivated and very productive. The population of the Carnatic is essentially Hindoo. The tide of Mahomedan conquest did not reach it before the fourteenth century; nor was the subjection nearly complete until the reign of Aurungzeeb. A race of Moghul viceroys was then established at Arcot, who on the fall of the empire set up an independent power. Pressed however by the overwhelming force of the Rajahs of Mysore, they were forced to ask for British aid. The Company readily interposed, and after a long and severe struggle subverted the throne of Hyder and Tippoo. The nawab however was unable to maintain his position. On the death of the reigning nawab in 1801, his successor was made to sign a treaty by which the sovereignty of all his territories was transferred to the Company: and there was reserved to himself only from two to three lakhs of pagodas, and a portion of household lands. The country was then divided into eight districts or collectorships, administered by British officers. Arcot and its immediate vicinity is chiefly peopled by Mussalmans; and on the southern part of the coast there are emigrants from Arabia, though not in so great numbers as on the Malabar coast. The rest of the population is Hindoo, and the customs and religion of this native race have been preserved here in unusual purity. The pagodas are extremely numerous, and rival in splendour those of the sacred cities of Benares and Allahabad. The Brahmins, not generally oppressed as elsewhere under Mahomedan ascendency, had intrusted to them by that government most of the civil employments in the state and revenue. Another class, almost peculiar to this part of the country, was formerly that of the poligars. Originally district officers of the old Naick and British Governments, they took advantage of the periods of weakness of the latter, and erected castles from which like the baronial chiefs of Europe in the feudal ages they plundered and oppressed the surrounding country. The English Government were often obliged to purchase their orderly behaviour by giving them an independent power and jurisdiction. There is no class whose subjection proved so expensive to Great Britain. The Carnatic is much more of a manufacturing country than Malabar; yet it does not produce those fine fabrics which distinguish the Northern Circars. Piece-goods, blue cloths, chintzes, &c., all of a coarser kind, are its principal products.

14. A detailed survey of the Carnatic may begin with Madras, now its capital, and that of the British possessions on the eastern coast. The choice of a capital, as in many other countries, has not been so happy as that made by the French; Pondicherry being in every way a naturally finer and more convenient station.

Madras has had till very recently no harbour; but a mere road, through which runs a strong current, and which is often exposed to dangerous winds. On the beach breaks so strong and continual a surf, that only a peculiar species of large light boats, the thin planks of which are sewed together with the tough grass of the country, can by the dexterous management of the natives be rowed across it. For minor communications with the shipping and for deep sea-fishing the natives of the coast employ what is called a catamaran, consisting merely of two planks fastened together, with which they encounter the roughest seas with wonderful address, and when swept off by the waves regain it by swimming. Fort St. George, planned by Mr. Robins, a celebrated engineer, and placed at a small distance from the sea, was once regarded as a strong and handsome fortress, though not on so great a scale as Fort William at Calcutta; but more advantageously situated however, and defensible by a smaller number of men. European Madras is for the most part an assemblage of country houses situated in the midst of gardens, and scattered over an extent of several miles. The houses are light and elegant, having columns covered with the fine composition of shell limestone called choonam. The hand of art has covered with verdure a somewhat arid soil. The Black Town is extensive, and its minarets and pagodas, mixed with trees and gardens, are striking from a distance; but the interior is poor. In the vicinity of Madras is the district of Chingleput, originally obtained as a jagheer from the Moghul, and still kept up as a distinct collectorship. Though the soil is generally dry, it is made by industry to yield tolerable crops of rice. The town of Chingleput is somewhat inland, and not of much importance though the seat of a sub-collectorate. About thirty-five miles to the south of Madras is Mahabalipore, or the city of the Great Bali, called also the Seven Pagodas. It consists of a range of sculptured edifices representing the exploits of Bali, Krishna, and other chiefs celebrated in the Mahabharat. It is sacred to Vishnoo, a colossal image of whom is found in the principal temple. The monuments, though not on the same gigantic scale as in some other parts of India, are well executed. In the interior of the country is the hill-temple of Tripatty, one of the most crowded scenes of Hindoo pilgrimage; the ceremonies of which however Europeans have never been allowed to view.

15. Proceeding southwards Pondicherry is reached, the seat of French empire in India. This empire, founded in 1749 by M. Dupleix, presented for some time a brilliant aspect, and seconded by native alliances threatened to subvert the foundations of the British power in the East. Towards the close of the war of 1756 Pondicherry fell into the hands of the British; and though restored by subsequent treaties, never on the renewal of war made any effectual resistance. Pondicherry was raised by the French from a village to be the handsomest European city in India. It contains many fine houses in the European style; and the high culture of the vicinity, the numerous canals crossed by neatly constructed bridges, the roads planted with trees and partly adorned by statues, give to the surrounding district the appearance of a great garden. The inhabitants have suffered much by repeated hostilities, and being unfavourably situated for trade, have been unable entirely to retrieve their affairs. In trade Pondicherry was at one time surpassed by Cuddalore, a well-built town at the mouth of a considerable river. In war Cuddalore has followed the fortunes of Pondicherry, though its capture in 1783 was not effected without very great loss on the part of the British.

16. The Kingdom of Tanjore was formerly an important territory, consisting of the delta of the Cauvery. The Hindoos attach to its stream a peculiarly sacred character. At Trichinopoly, about 100 miles above the sea, it separates into two great branches, one retaining the original name and another called Coleroon. Numerous channels derived from these convert the region into a delta, not surpassed by any part of Egypt or Bengal in culture and fertility. Art has been industriously employed to improve these natural advantages. The chief produce consists of rice, grain, and cocoanuts, which are largely exported. The population introduced by Moghul conquest has never reached Tanjore, and almost the only Mahomedans consist of a few refugees from Arabia. This country therefore has retained almost entire the ancient religion, constitution, and manners of India. It is particularly distinguished by the splendour of its pagodas and other edifices destined to religious worship. Tanjore was governed by an independent rajah


MAP
Shewing Mountains, Rivers, Lakes
Scale 1/100th Inch to the Mile
or 1/6336000 of nature
50 0 50 100 150 MILES
PROVINCES
BENGAL
CENTRAL
COOMSOOR
CHETTERPORE
BERHAMPORE
GOPALPORE
JEYPORE
PALCONDAH
PARLAKHMEDY
HIGACOLE
BIMLIPATAM
WALTAIR
VIZAGAPATAM
GOLCONDAH
NIZAM'S DOMINIONS
BOMBAY
MYSORE
WESTERN GHAUTS
RAJAHMUNDRY
COCANADA
AMRAVATTY
BEZWADA
CONTOOR
MASULIPATAM
MOUTHS OF THE GODAVERY
MOUTHS OF THE KISTNA
KURNOOL
NUNDIAUL
BUNGANAPALLY
ONGOLE
HUMPY
RAMANDROOG
BELLARY
COOTY
ANANTAPORE
CUDDAPAH
NELLORE
CALASTRY
TRIPATTY
POOLICAT
MADANAPALLY
PULMANAIR
CHITTORE
MADRAS
POONAMALLEE
GUINDY
ST THOMAS' MOUNT
VELLORE
CONJEEVERAM
CHINGLEPUT
MANGALORE
OOSSOOR
ARNEE
SADRAS
JINJEE
TRINOMALLEE
PONDICHERRY
CANNANORE
TELLICHERRY
SHEVANDY HILLS
YEPOAUD
CUDDALORE
SALEM
PORTO NOVO OR FARANGIPETT
VYTHERY
CALICUT
BEYPORE
METTAPOLLIEM
COIMBATORE
TRANQUEBAR
COMBACONAM
TRICHINOPOLY
TANJORE
NEGAPATAM
PALOI
ANAMULLY
PULNEY HILLS
PULNEY
DINDIGUL
KODAYKARNAL
POODOOCOTTAH
POINT CALIMERE
COCHIN
MADURA
RAMNAUD
PAUMBEN
RAMESWARAM
QUILON
COURTALLAM
TINNEVELLY
PALAMCOTTAH
CEYLON
LAKE DIVE ISLANDS
MALDIVE ISLANDS
SCALE 1/100 INCH TO THE MILE OR 1/6336000 OF NATURE

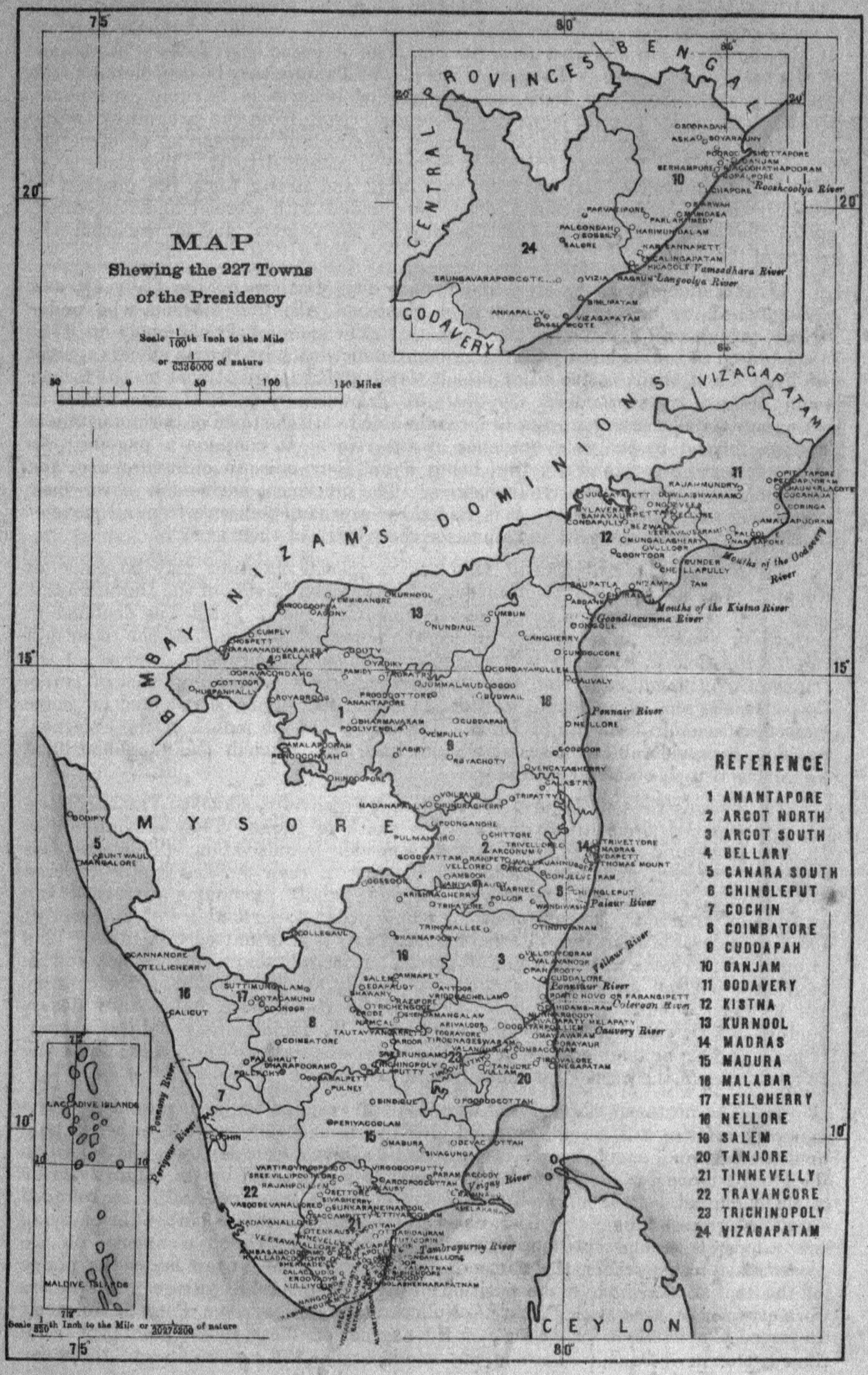
until 1799, when the British caused him to resign the administration, accepting a revenue of a lakh of pagodas, or 3½ lakhs of rupees, with one-fifth of the net revenue of the country. He was also permitted, in time of peace only, to keep possession of the town and fortress of Tanjore. The city of Tanjore may be considered as the native capital of Southern India, and the rival of Benares in learning, splendour, and antiquity. Its pagoda is greatly celebrated, rising from the ground by twelve successive stages, and considered the finest specimen of that species of structure existing in India. The usual Brahmin college is attached to it. The place is six miles in circumference, and contains two large and strong forts, the smallest of which is about a mile in circumference, surrounded with a broad and deep ditch, cut in the solid rock. In one of these forts is the pagoda, and in the other the palace of the rajah.

17. Trichinopoly is a large and strong city, farther up the Cauvery, and distinguished by being the residence of Mahomed Ally and his son, who under British protection reigned over the Carnatic. The siege of Trichinopoly in 1755 is celebrated in Indian history for the gallant defence made by British officers against the French and their native allies, which terminated in a great part of the former being obliged to surrender. Opposite to Trichinopoly is the large island of Seringham (or Shreerungam) not to be confounded with the town of Seringapatam in Mysore, formed by the two branches of the river. It contains a pagoda pre-eminent in magnitude and sanctity, being about four miles in circumference, and surrounded by seven successive inclosures. The innermost shrine has never been violated by any hostile power. It is visited by crowds of penitents from all parts of Hindostan, who bestow gifts in return for the pardon of their sins.

18. Among the sea-ports of this region special mention may be made of Negapatam at the mouth of the Cauvery, once the chief factory of the Dutch on this coast, and made by them a strong and commercial place; but it has declined in both these respects since it came under the power of Britain. At the mouth of one of the deltaic branches is Tranquebar, which the prudent conduct of the Danish Government converted from a small village to a thriving mart of trade. It is also the seat of an active mission, to which the public is indebted for some important memoirs relative to India. Devacottah, at the mouth of the Coleroon, was once a considerable British factory, and the first place in this neighbourhood where the British obtained a footing.

19. The districts of Madura, Dindigul, and Tinnevelly, added to Travancore on the opposite coast, constitute the extreme south of India. They are inferior to Tanjore in natural fertility, and as some consider in cultivation. They are less copiously watered, and a not inconsiderable part of their surface is still covered with jungle, formerly the retreat of poligars, whose incursions disturbed the pursuits of industry. Cotton forms the staple product, particularly of Tinnevelly; and a considerable quantity of coarse manufactures is transmitted to Madras. The capitals of the same name are not of particular magnitude or importance, and in their situation and structure strength was mainly studied; but since the country has attained a more settled state, their fortifications have fallen into decay. Madura is a very ancient city, and is regarded by the Hindoos as peculiarly sacred. It has a pagoda or temple much more than commensurate to the greatness of the city, and one of the most splendid in Southern India.

20. The northern part of the Carnatic still remains to be mentioned. It is generally inferior to the southern, and yields no remarkable product, either of land or manufacture. Arcot, nearly in a direct line inland from Madras, was raised to high importance by the Moghul government, who attracted by its salubrity made it their capital. It is situated however in a barren country, and is surrounded by naked granite hills. Poolicat, close to the sea and with a port, after enjoying for a long time high prosperity as the chief seat of Dutch commerce on the Coromandel coast under the name of Geldria, has since it came under the power of the British declined to the position of an inconsiderable village. There was formerly trade here with Penang. Nellore on the large river Pennair formerly exported blue chintzes for the use of the negroes on West Indian plantations, but this trade has ceased. There is an anicut across the river close to the town,


MAP
Shewing the 227 Towns
of the Presidency
Scale 1/100th Inch to the Mile
or 1/633600 of nature
50 0 50 100 150 Miles
CENTRAL PROVINCES
BENGAL
GODAVERY
BOMBAY
NIZAM'S DOMINIONS
VIZAGAPATAM
MYSORE
CEYLON
LACCADIVE ISLANDS
MALDIVE ISLANDS
Rooshcoolya River
Vamsadhara River
Langoolya River
Mouths of the Godavery River
Mouths of the Kistna River
Goondlacumma River
Pennair River
Palaur River
Paliaur River
Ponnaur River
Coleroon River
Cauvery River
Vaigay River
Tambraparny River
Ponnany River
Periyaur River
Scale 1/320th Inch to the Mile or 1/20275200 of nature
REFERENCE
1 ANANTAPORE
2 ARCOT NORTH
3 ARCOT SOUTH
4 BELLARY
5 CANARA SOUTH
6 CHINGLEPUT
7 COCHIN
8 COIMBATORE
9 CUDDAPAH
10 GANJAM
11 GODAVERY
12 KISTNA
13 KURNOOL
14 MADRAS
15 MADURA
16 MALABAR
17 NEILGHERRY
18 NELLORE
19 SALEM
20 TANJORE
21 TINNEVELLY
22 TRAVANCORE
23 TRICHINOPOLY
24 VIZAGAPATAM

which has supplied the delta south of the river with irrigation for many years; and there is a new anicut now being constructed at Sungam, 20 miles west of Nellore, which will perform the same service for the delta north of the river. The whole of this coast is engaged in the salt industry. The country adjoining Nellore will shortly be opened out by rail-road communications.

21. THE SAME, THE CONGOO COUNTRY.—Under no other title can be designated the two districts of Salem and Coimbatore, which interpose between the Western Ghauts and the Eastern Carnatic to the south of Mysore; for there is no modern name indicating the whole of this country. The ancient kingdom bearing this name disappeared from history eight or nine centuries after the commencement of the Christian era. The Salem district includes a northern and eastern portion once called the Baramahaul or twelve estates, and a remainder consisting of country lying on and lying below the Mysore plateau. The East India Company sought to convert the town of Salem into a manufacturing centre, and a large weaving industry remains to this day. The climate of Salem town is not considered healthy, being liable to sudden alternations of heat and cold ranging up to 25°. This district is the principal seat of the manufacture of Indian steel or wootz. The ore is exposed and needs no mining. The antiquity of the process of manufacture is no less astonishing than its ingenuity, for its theory is extremely erudite, and in its discovery there seems but little room for the agency of chance. There is no evidence that any nation of antiquity except the Hindoos were acquainted with the art of manufacturing steel. The forests of the district cover a fourth of its area, and their development for the purposes of fuel will make this into an iron-producing country. Above the town of Salem tower the Shevaroy Hills. The name of the old Congoo kingdom survives in Caungyam in the adjoining Coimbatore district. The fauna of Southern India abound in this part of the country. The town of Coimbatore lies high and is a favourite station with Europeans. On the western confines of this district lie the Neilgherry Hills, the largest hill-plateau in India that has been permanently occupied by Europeans.

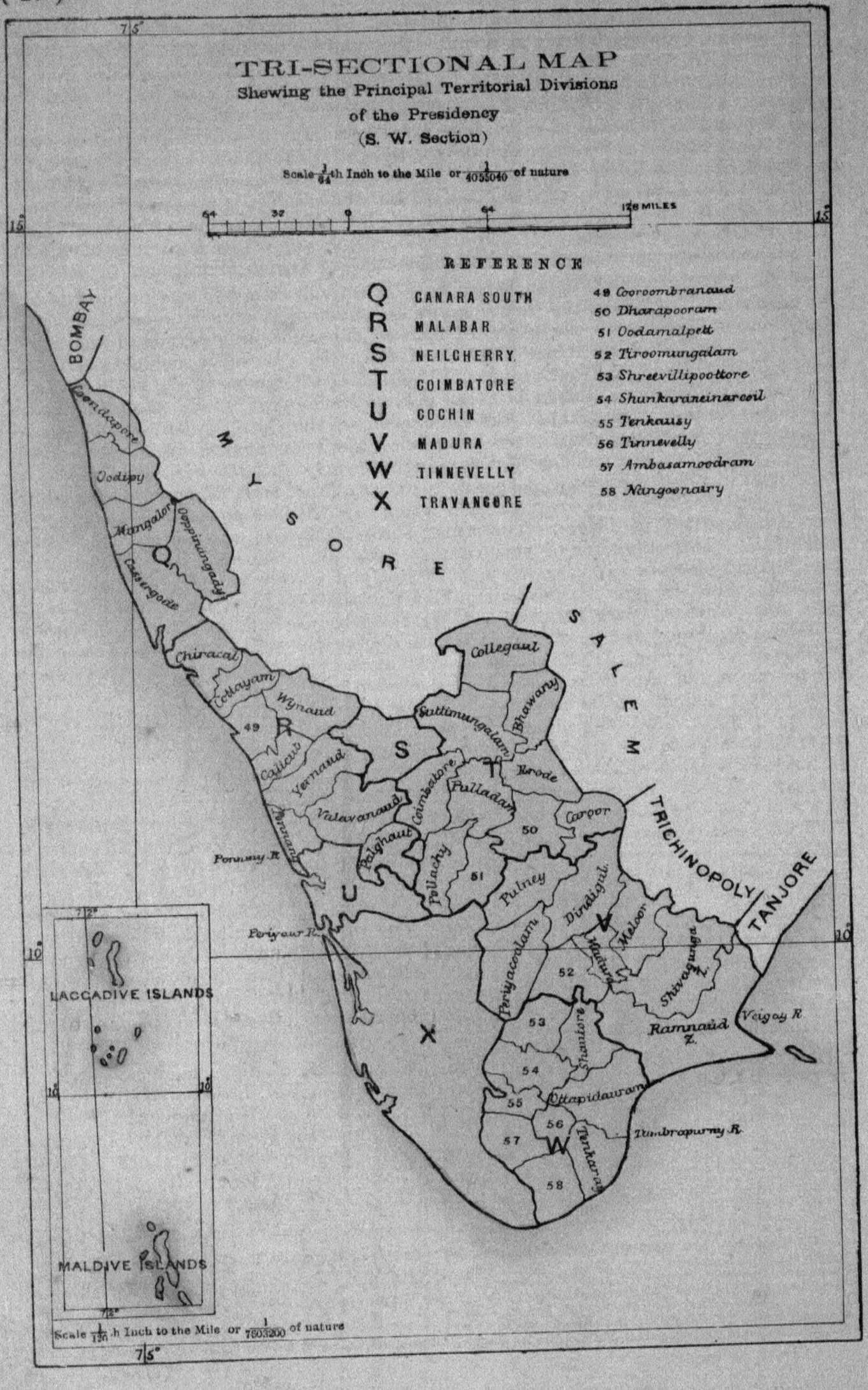
22. THE SAME, THE NORTHERN CIRCARS.—The old province of Orissa to the east of Gondwana in the Central Indian tableland occupied the whole sea-coast of the southern peninsula from the Carnatic to Bengal. The interior of the country, traversed by a portion of the great chain of the ghauts, is still more rugged than the tableland to the west of it; it is covered with jungle and infested by hill fever. Various rude tribes have from time immemorial inhabited these wild recesses. They rendered themselves formidable to the Mahrattas; but the influence of British law has converted them into more or less peaceable subjects. The three great rivers, the Mahanuddy, Godavery, and Kistna discharge themselves into the sea; the first towards the northern, and the two latter at the southern extremity of this country. The tract which has been known as the Circars, and which is the only part of Orissa now assigned to Madras, comprises that southern portion of it which was never securely held by the original Hindoo kingdom. The littoral of the Northern Circars is one of the most valuable districts in Hindostan; equal to the Carnatic in fertility, and formerly at least superior to it in manufacturing industry. It is remarkable also as being the first territory of any considerable extent which came under the dominion of the East India Company. The French in 1759 having been driven from Masulipatam, Lord Clive obtained from the Moghul the grant of the territory; and the Nizam, though then in actual possession, was not in a condition to dispute the transaction. The internal government has not been materially altered, the villages being ruled according to their ancient institutions; but the power of the zemindars, the principal of whom at the first occupation could assemble 41,000 troops, has been greatly broken. Calicoes and chintzes were once the staple manufacture, the finest being produced in the delta of the Godavery. These manufactures were exported to Europe and various parts of the East, but particularly to Persia, where the demand for them was most extensive. Modern competition however on the part of Bombay and England has gone far to destroy the industries. The principal exports now are in natural products. The Circars were under the Mussalman government five in number: Goontoor or Moortizanugger, Condapilly or Moostafanugger, Ellore, Rajahmundry, and Chicacole; with the coast strip of Masulipatam added. But this nomenclature has been altered by

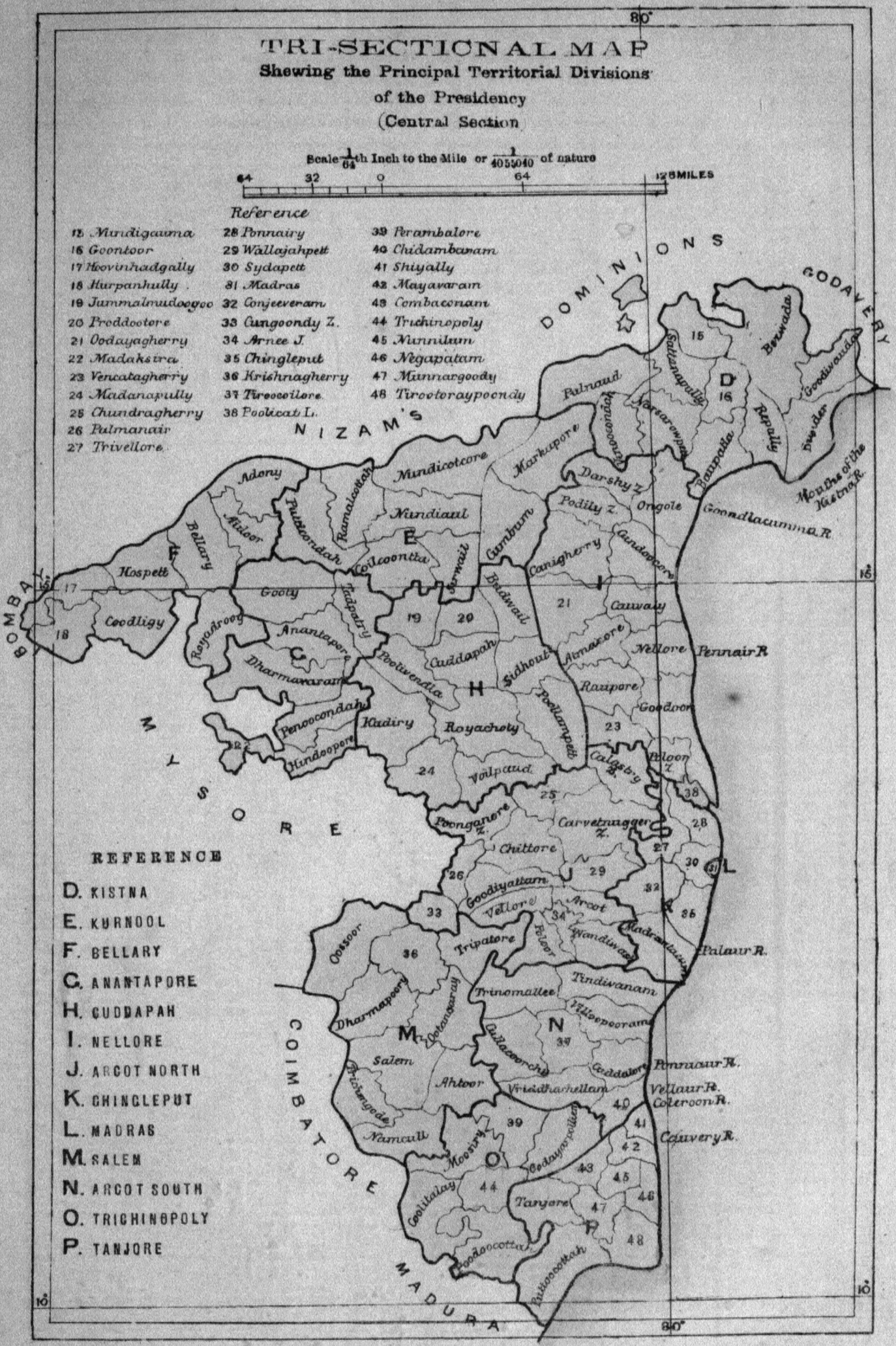
the modern distribution of revenue districts. The important trade of this tract used to centre almost entirely in Masulipatam, a large sea-port with the best harbour in the whole coast from Cape Comorin. More than half of its exports were to Bussorah, the rest chiefly to Madras, which it supplied with a considerable quantity of grain. This place however has in its turn lost its natural advantages, and has been replaced by Cocanada which has canal communication with the deltas of the Godavery and Kistna rivers. The old district of Cuttack, now Cuttack and Pooree, traversed by the lower Mahanuddy, connects the Circars with Bengal. Cuttack the capital situated on a broad channel of the Mahanuddy, is a town of importance garrisoned by the troops of this Presidency. But the most remarkable place within the district is the holy land of Juggernaut, which comprises a circuit of fifteen miles, and is known to story as the strange scene of Indian fanaticism.

23. THE SAME, THE CEDED DISTRICTS.—These will complete the account of the Presidency. They form the Balaghaut or highlands of the old Hindoo Vijianugger kingdom, as opposed to the Payeen Ghaut or Talaghaut or lowlands of the same, already described above under the title of Carnatic. In the concluding years of the eighteenth century French alternated with English troops in the support of the Nizam at his capital. But in 1798 the Earl of Mornington finally established there a British force, and in 1800 at the conclusion of the third Mysore war the most southerly of the Nizam's territories lying below the Toongabudra river were assumed by the British as payment for that force then largely increased and declared to be stationed in the dominions in perpetuity. Thus a large tract of country was added to the British possessions in the south, which carried their power from the coast to the centre of the peninsula. The native state of Mysore was at the same time encircled. The character of this country does not differ materially from that of the Deccan plateau. Bellary the most westerly of the provinces, and including at that time what are now Anantapore and Kurnool districts, is throughout a highland; the most elevated part being to the west where the surface rises towards the culminating range of the Western Ghauts, and to the south where it rises to the tableland of Mysore. Towards the centre of the country the plateau presents a monotonous and almost treeless extent, bounded by the horizon. Water is scarce, and fodder difficult to be procured. The present district of Kurnool lies to the east of Bellary. Two long mountain ranges, the Nullamullays and the Yerramullays, extend parallel to one another north and south through it. The central portion consists of a valley of black cotton-soil, while the western portion forms part of the Mysore plateau. Anantapore south-east of Bellary was once the western limit of the real Canarese country. Cuddapah is the eastern division of the Ceded Districts, and its most mountainous part. The Nullamullay Hills separate ten miles from Cuddapah into two ranges, one running north-east towards the Tripatty Hill with peaks rising to a height of 3,500 feet above sea-level, and the other having a winding course intersected at Gundicote by a remarkable chasm 200 feet in depth through which the Pennair river flows. The town of Cuddapah is situated in a depression, and the eastern part of the district is much lower than the western. The climate of the principal town itself shows great heat during the day and oppressive closeness and stagnation of air during the night; and from these conditions of the atmosphere results its enervating influence on the European constitution.

24. STATISTICAL INFORMATION.—Statistical accounts of districts, localities, &c., in or connected with this Presidency will be found in Vol. II, App. XII. In the Glossary and Index will be found concise statistical information under the heads of about 2,000 separate geographical names belonging to the Presidency, alphabetically arranged. In Vol. II, App. XI, some general topographical details are grouped together. In Vol. II, App. X, the principal latitudes and longitudes of the Presidency are given, arranged by districts. The first map [7] here accompanying shows

[7] SPELLINGS AUTHORIZED BY GOVERNMENT OCCURRING IN THE MAP OF MOUNTAINS, RIVERS, AND LAKES*.—Amarávati, Anaimalai Hills, Anantapur, Árni, Aska, Banganapalle, Bellary, Berhampore, Beypore, Bezváda, Bimlipatam, Calicut, Cannanore, Cauvery, Chatrapur, Chicacole, Chingleput, Chittoor, Cocanada, Cochin, Coimbatore, Coleroon, Conjeeveram, Coonoor, Cuddalore, Cuddapah, Devála, Dindigul, Elloro, Erode, Gingee, Godávari, Golgonda, Gopálpur, Goomsoor, Gooty, Guindy, Gundlakamma, Guntúr, Hampi, Hosúr, Jeypore, Kálahasti, Kistna, Kodaikánal, Kótagiri, Kumbakónam, Kurnool, Kuttálam, Lángulya, Madanapalle, Madras, Madura, Manantoddy, Mangalore, Masulipatam, Mettupálaiyam, Naduvatam, Nandyál, Negapatam, Nellore, Nílgiri, Ongole, Ootacamund, Palamcottah, Pálár, Pálghat, Pálkonda, Palmanér,


TRI-SECTIONAL MAP
Shewing the Principal Territorial Divisions
of the Presidency
(S. W. Section)
Scale 1/64th Inch to the Mile or 1/4055040 of nature
64 32 0 64 128 MILES
REFERENCE
Q CANARA SOUTH
R MALABAR
S NEILCHERRY
T COIMBATORE
U COCHIN
V MADURA
W TINNEVELLY
X TRAVANCORE
49 Cooroombranaud
50 Dharapooram
51 Oodamalpett
52 Tiroomungalam
53 Shreevillipoottore
54 Shunkaraneinarcoil
55 Tenkausy
56 Tinnevelly
57 Ambasamoodram
58 Nangoonairy
BOMBAY
MYSORE
SALEM
TRICHINOPOLY
TANJORE
Coondapore
Oodipy
Mangalore
Oppinangady
Cassergode
Chiracal
Cottayam
Wynaud
Calicut
Yernaud
Valavanaud
Palghaut
Coimbatore
Pulladam
Pollachy
Collegaul
Bhawany
Suttimungalam
Erode
Caroor
Pulney
Dindigul
Meloor
Madura
Shivagunga Z.
Periyacoolam
Shautore
Ramnaud Z.
Ottapidauram
Tenkaray
Veigay R.
Tambrapurny R.
Ponnany R.
Periyaur R.
LACCADIVE ISLANDS
MALDIVE ISLANDS
Scale 1/120th Inch to the Mile or 1/7603200 of nature


TRI-SECTIONAL MAP
Shewing the Principal Territorial Divisions
of the Presidency
(Central Section
Scale 1/64th Inch to the Mile or 1/4053040 of nature
64 32 0 64 128 MILES
Reference
12 Nundigaama
16 Goontoor
17 Hoovinhadgally
18 Hurpanhully
19 Jummalmudoogoo
20 Proddootore
21 Oodayagherry
22 Madakstra
23 Vencatagherry
24 Madanapully
25 Chundragherry
26 Pulmanair
27 Trivellore
28 Ponnairy
29 Wallajahpett
30 Sydapett
31 Madras
32 Conjeeveram
33 Cungoondy Z.
34 Arnee J.
35 Chingleput
36 Krishnagherry
37 Tireoicoilore
38 Poolicat L.
39 Perambalore
40 Chidambaram
41 Shiyally
42 Mayavaram
43 Combaconam
44 Trichinopoly
45 Munnilum
46 Negapatam
47 Munnargoody
48 Tirooteraypoondy
DOMINIONS
NIZAM'S
GODAVERY
BOMBAY
MYSORE
COIMBATORE
MADURA
Mouths of the Kistna R.
Goondlacumma R.
Pennair R.
Palaur R.
Pennaur R.
Vellaur R.
Colleroon R.
Cauvery R.
REFERENCE
D. KISTNA
E. KURNOOL
F. BELLARY
C. ANANTAPORE
H. CUDDAPAH
I. NELLORE
J. ARCOT NORTH
K. CHINGLEPUT
L. MADRAS
M. SALEM
N. ARCOT SOUTH
O. TRICHINOPOLY
P. TANJORE

TRI-SECTIONAL MAP
Shewing the Principal Territorial Divisions
of the Presidency
(N E. Section)
Scale 1/64th Inch to the Mile or 1/4055040 of nature
64 32 0 64 128 MILES
BENGAL
CENTRAL PROVINCES
NIZAM'S DOMINIONS
KISTNA
Zemindarries
Goomsoor
Chilka L.
Rooshcoolya R.
Berhampore
Parvatipore
Jeypore Z.
Chicacole
Vamshadhara R.
Langoolya R.
Bimlipatam
Veeravilly
Golcondah
Rekapully
Rajahmundry
Peddapooram
Zemindarries
Yernagooden
Ellore
Tanookoo
Mouths of the Godavery River
A
B
C
REFERENCE
1 Saulore
2 Bobbily
3 Palcondah
4 Gujapatinugger
5 Vizianagram
6 Srungavarapoocote
7 Vizagapatam
8 Ankapully
9 Sarwasiddhy
10 Bhadrachellam
11 Ramchendrapooram.
12 Amalaupooram
13 Bheemavaram
14 Narsapore
A GANJAM
B VIZAGAPATAM
C GODAVERY
85°
20°
15°

the mountains, rivers and lakes of the Presidency. The second map [8] shows the 227 towns of the Presidency which are defined as such by the recent census report. The third map [9] arranged trisectionally shows the territorial divisions of the country. There has been no Gazetteer special to the Presidency published since the work issued under that title by Messrs. Pharoah & Co., in 1855. For most of the revenue districts however District Manuals have been published as described in the article on Government in connection with Literature, which along with valuable historical matter contain more or less of geographical and descriptive information.

ETHNOLOGY.

25. INTRODUCTION.—An ethnological account of an Indian people must consist of not less than five separate subjects; their race or descent, their language, their caste, their religion or sect, and their traditional habits and customs. Of these subjects the first is the most difficult to examine because it is the most involved, and the second is the easiest because it is both the most capable of definition and the most accessible. The other three, caste, religion and customs, are little more than matters of observation; but on the other hand they are very imperfect elements in anthropological inquiry, caste probably taking precedence in India among the three. It is generally considered that the most prominent test of nationality is to take race and language, and combine these together. If such is the case, there is little difficulty in showing a wide distinction between the inhabitants of south-eastern peninsular India and those of other and adjacent territories. And of that area this Presidency, touching as it does the 20th degree of latitude at the north and the 75th degree of longitude to the west is geographically and politically the chief representative. While the country which is comprised within those degrees is inhabited almost exclusively by a definite and single family of the human species, a peculiar race called Dravidian who speak the Tamul and cognate

---

Palni, Pámban, Parlákimedi, Pennér, Periyár, Point Calimere, Ponáni, Pondicherry, Ponniár, Pulicat, Poonamallee, Porto Novo, Pudukóta, Quilon, Rajahmundry, Rámandrug, Rámesvaram, Ramnad, Rushikulya, Sadras, St. Thomas' Mount, Salem, Shevaroy Hills, Támbraparni, Tanjore, Tellicherry, Tinnevelly, Tirupati, Tiruvannámalai, Tranquebar, Trichinopoly, Tungabhadra, Vaigai, Vayitri, Vellár, Vellore, Vizagapatam, Waltair, Wellington, Yercaud.

[8] SPELLINGS AUTHORIZED BY GOVERNMENT OCCURRING IN THE MAP OF 227 TOWNS*.—Addanki, Ádóni, Álvár, Tirunagari, Amalápuram, Ambásamudram, Ambúr, Ammápet, Anantapur, Anakápalle, Arkónam, Arcot, Ariyalúr, Árni, Aruppukóta, Aska, Atúr, Badvél, Bandar, Bantvál, Báruva, Bápatla, Bellary, Berhampore, Bezváda, Bhavání, Bimlipatam, Bobbili, Boyaráni, Calicut, Calingapatam, Cannanore, Chandragiri, Chicacole, Chidambaram, Chingleput, Chirala, Chittoor, Cocanada, Cochin, Coimbatore, Conjeeveram, Coonoor, Coringa, Cuddalore, Cuddapah, Cumbum, Devakóta, Dhárápuram, Dharmapuri, Dharmavaram, Dindigul, Dowlaishwaram, Ellore, Erode, Etaiyápuram, Ganjam, Gooty, Gopálpur, Gudiyátam, Gúdúr, Guntúr, Harpanahalli, Hindupur, Hospet, Hosúr, Ichápur, Jaggayapet, Jammalamadugu, Kadiri, Kálahasti, Kalakád, Kandukúr, Kanigiri, Karúr, Kasimkót, Kávali, Káyalpatnam, Kílakarai, Kollegál, Kótúr, Krishnagiri, Kulasekharapatnam, Kumbakónam, Kurnool, Madanapalle, Madras, Madura, Mandasa, Mangalagiri, Mangalore, Mannárgudi, Máyavaram, Melapálaiyam, Námakal, Nángunéri, Nandyál, Narsannapet, Narsápur, Negapatam, Nellore, Názvíd, Ongole, Ootacamund, Otapidáram, Pálakol, Palamcottah, Pálghat, Pálkonda, Palmanér, Palni, Panruti, Paramakudi, Parlákimedi, Párvatipur, Peddápuram, Penukonda, Periyakulam, Pithápuram, Polláchi, Pólúr, Porto Novo, Proddutur, Pudukóta, Pulivendla, Punganúr, Purushottapur, Rádhápuram, Raghunáthapuram, Rajahmundry, Ramnad, Ráyachóti, Ráyadrug, Salem, Sálúr, St. Thomas' Mount, Saidápet, Sankaranainárkoil, Sátánkulam, Satyamangalam, Sétúr, Shermádevi, Siruguppa, Sivagiri, Sivaganga, Sivakási, Srírangam, Srívaikuntham, Srívilliputur, Suradá, Tadpatri, Tanjore, Tellicherry, Tenkási, Tindivanam, Tinnevelly, Tiruchendúr, Tiruchengód, Tiruvallúr, Tiruválúr, Tiruvannámalai, Tirupati, Tirupatúr, Tiruváthi, Trichinopoly, Turaiyúr, Tuticorin, Udipi, Udaiyárpálaiyam, Udamalpéttai, Uravakonda, Vallam, Vániyambádi, Vartiráyiruppu, Vásudevanallúr, Váyalpád, Vellore, Venkatagiri, Víravásaram, Villupuram, Virudupati, Vizagapatam, Vizianagrum, Vriddháchalam, Wálajánagar, Wandiwash, Yemmiganúr.

[9] SPELLINGS AUTHORIZED BY GOVERNMENT OCCURRING IN THE TRISECTIONAL MAP SHOWING THE PRINCIPAL TERRITORIAL DIVISIONS OF THE PRESIDENCY*.—Ádóni, Alúr, Amalápuram, Ambásamudram, Anantapur, Anakápalle, Arcot, Arcot South, Árni, Atmakúr, Atúr, Badvél, Bandar, Bápatla, Bellary, Berhampore, Bezváda, Bhadráchalam, Bhavání, Bhímavaram, Bobbili, Calicut, Canara South, Canvery, Chandragiri, Chicacole, Chidambaram, Chingleput, Chirakal, Chittoor, Cochin, Coimbatore, Coleroon, Conjeeveram, Coondapoor, Cuddalore, Cuddapah, Cumbum, Darsi, Dhárápuram, Dharmapuri, Dharmavaram, Dindigul, Ellore, Ernád, Erode, Ganjam, Godávari, Golgonda, Goomsur, Gooty, Gudiváda, Gudiyátam, Gúdúr, Gundlakamma, Guntúr, Harpanahalli, Hindupur, Hospet, Hosúr, Huvinahadgalli, Jammalamadugu, Jeypore, Kadiri, Kálahasti, Kallakurchi, Kandukúr, Kangundi, Kanigiri, Karúr, Kárvetnagar, Kásaragód, Kávali, Kistna, Koilkuntla, Kollegál, Kóttayam, Krishnagiri, Kúdligi, Kulitalai, Kumbakónam, Kurnool, Kurumbranád, Lángulya, Madakasira, Madanapalle, Madras, Madura, Madurántakam, Malabar, Mangalore, Mannárgudi, Márkápur, Máyavaram, Molúr, Musiri, Námakal, Nandigáma, Nandikótkur, Nandyál, Nángunéri, Nannilam, Narsápur, Narsaraopet, Negapatam, Nellore, Nílgiri, Ongole, Otapidáram, Pálár, Pálghat, Palladam, Palmanér, Palnád, Palni, Párvatipur, Pattikonda, Patukóta, Peddápuram, Pennér, Penukonda, Perambalúr, Periyakulam, Podili, Pollachi, Pólúr, Ponáni, Ponnéri, Ponniár, Proddutur, Pulivendla, Pullampet, Punganúr, Rajahmundry, Rámachandrapuram, Rámallakót, Ramnad, Rápúr, Ráyachóti, Ráyadrug, Rékapalle, Répalle, Rushikulya, Saidápet, Salem, Sálúr, Sankaranainárkoil, Sarvasiddhi, Sattenapalle, Sátúr, Satyamangalam, Shiyáli, Siddhavattam, Sirvel, Sivaganga, Srívilliputur, Tadpatri, Támbraparni, Tanjore, Tanuku, Tenkarai, Tenkási, Tindivanam, Tinnevelly, Tiruchengód, Tirukoilúr, Tirumangalam, Tirupatúr, Tiruturaipúndi, Tiruvallúr, Tiruvannámalai, Travancore, Trichinopoly, Udamalpet, Udayagiri, Udayárpálaiyam, Udipi, Uppinangadi, Úttankarai, Vaigai, Vamsadhára, Váyalpád, Vellár, Vellore, Venkatagiri, Villupuram, Vinukonda, Vizagapatam, Vriddháchalam, Wálajápet, Walawanád, Wandiwash, Wynaad, Yerragúdem.

languages; it possesses that population almost exclusively. With the exception of the Ooriyahs (Aryans), the Sowrahs and Gadabahs (Kolarians) in the hill tracts of Ganjam and Jeypore, and the Concany Mahrattas (Aryans) of the west coast, there is in the area no tribe or people whatever occupying a tract of country who are not Dravidian; and even as to those classes intermixed with the population who represent a different element, the most important, namely the Brahmins, have adopted the Dravidian speech. On the other hand there are not many Dravidians occupying tracts outside the area. Ceylon is certainly Dravidian, but in a manner much tempered by subsequent civilizations and peculiar to itself; and apart from this the Gonds in the Central Provinces, the Oraons in Chota Nagpore, and the small tribe inhabiting Rajmahaul on the south of the Ganges, are the only known instances. For the purposes of race and speech this Presidency presents no complexities other than those ordinary conditions which are due to occasional occupation and immigration, and has a representative character of its own. As regards caste, religion and customs alone, it would be somewhat more difficult to separate it off from the rest of India.

26. RACE.—The term Hindoo though finding a frequent place in ethnological writings, is of little service if it is not a misleading expression in the case of Southern India. As employed by Europeans it designates all members of the population who are not professedly foreigners to the country, such as Mussalmans, Parsees, Europeans, &c. The excluded portion is but a fourteenth part of the population, and the whole of the remainder is unclassified. The native population themselves in using the term exclude not only the above, but also the hill and out-caste tribes; these forming a fifth of the population. On the other hand they include Jains and Booddhists whose religion is not Brahminical. It is thus with them a term indicating that special view of the race question which goes by the name of caste. This use is somewhat more precise than that of Europeans; but as it makes no distinction between Dravidian and Aryan birth, and still more as it is applied equally to the populations of this and other parts of India, it needs no argument to show that it does not suffice for the present purpose. Putting therefore the term Hindoo aside, race will here be considered under the four heads indicated by the facts special to the subject. These will be pre-Tamulian, Tamulian, Aryan, and foreign. And the two first of these will be grouped under the general term Dravidian[1].

---

[1] SKETCH ACCOUNT OF THE PLACE TO BE ASSIGNED TO SOUTH INDIAN RACES AMONG THE RACES OF MANKIND.—*Introduction.*—The want of definition which has hitherto attended all questions connected with South Indian ethnology necessitates examination of the first principles connected with the subject. Among ethnologists themselves again the terminology of the science exhibits so many cross-divisions, owing to the adoption of different methods of classification, that the only available course is to select the leading classifications, and show the place which may be assigned to any given population under each of them. (2) *Classification by characteristics of the skull.*—Blumenbach of Göttingen (1752–1840) classified the human family according to skull characteristics into the following five varieties; Caucasian, Mongolian, Ethiopian, Malay, and American. In the first of these—which he made to include the Caucasians or Circassians Proper, the Celts, the Teutons, the Shemites, the Libyan family, the Nilotic family, and the Hindostanic family—the skull is large and oval, the forehead expanded, the nasal bones arched, the chin full, and the teeth vertical. In the second—which embraces the Chinese and Indo-Chinese, the natives of the polar regions, the Mongol Tartars, and the Turks—the skull is oblong, but flattened at the sides, the forehead low and receding, the nose broad and short, and the cheek-bones broad and flat, with salient zygomatic arches. In the third—embracing the Negroes, Kafirs, Hottentots, Australians, Alforians and Oceanic Negroes—the skull is long and narrow, the forehead low, the nose broad and flat, the cheek-bones prominent, the jaws projecting like a muzzle, the lips thick, and the chin small. In the fourth—embracing the Malays and Polynesians generally—the skull is high and square, the forehead low, the nose short and broad, and the jaws projecting. In the fifth—embracing the American family and the Toltican family—the skull is small, with the apex high, and the back part flat, the forehead receding, the cheek-bones high, the nose aquiline, the mouth large, and the lips tumid. This classification of the human family, with the added characteristics under each class, of complexion, hair, and eyes is, upon the whole, the most popular; Blumenbach having taken considerable pains to elaborate it and present it to the world in a form acceptable to scientific inquirers. Blumenbach's Ethiopian variety might be held to include some of the most debased hill-tribes of Southern India, with a view to their partial resemblance to the Australian type. The Dravidians are neither Mongolian nor Caucasian, but if anything between the two. Blumenbach placed the races of Upper India among the Caucasians. (3) *Classification by length and breadth of skull and position of jaw.*—This classification, devised by Retzius, is a special form of the classification by skull characteristics. When a skull is regarded from above, its length from back to front can be compared with its breadth from side to side. Taking the length as 100, the proportionate figure indicating the breadth can be regarded as the index of breadth. This index will commonly vary as much as 70, 80, and 85. Skulls with a breadth index of less than 80 are dolichocephalic, those with a breadth index of over 80 are brachycephalic and those at or about the mean are mesocephalic. West African Negroes and Australians are specially dolichocephalic, and North Asians are specially brachycephalic, and the Mediterranean races lie between the two. Under each of these classes again the jaw may project so much as to give slanting teeth, which is the prognathous type; or it may project so little as to give upright teeth, which is the orthognathous type. The West African Negroes and Australians are specially prognathous. The prognathous type is usually accompanied by a receding forehead. With these characteristics Retzius framed a system of craniology. It is not a sufficient basis for a general ethnological system. Applying these tests however to the case in point, it may be held that the Dravidian is on the average clearly mesocephalic and orthognathous. Among rude tribes dolichocephalism and prognathism are found, but not extensively. Brachycephalism is found still less, and not at all in the most southern part of the peninsula. (4) *Classification by the historical method.*—

27. Though there has been less fusion of race in Southern India than in most parts of the world, yet there has been fusion. Various conflicting considerations also necessarily arise in all examinations of race-questions. For instance the following. Southern races are darker than northern races; but this only when external conditions are the same. There is a tendency for inferior races when

---

Prichard in his Natural History of Man (1855) regards man as mainly the product of his own civilization. He dissents from the use of the term Caucasian, as representing the notion that mankind had their origin on mountain heights. For himself, Prichard is of opinion that it was rather on the banks of large rivers and their estuaries that the primitive nations developed themselves. The cradles or nurseries of the first nations, of those at least who became populous and have left a name celebrated in later times, were, he points out, extensive plains or valleys, traversed by navigable channels, and irrigated by perennial and fertilising streams. Three such regions were the scenes of the earliest civilization of the human race, of the first foundation of cities, of the earliest political institutions, and of the invention of the arts which embellish human life. In one of these, the Semitic or Syro-Arabian nations exchanged the simple habits of wandering shepherds for the luxury of Nineveh and Babylon. In a second, the Indo-European or Japetic people brought to perfection the most elaborate of human dialects, destined to become in after-times, and under different modifications, the mother-tongue of the nations of Europe. In a third, the land of Ham, watered by the Nile, were invented hieroglyphical literature, and the arts in which Egypt far surpassed all the rest of the world in the earlier ages of history. Prichard without any strict classification enumerates the races of these three civilizations and their derivatives, adding grouped only by locality the remainder of the human races. In every case he carefully describes the physical appearance or structure, the geographical habitat, history, and migrations (if any), the language, and the moral and psychical attributes of the nation or tribe immediately brought under notice. His information has generally been obtained from the best sources, and hence his works may be regarded as a storehouse of knowledge upon the subject of ethnology. Prichard groups what he designates as the aboriginal races of India under four heads:—the Singhalese, including Candians, Veddahs, Singhalese proper, and all such inhabitants of Ceylon as are not Tamulians; the Tamulians of Ceylon and the peninsula; the mountain tribes of the Deccan, whose connection with the Tamulians he considers uncertain; other rude tribes of the Indian and Indo-Chinese peninsulas, in countries not far distant from the Brahmapootra. Prichard does not use the word Dravidian, but he is the first to separate off the Tamulian family in a distinct manner from the other families of mankind. (5) *Classification by a mixed method with reference to the skull, the colour of the skin, and the hair, with other characteristics added.*—Dr. Latham is the chief exponent of this method, and though chiefly concerned with the philological branch of the subject has given a complete scientific classification. His scheme is as follows.—First Great Branch.—Mongolidæ.—Physical characteristics.—Face broad and flat; frontal profile retiring or depressed; maxillary profile moderately prognathic or projecting, rarely orthognatic; eyes often oblique; skin rarely a true white, rarely a jet-black; irides generally dark; hair straight, and lank, and black, rarely light-coloured, sometimes curly, rarely woolly. Languages—aptotic and agglutinate, rarely with a true amalgamate inflection; see Language. Distribution—Asia, Polynesia, America. Influence upon the history of the world, material rather than moral. "A" Altaic Mongolidæ—"a" Seriform stock, embracing Chinese, Tibetans, Anamese, Siamese, Cambojians, Burmese, the Mon, and numerous unplaced tribes. "b" Turanian stock, embracing the Mongolian branch, the Tungusian branch, the Turk branch, and the Ugrian branch. "B" Dioscurian Mongolidæ.—"a" Georgians, "b" Lesgians, "c" Mizjeji, "d" Iron, "e" Circassians. "C" Oceanic Mongolidæ.—"a" Amphinesian stock, embracing Protonesians, Polynesians, Malegasi. "b" Kelœnonesian stock, embracing the natives of New Guinea, New Ireland, Solomon's Isles, Louisade, New Caledonia, Australia, and Tasmania. "D" Hyperborean Mongolidæ.—"a" Samoeids, "b" Yeniseians, "c" Yukahiri. "E" Peninsular Mongolidæ.—"a" Koreans, "b" Japanese, "c" The Aino, "d" Koriaks, "e" Kamskadales. "F" American Mongolidæ.—Embracing the various native tribes of North and South America. "G" Indian Mongolidæ.—"a" Tamul, "b" Pulinda, "c" Brahooi, "d" Indo-Gangetic, "e" Purbutti, "f" Cashmirian, "g" Singhalese, "h" Maldivian. Second Great Branch.—Atlantidæ.—Physical characteristics.—Maxillary profile projecting; nasal, generally flat; frontal, retiring; cranium, dolichocephalic; the parietal diameter being generally narrow; eyes rarely oblique; skin often jet-black, very rarely approaching a pure white; hair crisp, woolly, rarely straight, still more rarely light-coloured. Languages, with an agglutinate, rarely an amalgamate inflection. Distribution—Africa. Influence on the history of the world, inconsiderable. "A" Negro Atlantidæ.—Embracing various negro tribes. "B" Kaffre Atlantidæ.—Kaffre tribes, &c. "C" Hottentot Atlantidæ.—"a" Hottentots, "b" Saabs, "c" Dammaras. "D" Nilotic Atlantidæ.—"a" Gallas, "b" Agows and Falasha, "c" Nubians, "d" Bishari, "e" M'Kuafi, &c. "E" Amazirgh Atlantidæ. "F" Egyptian Atlantidæ. "G" Semitic Atlantidæ.—"a" Syrians, "b" Assyrians, "c" Babylonians, "d" Beni Terah (Edomites, Jews, Samaritans, &c.), "e" Arabs, "f" Ethiopians, "g" Canaanites, &c. Third Great Branch.—Japetidæ.—Physical characteristics.—Maxillary profile but little projecting; nasal often prominent; frontal sometimes nearly vertical; face rarely very flat, moderately broad; skull generally dolichocephalic; eyes rarely oblique; skin white or brunette; hair never woolly, often light-coloured; irides black, blue, gray. Languages, with amalgamate inflections, or else anaptotic; rarely agglutinate, never aptotic. Distribution—Europe. Influence on the history of the world, greater than that of either the Mongolidæ or the Atlantidæ, moral as well as material. "A" Occidental Japetidæ—Kelts. "B" Indo-Germanic Japetidæ.—"a" European class, embracing Goths, Teutons (Mœso-Goths, High and Low Germans, Franks), Scandinavians, Sarmatians, Slavonians (Russians, Servians, Illyrians, Bohemians, Poles, Serbs), Mediterranean Indo-Germans (Hellenic branch, Italian branch). "b" Iranian class, embracing Persians, Kurds, Beluchi, Patans (Afghans), Tajiks, Siaposh, Lugmani, Dardoh, Wokhan; "c" Unplaced stocks, Armenians, Iberians, Albanians; "d" extinct stocks. Pelasgi, Etruscans, populations of Asia Minor. It will be seen that the Tamuls are classed as Indian Mongolidæ. Latham classes with the Tamul, without using the term Dravidian, the South Indian hill and out-caste races. He adds the Kolarians of the north, and the Brahoois of Beloochistaun. Latham's basis is really philological, though not so expressed. (6) *Classification by distinctive regions.*—Agassiz' classification is into eight divisions, answering to eight regions of the earth where certain types of faunæ and man prevail. The oriental region is not confined enough to bear on the present question. (7) *Classification by the structure of the hair.*—Professor Huxley has developed the theory that race can be classified primarily by structure of the hair. The evidence is taken by examination of cross-sections of the hair under the microscope. If the hair is woolly, each hair is flattened like a tape owing to a side-way's growth; an oval section thence results. If the hair is smooth, the hair grows straight and gives a more or less circular section. Though the hair is only a subordinate morphological characteristic, it is given this prominence in ethnological inquiry because it is strictly transmitted with the race. Under this scheme the different races of mankind are divisible into two primary divisions; the Ulotrichi, (οὐλόθριξ) with crisp or woolly hair, and the Leiotrichi, (λειόθριξ) with smooth hair. "A" The colour of the Ulotrichi varies from yellow-brown to the darkest hue known among men. The hair and eyes are normally dark, and, with only a few exceptions (among the Andaman Islanders), they are dolichocephalic. The negroes and bushmen of ultra-Saharal Africa, and the Negritos of the Malay Peninsula and Archipelago, and of the Papuan Islands, are the members of this Negroid stock. "B" The Leiotrichi are divisible into:—"a" The Australoid group, with dark skins, hair, and eyes, wavy black hair, and eminently long prognathous skulls, with well-developed brow ridges, who are found in Australia and perhaps to a very small extent in the Deccan. "b" The Mongoloid group, with, for the most part, yellowish-brown or reddish-brown skins, and dark eyes; the hair being long, black, and straight. Their skulls range between the extremes of dolichocephaly and those of brachycephaly. These are the Mongol, Tibetan, Chinese, Polynesian, Esquimaux, and American races. "c" The Xanthochroic group, with pale skins, blue eyes, and abundant fair hair. Their skulls, like those of the Mongoloid group, range between the extremes of dolichocephaly and brachycephaly. The Slavonians, Teutons, Scandinavians, and the fair Celtic-speaking people are the chief representatives of this division; but they extend into North Africa and Western Asia. "d." The dark whites or

pressed by others to recede to the jungles found on the slopes of mountains; but residence on the summits of mountains themselves favours fairness of complexion and other points of superiority. Labour in the sun darkens the complexion of a race; but this is modified by climatic peculiarities. Absence of intermarriage between different races of itself develops fairness of complexion. Craniological differences give way to civilization. The distinctions between the four types above-mentioned will therefore be indicated, but with a view to these different considerations it cannot be done in a rigid manner.

28. The classification itself is a matter of argument. Until recently a theory held by ethnologists was that the Aryans after invading Northern India and superseding the existing population, effected the same process in Southern India. It was held that the inhabitants thus left in occupation of the country were mainly of Aryan blood, with only a certain element of the aboriginal blood left remaining. The Aryan or Caucasian race was held to have come into contact in Southern India with another race, presumably Negrito or of the Australian type, and to have driven this for the

---

Melanochroi; pale-complexioned people, with dark hair and eyes, and generally long, but sometimes broad, skulls. These are the Iberians and "black Celts" of Western Europe, and the dark-complexioned white people of the shores of the Mediterranean, Western Asia, and Persia. The Tamulian races of the plains are not here placed. (8) *The most recent survey on this method.*—Professor Haeckel of Jena has recently given a survey of the human species, in which the Dravidian family are for the first time adequately recognized. The following is his table:—

Designation according to the hair classification.		Number of the species.	Name of the species.	A.	B.	C.	Home.
Woolly-haired or Ulotrichi.	Tuft-haired or Lophocomi (about 2 millions).	1	Papuan ...	2	Re	Mn	New Guinea and Melanesia, Philippine Islands, Malacca.
		2	Hottentot ...	$\frac{1}{10}$	Re	Mn	The extreme south of Africa (The Cape).
	Fleecy-haired or Eriocomi (about 150 millions).	3	Kaffre	20	Pr	Mn	South Africa (between 30° S. lat. and 5° N. lat.).
		4	Negro	130	Pr	Pl	Central Africa (between the Equator and 30° N. lat.).
Smooth-haired or Leiotrichi.	Straight-haired or Euthycomi (about 600 millions).	5	Australian ...	$\frac{1}{15}$	Re	Mn	Australia.
		6	Malay	30	Co	Mn	Malacca, Sundanesia, Polynesia, and Madagascar.
		7	Mongol ..	550	Pr	Mn	The greater part of Asia and Northern Europe.
		8	Arctic Man ..	$\frac{1}{15}$	Co	Pl	The extreme north-east of Asia and the extreme north of America.
		9	American ...	12	Re	Mn	The whole of America with the exception of the extreme north.
	Curly-haired or Euplocami (about 600 millions).	10	Dravidian ...	34	Co	Mn	South Asia (Hindostan and Ceylon).
		11	Nubian ...	10	Co	Mn	Central Africa (Nubia and Fula-land).
		12	Mediterranean.	550	Pr	Pl	In all parts of the world, having migrated from South Asia to North Africa and South Europe.
		13	Hybrids of the species.	11	Pr	Pl	In all parts of the world, but predominating in America and Asia.
			Total ...	1,350			

Column A denotes the average number of the population in millions. Column B shows the degree of the phyletic development of the species, thus Pre = Progressive diffusion; Co = Comparative stability; Re = Retrogression and extinction. Column C denotes the character of the primæval language; Mn (Monoglottonic) signifies that the species had one simple primæval language; Pl (Polyglottonic) a compound primæval language. The four species of woolly-haired men may be reduced as in the table to two groups; tuft-haired and fleecy-haired. The hair on the head of tuft-haired men (Lophocomi, λοφόκομοι) Papuans and Hottentots grows in unequally divided small tufts. The woolly hair of fleecy-haired men (Eriocomi, ἐριόκομοι) on the other hand, in Kaffres and Negroes, grows equally all over the skin of the head. All Ulotrichi, or woolly-haired men, have slanting teeth and long heads, and the colour of their skin, hair and eyes is always very dark. All are inhabitants of the Southern Hemisphere; it is only in Africa that they come north of the equator. They are on the whole at a much lower stage of development than most of the Leiotrichi, or smooth-haired men. The Ulotrichi appear to be incapable of a high mental development. No woolly-haired nation has ever had an important history. In the eight higher races of men, which are classed as smooth-haired (Leiotrichi), the hair of the head is never actually woolly, although it is very much frizzled in some individuals. Every separate hair is cylindrical (not like a tape), and hence its section is circular (not oval). The eight races of Leiotrichi may likewise be divided into two groups—stiff-haired and curly-haired. Stiff-haired men (Euthycomi, εὐθύκομοι), the hair of whose heads is quite straight, and not frizzled, include Australians, Malays, Mongolians, Arctic tribes, and Americans. Curly-haired men (Euplocami, εὐπλόκαμοι) on the other hand, the hair of whose heads is more or less curly, and in whom the beard is more developed than in all other species, include the Dravidians, Nubians, and Mediterranean races. The Dravidians are thus classed with the Leiotrichi or smooth-haired; and with the Mediterraneans and others of the curly-haired variety as opposed to the Malays and Mongolians of the stiff-haired variety. This is in accordance with the most accurate observation. The Malay and Mongolian elements are however to be noticed in a very slight degree among the South Indian populations, and the Australian element in a larger degree.

greater part to the jungles and mountains. This is the view entertained by the large majority of Brahmins down to the present day. It may be left to writers well acquainted with the populations of Northern India to say how far the theory of Aryan occupation is true for that region, but any one who will be at the pains to read the different notices contained in these volumes will see clearly that no such event has at any time taken place in Southern India. The view of Aryans marching in bodies in this direction or in that is supported by no facts of any sort in the case of the country south of the Vindhyan mountains. Those who are now found as Brahmins by caste are only 3 per cent. of the South Indian population, and of these a very large proportion have lost the purity of their blood. The Shoodras who are the great bulk of the population enjoy that title only in relation to the caste system of the Brahmins, and are wholly divided from the Aryans by the evidence of physical conformation and language; even if no regard be paid to religion and national habits. By superiority of intellect the Aryans have moulded the institutions of this country; but they have never been its conquerors and they have only in a limited degree been its colonists. They are within a small degree as much foreigners with regard to Southern India as are the Europeans. It is a peculiarity of the Brahmin system to absorb into itself that with which it comes into contact; a justifiable pride with a view to the results attained, but one which renders no assistance to ethnological science. Southern India has no other connection with the Aryan race than that it has for many ages been under the influence of Aryan, in other words of Brahmin, administrators. A later theory of ethnologists recognises the Dravidian population, partially if not wholly; but states that it also was a migrant body entering India from the north-west. The Dravidians have been described according to the most recent authority as breaking up other races, and "rushing in a mighty body to the south." There is more abstract reason in this supposition of a Dravidian inroad from the north-west, but note must be taken of that which it involves. Unless it is supposed that the most southerly part of Asia was then destitute of a southern race, it also assumes the meeting, either for conflict or union, of two races with entirely opposite characteristics. The theory, if pushed home, would assume probably that Southern India has been occupied by two main populations; one of an Australian type coming from the south, and the other what is denominated as Scythian coming from the north-west. On examination of the evidence, no such double and opposed elements are to be traced. The characteristics of different kinds which go by the name of Dravidian do not stop short at the point to which the term Hindoo reaches, that is to say to the exclusion of the hill and out-caste tribes; but, according to the observations which have been made up to the present time, penetrate to the lowest stratum of the population. It is assumed in these pages that there are no living representatives in Southern India of any race of a wholly pre-Dravidian character, and the Dravidians are sub-divided into pre-Tamulian and Tamulian only to designate two branches of the same family, one older or less civilized than the other[2].

---

[2] SKETCH HISTORY OF RACE MOVEMENTS AS THEY MAY BE INFERRED FOR SOUTHERN INDIA.—*Introduction.*—The migrations and colonizations of the Indo-Aryan race in a south-easterly and southerly direction have engaged so much attention since the discovery by Europeans of the Sanscrit literature at the end of the last century, that it has checked due inquiry into other movements of races in India; and even created a tendency to suppose that all population questions in India are to be explained by migrations, and those in a southerly direction. It is possible that the Dravidian races migrated into India in a similar manner, but the matter is not in the least degree proved. Professor Haeckel mentioned in the last note has on an array of all the facts connected with ethnology constructed the most recent theory for the gradual spread of the human race from a common centre. Whether the theory prove ultimately correct or not, it embraces the greater part of the facts known at the present date. It will be adopted here as a basis for indicating the probabilities as to the origin of the South Indian population. (2) *Hypothesis of the genealogy and general migrations of the races of man.*—There are a number of circumstances (especially chorological facts), which suggest that the primæval home of man was a continent now sunk below the surface of the Indian Ocean, which extended along the south of Asia, as it is at present (and probably in direct connection at some points with it); towards the east as far as further India and the Sunda Islands, towards the west as far as Madagascar and the south-eastern shores of Africa. Many facts in animal and vegetable geography render the former existence of such a South Indian continent very probable. To this continent has been given the name of Lemuria, from the primitive mammals of that name which were characteristic of it. By assuming Lemuria to have been man's primæval home, the explanation of the geographical distribution of the human species by migration is much facilitated. Out of primæval man, there developed in the first place various species of men now unknown and long since extinct, and who still remained at the earliest stage. Two of these species, a woolly-haired and a straight-haired, which were most strongly divergent and consequently overpowered the others in the struggle for life, became the primary forms of the other remaining human species. The main branch of woolly-haired men (Ulotrichi) at first spread only over the southern hemisphere, and then emigrated partly eastwards, partly westwards. Remnants of the eastern branch are the Papuans in New Guinea and Melanesia; these in earlier times were diffused much further west (in further India and Sundanesia) and it was not until a late period that they were driven eastwards by the Malays. The Hottentots

29. Among hill-tribes the following will be considered pre-Tamulian :—the Coorumbar and Iroolar of the Neilgherry hills; the Kadar of the Neliamputties near Palghaut; the Veddahs of Madura; with many others. Among tribes still remaining in the plains the following will be considered pre-Tamulian :—the

---

are the remnants of the western branch, but little changed; they immigrated to their present home from the north-east. It was perhaps during this migration that the two nearly related species of Kaffres and Negroes branched off from them; but it is possible that they owe their origin to a peculiar branch of primæval men. The second main branch of primæval straight-haired men (Leiotrichi), which is more capable of development, has probably left a remnant of its common primary form—which migrated to the south-east—in the natives of Australia. Probably very closely related to these latter are the South Asiatic primæval Malays, or Promalays, which latter name may be assigned to the extinct, hypothetical primary form of the other six human species. Out of this unknown common primary form there seem to have arisen three diverging branches, namely, the true Malays, the Mongols, and the Euplocami; the first spread to the east, the second to the north, and the third westwards. The original home of the Malays must be looked for in the south-eastern part of the Asiatic continent, or possibly in the more extensive continent which existed at the time when further India was directly connected with the Sunda Archipelago and Eastern Lemuria. From thence the Malays spread towards the south-east, over the Sunda Archipelago as far as Borneo, then wandered, driving the Papuans before them, eastwards towards the Samoa and Tonga Islands, and thence gradually diffused themselves over the whole of the islands of the southern Pacific to the Sandwich Islands in the north, the Mangareva in the east, and New Zealand in the south. A single branch of the Malayan tribe was driven far westwards and peopled Madagascar. The second main branch of primæval Malays, that is, the Mongols, at first also spread in Southern Asia, and radiating to the east, north, and north-west, gradually peopled the greater part of the Asiatic continent. Of the four principal races of the Mongol species, the Indo-Chinese must perhaps be looked upon as the primary group, out of which at a later period the other Coreo-Japanese and Ural-Altaian races developed as diverging branches. The Mongols migrated in many ways from Western Asia into Europe, where the species is still represented in Northern Russia and Scandinavia by the Fins and Lapps, in Hungary by the kindred Magyars, and in Turkey by the Osmanlis. On the other hand, a branch of the Mongols migrated from North-eastern Asia to America, which was probably in earlier times connected with the former continent by a broad isthmus. The Arctic tribes, or Polar men, the Hyperboreans of North-eastern Asia, and the Esquimaux of the extreme north of America, must probably be regarded as an offshoot of this branch, which became peculiarly degenerated by unfavourable conditions of existence. The principal portion of the Mongolian immigrants, however, migrated to the south, and gradually spread over the whole of America, first over the north, later over South America. The third and most important main branch of primæval Malays, the curly-haired races, or Euplocami, have probably left in the Dravidas of this country and Ceylon that species of man which differs least from the common primary form of the Euplocami. The principal portion of the latter, namely, the Mediterranean species, migrated from their primæval home (not impossibly in Hindostan) westwards, and peopled the shores of the Mediterranean, South-western Asia, North Africa, and Europe. The Nubians in the north-east of Africa must perhaps be regarded as an offshoot of the primæval Semitic tribes, who migrated far across Central Africa almost to the western shores. The various branches of the Indo-Germanic race have deviated furthest from the common primary form of original men. During classic antiquity and the middle ages, the Romanic branch (the Græco-Italo-Celtic group), one of the two main branches of the Indo-Germanic species, outstripped all other branches in the career of civilization. (3) *Tabulation of the hypothesis.*—In Vol. II, App. XXXI, will be found the genealogy of the different races constructed according to this hypothesis. The following table exhibits in its last two columns the results of the hypothesis viewed geographically :—

Number of the species.	Name of the species.	Number of the races.	Names of the races.	Home of the races.	Direction from which the races originally came to their present home.
1	Papuan; Homo Papua.	1	Negritos	Malacca, Philippine Islands	West.
		2	New Guinea Men	New Guinea	West.
		3	Melanesians	Melanesia	North-west.
		4	Tasmanians	Van Diemen's Land	North-east.
2	Hottentot; Homo Hottentottus.	5	Hottentots	The Cape	North-east.
		6	Bushmen	The Cape	North-east.
3	Kaffre; Homo Cafer.	7	Zulu Kaffres	Eastern South Africa	North.
		8	Beschuanas	Central South Africa	North-east.
		9	Congo Kaffres	Western South Africa	East.
4	Negro; Homo Niger.	10	Tibu Negroes	Tibu District	South-east.
		11	Soudan Negroes	Soudan	East.
		12	Senegambians	Senegambia	East.
		13	Nigritians	Nigritia	East.
5	Australian; Homo Australis.	14	North Australians	North Australia	North.
		15	South Australians	South Australia	North.
6	Malay; Homo Malayus	16	Sundanesians	Sunda Archipelago	West.
		17	Polynesians	Pacific Archipelago	West.
		18	Natives of Madagascar	Madagascar	East.
7	Mongolian; Homo Mongolus.	19	Indo-Chinese	Tibet, China	South.
		20	Coreo-Japanese	Corea, Japan	South-west.
		21	Altaians	Central Asia, North Asia	South.
		22	Uralians	North-western Asia, Northern Europe, Hungary.	South-east.
8	Arctic Men; Homo Arcticus.	23	Hyperboreans	Extreme N.E. of Asia	South-west.
		24	Esquimos	The extreme north of America.	West.
9	American; Homo Americanus.	25	North Americans	North America	North-west.
		26	Central Americans	Central America	North.
		27	South Americans	South America	North.
		28	Patagonians	The extreme south of South America.	North.
10	Dravidas; Homo Dravida.	29	Deccans	Peninsular India	East probably.
		30	Singhalese	Ceylon	North probably.
11	Nubian; Homo Nuba.	31	Dongolese	Nubia	East.
		32	Fulatians	Fulu-land (Central Africa)	East.
12	Mediterranese; Homo Mediterraneus.	33	Caucasians	Caucasus	South-east.
		34	Basque	Extreme north of Spain	South probably.
		35	Semites	Arabia, North Africa, &c.	East.
		36	Indo-Germanic tribes.	South-western Asia, Europe, &c.	South-east.

Shaunaur of Tinnevelly; the Tamul Pariahs, Pullar, and Chucklers; the Malayalam Pooliyar; the Canarese Holayar; the Teloogoo Maulavaundloo; with others. A scientific examination of the physical characteristics of these tribes is much to be desired. Speaking from the point of view of general observation, their physical attributes differ little from what is taken as the ordinary Dravidian type. The hill-tribes above-mentioned inhabit the slopes and not the summits of the hills. The Coorumbar of the Neilgherries are small in stature. They have a peculiar face, described as wedge-shaped, with an obtuse facial angle. The cheeks are hollow, with prominent cheek-bones. The chin is slightly pointed. The eyes are moderately large, and frequently bloodshot; in colour, dark-brown. The nose has an excessively deep indentation at the root. The hair is long, black, and matted. There is scarcely any moustache or whisker, and there is a straggling scanty beard. As a rule they are sickly-looking. They are large-mouthed, with thick lips; and they are occasionally but not often prognathous. A short recurved nose is usual with the women. The Iroolar are not unlike the Coorumbar; but the cheek-bones are more prominent, and the nose is shorter and flatter. The Kadar have a type of feature inclining to the African; they are extremely small and their hair is curly and almost woolly. In the Veddahs the head is large, the mouth projects, the teeth are prominent, and the nose is flattened. The hair however is long and black. A very small and unnamed tribe of jungle-men who are prognathous and woolly-haired, exist on the Paimullay hills in the north-west corner of the Tinnevelly district. The three last examples are the extreme cases, and regarding which there might be some doubt as to calling them Dravidian. The Veddahs of Madura are however the same as the Veddahs of Ceylon. The latter, the Yakkos or demons of the Sanscrit Ceylonese authors, are always classed as part of the Singhalese race; and that is distinctly Dravidian. The Shaunaur or palmyra cultivators of Tinnevelly stand in the plains politically and socially at the head of the outcaste tribes, or plain tribes here classed as pre-Tamulian. The Teloogoo Maulavaundloo and Canarese Holayar are not separated so widely from the rest of the population as is the case with the Tamul Pariahs and Malayalam Pooliyar. The Tamul Pariah, who is often taken as the representative of these tribes, possesses higher physical

---

(4) *Conclusions as to the origin of the Dravidian race.*—The facts relating to the Dravidians agree with this general hypothesis. The theory of inroad from Northern Asia has never been applied to the hill and out-caste tribes of Southern India forming a fifth of the population, and indeed in such theories their case has been always neglected. On the other hand all the facts of their present existence point to a southern origin. Regarded from the point of view of race there is nothing to show any essential difference between these tribes and the more civilized Dravidians of the plains. The ancient shepherd class of Coorumbar are represented now by one of the rudest of hill tribes, but it is assumed that they were identical in the south with the ruling power called Pallavas, who are in so many words named in Hindoo tradition as the Dravidas of Conjeveram. The Pulliyar of Madura form another class than which there is scarcely one more wild in the Presidency, but in physiognomy and bodily characteristics they can in no way be distinguished from ordinary Tamulians. The same can even be said of the Veddahs of Madura, who represent a race still living by the chase. The stone remains known to archæology as pre-historic can be traced as appertaining to races in various stages of civilization down to races now existing and who are plainly Dravidian. These arguments might be indefinitely multiplied. Taking the Dravidians as a whole there is no evidence of a descent from the north except the existence of detached races with kindred languages, as will be seen hereafter, at certain points in the north of India. But these may quite as well have been the most advanced northern position of Dravidian tribes whence they have been driven back, as have been the remainder of Dravidian tribes left behind in a southerly movement. Indeed ordinary probabilities are much in favour of the former supposition, as the Dravidians now entirely and exclusively occupy the south. As far as this evidence goes, the Dravidians are the characteristic race of extreme Southern Asia, and they may well be the race traditionally recorded in the Homeric lines regarding the eastern Æthiops. The conclusions here arrived at may be thus illustrated by example. Great Britain is still essentially peopled by a British race in spite of Roman and Norman conquests, and even of Teutonic colonizations; and there is no real difference of race between the inhabitants of Wales and the Scottish highlands on the one side and of agricultural England on the other. France is still essentially peopled by Gauls in spite of Roman conquest and Teutonic inroads; and there is no real difference of race between the Britons and Gascons on the one side and the inhabitants of the open parts of France on the other. Spain is by race Iberian. In the same way this country is essentially Dravidian in spite of foreign influences, and there is no distinction other than that of civilization and institutions between the hill and out-caste tribes and the ordinary Tamulian of the plains. And just as it is not possible to go further back in the case of England, France and Spain than to say that they are British, Gallic and Iberian, so there is no fact in Southern India anterior to what is connected with the Dravidian race. There is only one difference in this case as compared with those, that in Southern India the foreign influences have been incomparably less; and whereas the race-question in those countries is often obscured by the new languages which have been adopted, the fact of Southern India being Dravidian is never obscured but is patent to observation. The inhabitants of the extreme south of the peninsula and those shut in by the mountains of the western coast show characteristics which are probably older and more unique than those of any other nation in the world which pretends to a civilization. (5) *Interior movements of the Dravidian population.*—Nomadism was once frequent in Southern India, and of interior migrations there are numerous traditions. Thus the Nayar of the west coast came from the North Canarese country, the Shannaur of Tinnevelly came from Ceylon, the Vellaular of Tinnevelly came from the North Carnatic, the Todahs of the Neilgherries approached those hills through the Wynaud though originally coming from the east. Many of the followers of Ramanooja Acharry proceeded to Mysore, where they remain as a separate class speaking Tamul in their families and Canarese in public. The Reddies, an enterprising race of agriculturists, have migrated from their original seats near Rajahmundry over the whole of Southern India, and even into the Mahratta country, where they are considered the most thriving ryots, and are met with as far north as Poona. These migrations are too numerous to be here more distinctly specified. They have often been confused with larger migrations, such as are above spoken of.

qualities than any other of such races, and in that capacity takes pre-eminence among them. This laborious population is one of the most important in the whole country. It numbers $3\frac{1}{4}$ millions in the entire population of 31 millions. The Chucklers and Pullar are inferior to the Pariahs in all particulars. The Malayalam Pooliyar are still more so, and are much blacker in complexion. A general description of all these outcaste tribes of the plains may be stated as follows. The men are small made and short in stature; with a black, not dark-brown, complexion. The forehead is low, the cheek-bones are high, the nose is rather broad, and the lips are thick. They are not as a rule prognathous or dolichocephalic. The hair belongs to the smooth type, woolly examples being only occasional. Individuals are occasionally seen with fairer or better-formed features, due to some slight intermixture of Mahomedan or Tamulian parentage; but among the inhabitants of the rural districts, regarding whom alone mention is made here, the physical type is singularly free from variety.

30. Among hill-tribes the following will be considered Tamulian, or belonging to a stage later than those described in the last paragraph :—the Khonds and Gonds of the north; the Yanaudies, Yerkalar, and Chentsoos of the east coast districts; and the Todahs and Badagahs of the Neilgherry hills; with many others. Among inhabitants of the plains the Tamulian proper of the South Carnatic will be taken as the type; and this will include tribes differing as much in the social scale as Vellaular on the one side and Kullar and Maravar on the other. The Khonds inhabit the Ganjam hills. In stature they are under the middle size, seldom exceeding 5 feet 2 inches in height. The skin is a very dark brown, and almost black in some cases. The face is flat, the forehead is low, the cheek-bones are high, the eyes are dark, the nose is flat with open protuberant nostrils, and the lips are heavy and thick. The hair is not woolly. The beard and moustaches are scanty. This tribe exhibit the Dravidian characteristics, with a very slight intermixture of the Mongolian element, which may have come from North-eastern India. The same description applies to the Gonds of the same localities. The Yanaudies of the Nullamullays are a taller race than those last-mentioned, averaging 5 feet 5 inches in height. The skin is darker. These also have a slight indication of the Mongolian type of features. The cheek-bones are prominent, the chin is pointed, and the hair on the face is very deficient. The Yerkalar of Nellore have a low forehead, small eyes, and a short nose. The Chentsoos of the Nullamullays are extremely dark-skinned, but in many ways like the Yanaudies. With the Todahs of the Neilgherries a special inquiry is opened, their features being stated to be Caucasian. Yet this assertion does not bear close examination. In many respects the physical characteristics are essentially Dravidian. The nose is large and hooked. Though the upper lip is thin, the lower lip is thick. The skin is dark in spite of a long residence on the extreme summit of the mountains. The hair does not differ from that of the Pariah races of the plains except that it is more carefully dressed. This fine race owes its distinctive qualities to its occupation and its residence, but still presents no peculiarities that are not Dravidian. The Badagah tribe resembles the natives of the plains in almost every respect. The physical appearance of the Tamulian proper of the south presents the following characteristics :—a pointed, and frequently hooked, pyramidal nose, with conspicuous nares, more long than round; a marked sinking in of the orbital line, producing a strongly defined orbital ridge; eyes brilliant, and varying from small to middle-sized; mouth large, lips thick and frequently turgid; lower jaw not heavy, its lateral expansion greater than in the Aryan, and less than in the Turanian type, giving to the middle part of the face a marked development and breadth, and to the general contour an obtuse oval shape, somewhat bulging at the sides; forehead well-formed but receding, inclining to flattish and seldom high; occiput somewhat projecting; hair fine; beard considerable, and often strong; colour of skin very dark, frequently approaching to black. Culture, judicious laws of marriage, and intercourse with foreign and northern nations, have modified and often very much improved the Tamulian type; for instance in the Nayar of the Malayalam country, the inhabitants of Coorg, and the Naidoos of the Teloogoo country. But through all the modifications, the Dravidian element is clearly distinguishable. More particular information regarding the extensive series of Tamulian races in the Presidency must be looked for in the third volume of this publication.

31. In the Aryan community of the north, at any rate at its earlier stages of development, those who composed it were divided into the four branches of Brahmins, Cshatriyas, Veisyas, and Shoodras. The Brahmins were by occupation councillors, the Cshatriyas rulers, the Veisyas cultivators and traders, and the Shoodras artizans. The well-known allegory which represents these occupations states that Brahmins proceeded from the head, Cshatriyas from the shoulders, Veisyas from the loins, and Shoodras from the feet of the deity. The males of the first three of these branches of the community were entitled to receive in youth the sacred thread as the sign of a second birth. But at an early stage of their history the Aryans extended the term Shoodra to those classes belonging to other races whose services they utilized or who were associated with their own community. This soon became a division embracing the great bulk of the population of the country of whatever occupation; and Aryan Shoodras, to however great an extent they may have originally existed, disappeared in the general population. It is doubtful whether any Aryan Shoodras ever came to Southern India. There are none there that can be recognized as such at the present day. The Shoodras of the Brahminical system are the Tamulian tribes mentioned in the last paragraph, though these never designate themselves by that title. Again many of the non-Aryan traders were permitted to take even the title of Veisya, and to assume the thread. Some Comaties and Chetties of Southern India are styled Veisyas in this way; and in the case of a few individual families, a fair complexion, high forehead, and intellectual style of feature may be taken as evidence of Aryan descent. But generally speaking there are no Aryan Veisyas in Southern India. The title of Cshatriya was also given to ruling families not belonging to the Aryan system. There are very few in Southern India who lay claim to this distinction. All that can be said on this head will be found in Vol. II, App. XXXII. The Aryans of South India are in reality the Brahmin class. These are half in number of the corresponding class in Bengal, and one-fourth in number of the corresponding class in the north-west of India. They form about one-thirtieth of the population of this Presidency. An oval contour, with ample forehead and moderate jaws and mouth; a round chin perpendicular with the forehead; a regular set of distinct and fine features; a well-raised and unexpanded nose, with elliptical nares; a well-sized and freely opened eye, running directly across the face; a sufficiency of eye-brows, eye-lash, and beard; a brunet complexion often not darker than that of the most southern Europeans: these form the general facial characteristics of the Aryans who have retained their purity of descent. This race is strictly mesocephalic. The characteristics form a marked contrast to the Dravidian type. The average height of a South Indian Brahmin is 5 feet 4 inches, somewhat shorter than that of an ordinary Vellaulan. As regards the extent of the purity of the Brahmin stock it varies through all degrees; with a strong tendency however to revert to the type of the race which is numerically the stronger, that is to say the Dravidian. Among Brahmins, the Tamul Brahmins have maintained least, and the Mahratta Brahmins have maintained most, of the purity of their descent. The Brahmins of the south who have the fairest complexions can usually point to a quite recent immigration from the north of the families from which they are descended. Brahmins have settled to the greatest extent in the Tanjore and South Canara districts.

32. Of those classed here as foreigners Mahomedans form almost the whole. The great majority of the Mahomedans of Southern India are a mixed race, descending originally from unions contracted between Arab or Persian traders and native women of the country. In these cases the physical type has reverted to that of the latter or most numerous race, in accordance with well-established law. The Moplahs of the West Coast and the Lubbays of the rest of the Presidency are the chief example of this mixed race. There is also a theory that many Mahomedan tribes or families of Southern India are ordinary Dravidians, who have merely changed their faith and their habits. In this theory there is less probability. The Pataun or Afghan Mahomedans have spread from the Mahratta country through the Deccan to the east coast and the districts south of Mysore. Some Turkish and Mongol blood is to be found in the descendants of ruling families and in the inhabitants of military stations. There are Jews at Cochin. The Christians of St. Thomas at Cochin have both Syrian and Persian blood in their veins. Of the

Portuguese, Dutch, Danish, French, and English it is needless to speak. Of all the races other than the Mahomedan the Portuguese have most married with the natives of the country, and the Jews the least.

33. LANGUAGE.—As above stated the whole of this Presidency is as regards the prevalence of languages over a tract, exclusively homogeneous and Dravidian. There is therefore very little need to go in detail into the question of the scientific sub-division of the languages of the East Indies generally. Such languages have however been divided into eight families, upon presumed ethnological affinity, thus:—Aryan, Dravidian, Kolarian, Tibeto-Burman, Khasy, Tei, Mon-Anam, and Malayan. The classification is the latest devised by students of this subject, and may have yet to be modified. The following remarks apply principally to the second of these heads, in a measure to the third, and in a very slight degree to the first[3].

34. Certain early Sanscrit writers called the languages of Southern India by the generic term of the Andhradravidabhasha; or language of the Andhras and Dravidas, that is to say of the Teloogoos and Tamulians. Canarese was included in Andhra, and Malayalam in Dravida. Menoo still more generally styled them all Dravidas. Later Sanscrit writers have quoted five Gowra languages of the

[3] CONSPECTUS OF THE PRINCIPAL DRAVIDIAN AND KOLARIAN LANGUAGES, WITH THEIR GEOGRAPHICAL LOCALIZATION.

Name of language.	Names of the sub-divisions or dialects.	Locality where chiefly found.
	Dravidian languages.	
Tamul	Standard or modern, called Codoon.	See map.
	Literary or archaic, called Shen.	The same area.
	Iroola	Neilgherries.
	Coorumba	Neilgherries.
	Yerkala	Vizagapatam District; and Bustar, Central Provinces.
	Malasa	Anamullay Range, Northern Slope.
	Vellaula	Those on the Shevaroy Hills.
	Tanjore	Prevails in that and the adjacent districts.
Teloogoo	Standard	See map.
	Bustar	Central Provinces.
	Jeypore	Vizagapatam, Nellore, Cuddapah, and Kurnool Districts.
	Yanaudy	The same.
	Chentsoo	The same.
Canarese	Standard or modern	See map.
	Literary or archaic	The same area.
	Badagah	Neilgherries.
	Todah	Neilgherries.
	Kotah	Neilgherries.
Malayalam	Standard	West Coast.
	Forest tribes	Anamullay Range, Western Slope.
	Moplah	Cannanore.
	Laccadive	Laccadive Islands.
Mahl	Standard	Minicoy Island and Maldives.
Tooloo	Standard	West Coast.
Codagoo	Standard	Coorg.
Khond	Standard	Frontier of Bengal and Madras.
	Goomsoor	Ganjam District.
	Daringabady	Ganjam District.
	Orissa Mahauls	Bengal.
Gond	Standard	Central Provinces.
	Gayety and various other minor dialects.	Northern Districts of India.
	Mariah and various other minor dialects.	Bustar, Central Provinces.
	Kooi Keitor	North of the Nerbudda River, in this Presidency.
Ooraon	Standard and dialects	Bengal.
Rajmahaul	Standard	Bhaugalpore Hills, Bengal.
Keicaudy	Standard	Wandering tribes of Deccan.
Singhalese	Modern, Archaic, Veddah, Rodiyah, &c.	Ceylon.
	Kolarian languages.	
Sowrah	Standard	Mahendra mountain in Ganjam District.
Gadabah	Standard	Ganjam District; and Bustar, Central Provinces.
Santaul	Standard and dialects	Bengal.
Moondaury	Standard and dialects	Chota Nagpore, Bengal.
Juang	Standard	Tributary Mahauls of Cuttack, Bengal.
Korwa	Standard	Chota Nagpore, Bengal.
Koor	Standard	Central Provinces.

north, and five Dravida languages of the south; the latter being Telinga, Carnautaca, Mahrattee, Goorjara, and Dravida proper or Tamul. But in this last arrangement Mahrattee and Goozerattee are grouped without philological reason with the others. The word Dravida appears to be an original Sanscrit word. It has been adopted lately by Europeans to indicate the whole of the languages special to the south-east and south of the peninsula and the corresponding races, and implies a generalization of the first importance in all matters relating to the population. The principal languages in the north of India are Punjaubee, Sindhee, Goozerattee, Hindee, Oordoo, Bengalee, Mahrattee and Ooriyah; languages bearing the same relation to Sanscrit which Italian and Spanish bear to Latin, and called by the grammarians of the country Pracrits. These languages belong to the inflectional stage, in the generally received morphological scheme for the classification of languages[4]. In some respects they belong to the still later or analytical stage. The inflections of words in these languages are merged in the roots, or are even wholly lost. The Dravidian languages, unlike the North Indian languages and still more unlike the original Sanscrit, are agglutinative. That is to say the root of words is never obscured, and the determining or modifying syllables of words are with small exception placed at the end, and are felt as something distinct from the root. The classification under the scheme just mentioned being based on formative considerations of an ultimate nature, and the evidence on this head being conclusive with respect to the Dravidian languages, it is sufficient to make the plain statement that they have no essential connection of any sort with the Aryan or quasi-Aryan languages of Northern India. The contrary indeed has been vehemently asserted till within a late period in the present century, but only owing to imperfect recognition of the laws which regulate the

[4] VIEW OF THE MORPHOLOGICAL STAGES OF LANGUAGE WITH REFERENCE TO THE DRAVIDIAN LANGUAGES—*Introduction.*—The machinery of a language is divisible into two parts, that of words and that of inflections. A word is the bare expression of a thing, a state, or an action; as 'man,' 'be,' 'do.' An inflection is that sound or syllable or combination of sounds, which is used to modify the abstract word with respect to time, place, or relation. The amount of cohesion between the word and its inflection varies in different languages from mere juxta-position to complete amalgamation; that is to say, in some languages the inflections are merely written side by side with the word, while in others the inflection is so mixed up with the word as to be entirely one with it and quite inseparable from it. The degree and nature of this cohesion furnish the morphological method for the classification of languages, in many respects the best that has yet been devised. (2) *The first stage.*—In the first and earliest stage of a language as exhibited in Chinese and other monosyllabic languages, the inflection is itself a word capable of being used independently, and is not incorporated with the root in any way. Modifications of the primary idea are affected by prefixing or affixing words to the word which is to be modified; and these prefixes or affixes obtain when so employed a meaning different from that which they have when used alone, though no alteration takes place in their form. (3) *The second stage.*—The next step is that the affirmatives or inflections lose their meaning as separate words, and only continue to exist as inflections. Examples of this stage occur even in Chinese. The Turkish is a familiar instance of a language constructed entirely on this principle. The Dravidian languages also are in this stage, as will be seen from the following examples taken from Teloogoo. The Teloogoo noun is unchangable in its form. A root or stem-word becomes a noun when nominal suffixes are added to it, or a verb when verbal signs are written after it; but it undergoes in itself no change, or at most a slight euphonic change. Thus (gurramu) 'a horse,' becomes (gurramu-yokka) 'of a horse'; and the syllables (nu), (ku) or (ná-ku), (chéta), (ló), when affixed to the same unaltered word (gurramu), produce the significations respectively of the accusative, dative, instrumental, and vocative cases. By inserting the syllable (la) between (gurramu) and the above suffixes, the idea of plurality is acquired; thus (gurramu-chéta) 'by a horse,' (gurramu-la-chéta) 'by horses.' The same process takes place in the pronouns, except that those parts of speech have been exposed to much detrition; so that whereas there is found in the nominative (nénu) 'I,' there is found in the other cases only (ná), as (ná-ku) 'to me.' So (nívu) 'thou,' but (ní-chéta) 'by thee.' The Teloogoo verb is merely a stem-word combined with a considerable variety of suffixes, and as before stated would become a noun if combined with nominal suffixes. A verb may be positive or negative, transitive or intransitive, active or passive, or causal. Thus there is the positive, transitive and active verb (pampu) 'to send'; this becomes negatively (pampa) for (pampu a) by addition of the negative particle (a), 'not to send.' The addition of (intsu) makes it causal, as (pampintsu) 'to cause to send.' If there is affixed the verb (badu) 'to suffer,' there is obtained the passive verb (pampu-badu) 'to be sent' (lit. 'to suffer a sending'). In some languages of this class, the passive is formed by adding a particle (un), meaning 'to eat.' The tenses of the verb are built up in the same way. There is first the stem-word (pampu), conveying the bare idea 'sent'; to this is added the syllable (tu), which gives the idea of present time; and to this again (nánu), meaning 'I.' The result is (pamputunnánu) 'send-now-I,' or 'I send'; similarly (pamputunnávu) 'send-now-thou,' or 'thou sendest.' The same process is followed in the formation of all the other tenses. The Dravidian languages exhibit the affirmative particles in a state where they are beginning to be modified by euphonic considerations, that is to say dropping letters in one place and changing vowels in another. These particles however, though losing their original form, are still independent and separable from the stem-word; and that itself remains unchanged. (4) *The third stage.*—The next stage in language is that in which the words used as inflections have not only lost their original form, but have become so incorporated with the stem-word which they serve to modify, as to become one word with it, and to be no longer capable of identification as separate words except by processes of elaborate analysis. This stage is called inflectional. Sanscrit and the other languages of the Indo-Germanic family offer abundant examples of the class. (5) *The fourth stage.*—There is yet one more stage in languages, and the last which any language has yet reached. It is that in which the inflection has become so abraded that not a trace of it remains, and with the vestiges of the inflection the modification of sense effected by it have also a tendency to disappear. Additional words must then be called into use to retain the distinctions of sense. Languages in this stage resemble at first sight those in the first or syntactical stage, in so far as they also express modifications of sense by particles having an existence independent of the stem-word. To understand this stage, the example of the French verb can be taken. The terminations 'o' and 'at' in the Latin 'porto' and 'portat' being lost, there remains no inflection to distinguish 'porte' = 'porto' from 'porte' = 'portat.' Hence the introduction of 'je' and 'il' prefixed to fulfil that function. In this stage of languages, called the analytical, much of the sense necessarily depends on the order of words in the sentence. It may be asserted on one side that it is the highest effort of the human intellect and on another that it is an instance of decadence in it.

comparative science of language. The two sets of languages indicate a different order of mind on the part of the population using them, and without difficulty the questions thence arising might be brought within the sphere of political ethnology. Looking to the more detailed facts of grammatical inflection and usage, there are points of resemblance as well as of difference between the two classes of languages[5]. But the latter much outweigh the former in number and importance; and in any case it is not necessary to consider these matters in the face of those more ultimate facts which are involved in the arguments connected with radical word-formation. As regards the position of the Dravidian languages among non-Aryan languages the question is more subtle. They have been roughly classed as Turanian languages [6], but this description must be taken with reservation. An essential characteristic of the North European and North Asiatic languages which have given their name to that large class is that a certain allied or harmonic sequence exists among the vowels in the roots, and that the vowels in the portions attached to the roots show also a sympathy with the root vowels. This does

---

[5] POINTS OF GRAMMATICAL DIFFERENCE AND RESEMBLANCE BETWEEN THE DRAVIDIAN AND INDO-EUROPEAN FAMILIES OF LANGUAGE—*Points of difference.*—In the Dravidian languages all nouns denoting inanimate substances and irrational beings are of the neuter gender. The distinction of male and female appears only in the pronouns of the third person, in adjectives formed by suffixing the pronominal terminations, and in the third person of the verb. In all other cases the distinction of gender is marked by separate words signifying 'male' and 'female.' This rule accords with the usage of the Scythian group of languages, but presents a contrast to Sanscrit and other Indo-European languages. Dravidian nouns are inflected, not by means of case-terminations, but by means of suffixed postpositions and separable particles. Dravidian neuter nouns are rarely pluralised. The Dravidian dative (ku), (ki), or (ge) bears no analogy to any dative case-termination found in Sanscrit or other Indo-European languages. Dravidian languages use postpositions instead of prepositions. In Sanscrit adjectives are declined like substantives, while in Dravidian adjectives are incapable of declension. It is characteristic of Dravidian languages in contradistinction to Indo-European, that, wherever practicable, they use as adjectives the relative participles of verbs, in preference to nouns of quality, or adjectives properly so called. A peculiarity of the Dravidian dialects is the existence of two pronouns of the first person plural, one inclusive of the person addressed, the other exclusive. The Dravidian languages have no passive voice, this being expressed by auxiliary verbs signifying 'to suffer,' &c. The Dravidian languages, unlike the Indo-European, prefer the use of continuative participles to conjunctions. The Dravidian verbal system possesses a negative as well as an affirmative voice. It is a marked peculiarity of the Dravidian languages that they make use of relative participial nouns instead of phrases introduced by relative pronouns. These participles are formed from the various participles of the verb by the addition of a formative suffix. Thus the person who came is in Tamul வந்தவன் literally 'the who came.' The situation of the governing word is characteristic of each of these families of languages. In the Indo-European family it usually precedes the word governed; in the Dravidian and in all Scythian languages it is invariably placed after it, in consequence of which the nominative always occupies the first place in the sentence, and the one finite verb the last. (2) *Points of resemblance.*—The following are points of resemblance:—The use of 'n' as in Greek, to prevent hiatus; the existence of gender in the pronouns of the third person and in verbs, and in particular the existence of a neuter gender; the use of 'd' or 't' as the sign of the neuter singular of demonstrative pronouns, or pronouns of the third person; the existence of a neuter plural in short 'a' as in Latin; the formation of the remote demonstrative from a base in 'a,' the proximate from a base in 'i'; the formation of most preterites as in Persian, by the addition of 'd'; the formation of some preterites by the reduplication of a portion of the root; the formation of a considerable number of verbal nouns by lengthening the vowel of the verbal root.

[6] CONSPECTUS OF THE THREE BEST KNOWN GROUPS OF LANGUAGES—*Introduction.*—Viewing languages historically, philologists have selected three main groups, Aryan, Semitic, and Turanian. This classification does not go deeply into questions of morphology, but it is the best known. (2) *Aryan.*—This family of languages has received several names. It is the Indo-European and Indo-Germanic of some philologists. Pictet and Burnouf have called it Aryan from a Sanscrit root meaning 'to plough,' also found in the Latin 'araro,' the Greek ἀρόω, and the English 'ear' in the sense of 'to till.' In later Sanscrit 'arya' came to mean 'noble;' in which sense the same root appears in the Greek ἄριστος, and the German 'ehro.' Rask has called this family the Japhetic. It has six divisions:—(a) Indic, including Sanscrit, Praerit, Pali, Indian Dialects, Gipsy Dialects, &c.; (b) Iranic, including Zend, the language of the Persian Cuneiform Inscriptions, Parsee, Persian, &c.; (c) Celtic, including Cornish, Welsh, Armorican, Gaelic, Erse, Manx, &c.; (d) Græco-Latin, including Greek ancient and modern, Latin, Portuguese, Spanish, Provençal, French, Italian, Roumansch, Wallachian, &c.; (e) Slavonic, including Old Prussian, Lithuanian, Lettish, Bulgarian, Russian, Polish, and Bohemian; and (f) Teutonic, including Old and Middle High German, Modern German, Gothic, Anglo-Saxon, English, Old Saxon, Frisian, Dutch, Icelandic, Swedish, Danish, &c. Of these it is uncertain whether the Celtic or the Indic group represents the older phase. But all of them are the daughters of a primeval form of language which has now ceased to exist. By the method of examining languages through their grammatical forms rather than by separate words, Schlegel has shown the intimate historical connexion between the Sanscrit, the Persian, the Greek, the Roman, and the Germanic languages. Grimm discovered, as the law of transposition of sounds in the Sanscrit, Greek, Roman and Gothic words, that the letters P, B, F are interchangeable; also T, D, and TH; also G, K, and CH. These changes occur in a cycle. Thus a P in the oldest form of a word is found at a later stage transformed into F, which next passes into B; and this again tends to become P, and go through the cycle anew. (3) *Semitic.*—This has been so named by Eichorn, from the name Shem. It is the Syro-Arabian of Farrar, and the Arabic of Leibnitz. The race speaking this family of languages, ignorant of science and theocratic, has devoted itself to the expression of religious instincts and intuitions, in other words to the establishment of monotheism. The family has three main branches. The first is the Northern or Aramaic, divided into two dialects, Syriac, Chaldee. The second is the Middle or Hebraic, the chief language of which is Hebrew, but with which are connected the Carthaginian and Phœnician. The third is the Southern, the chief representative of which is Arabic, with the older or Himyaritic form of which the Ethiopic is closely allied. Besides these, Egyptian, Babylonian, Assyrian and the Berber dialects are considered to have a Semitic character. The chief characteristic of this family of languages is the preponderance given to the consonants in contradistinction to the vowels. (4) *Turanian.*—The words Turanian, Nomadic or Allophyllan are applied to all languages spoken in Asia and Europe, and not belonging to the Aryan or Semitic; with the exception of the Chinese and its cognate dialects. These languages are divided into two great branches, the Northern and the Southern. The Northern division includes the Tungusic, Mongolic, Turkic, Finnic, and Samoyedic. The Southern division comprises among others the Gangetic group, including Thibetan, Bhootanese, &c.; the Taic, including the dialects of Siam; and the Malaic, or Malay and Polynesian dialects. The marks of union in these languages are however vague, if compared with the definite ties of relationship which severally unite the Semitic and Aryan. The Turanian languages occupy by far the largest portion of the earth, but, except agglutination and what is stated in the text, there are no principles which have any general prevalence among them.

not exist in the Dravidian languages[7]. If therefore these languages are for convenience styled Turanian, they represent a distinct group of that class. A classification of languages has recently been made, based primarily on certain special methods of thought shown in them, but requiring the formative classification to complete it. Of this the major heads are the recognition or non-recognition of grammatical gender, and the minor heads are connected with the mode of forming terms of kinship. The Aryan languages are here classed as languages which recognize three grammatical genders; masculine, feminine, and neuter. The Dravidian languages are classed with Chinese, Japanese, Finnish and Turkish; as languages which do not recognize grammatical gender, but which are to a considerable degree advanced in their method of distinguishing sex in connection with consanguinity. As regards the question of vocabulary or word contents the Dravidian languages have largely borrowed from Sanscrit, especially in the case of Teloogoo and Malayalam. Numerous disquisitions have been written on this subject, which are useful so long as they do not obscure the fact that such points illustrate only the accidents of the history of a language and reveal nothing as to its ultimate origin or constitution[8]. With regard to history, it does not neces-

---

[7] NOTE ON THE ABSENCE OF THE TURANIAN HARMONIC SEQUENCE OF VOWELS IN DRAVIDIAN LANGUAGES.—The vowel-sounds of Turanian languages are found to be divisible on physiological grounds into three classes, called hard, soft and neutral. In the typical Ugro-Finnish dialects those taken as hard are a, o, u; the soft are more or less the same as the German ä, ö, ü; the neutral, which do not admit of the modifications called in German umlaut, are e, i. The roots of the Turanian vocabularies show this peculiarity that there is a strong tendency for either hard vowels or soft vowels to co-exist in the same root, though this is not the case with the neutral vowels. The roots are accordingly divisible for the most part into hard roots and soft roots. The suffixes by which the grammar is formed adapt themselves to the prevailing character of the root, according as it is hard or soft, and for that purpose every suffix has two forms. Words borrowed from foreign languages even are subjected to the same law. The first question then that arises is whether Dravidian vowel-sounds can be divided into hard, soft and neutral? This could undoubtedly be done, but the distinctions are not known to native grammarians. The second question would be whether any division of Dravidian roots into hard and soft is possible, and whether the vowels in each radical are of one kind or class. This is not the case. In Finnish kala is fish, and its ablative is kalabta; isä is father, and its ablative is iseltä. Here harmonic sequence is seen. In Tamul however every variation is possible:—(kaḍal), (káḍu), (kiḍai), (kízhór), (kúḍal), (kúṭṭam), (keḍuthi), (kólvi), (kómán), (víṭṭóram). No trace of such limitation is to be discovered in Tamul or in any other Dravidian dialect. The third question is whether the vowels of the suffixes in the Dravidian languages assimilate themselves to those of the stem to which they are appended. Of this there is no trace. In Tamul there is:—(Koḍukkir) + (ón), 'I give'; + (án), 'he gives'; + (óm), 'we give'; + (ír), 'ye give.' And the same pronominal endings, (én), (án), (óm), and (ír), are added to every verbal stem, whatever its vowels may be, without any change. In certain cases where a connecting vowel is used, that vowel is determined by the vowel of the suffix. But it cannot be said that in any Dravidian dialect there is a systematic change of the vowel of a suffix, or inflectional increment, in order to adapt it to the vowels of the stem to which it is appended. Finally do the Dravidian languages alter the vowels of foreign words which they adopt according to any supposed law of harmonic sequence? Detailed rules are given by the Jain grammarians for the spelling of Sanscrit words received into Tamul and Canarese; but these affect the consonants almost entirely. There is no case where the vowels are changed in obedience to any principle. It will be seen therefore that the law of harmonic sequence does not hold good in the Dravidian languages. In the Dravidian languages there are four recognized cases where the vowel changes its sound: (i) before a lingual is pronounced nearly as (ü); (a) in a final syllable becomes occasionally (e); final (u), in certain cases, is sounded much as a French u; and the diphthong (ai) is pronounced variously according to its position in a word. But these changes are not of the same nature as those above described.

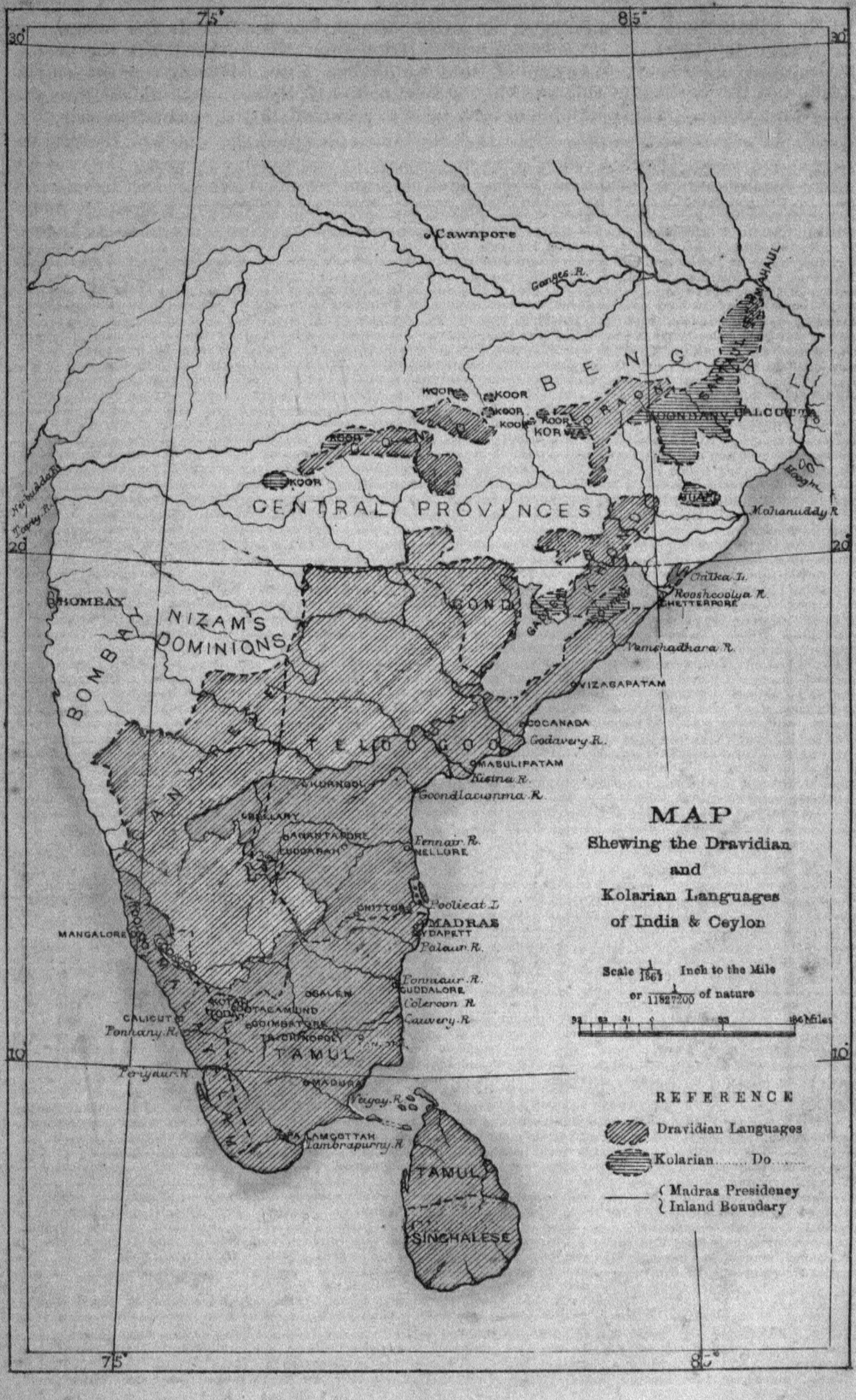
[8] SKETCH ACCOUNT OF THE VOCABULARY OF THE DRAVIDIAN LANGUAGES—*Introduction.*—As stated in the text the information given by South Indian grammarians themselves is quite explicit and sufficiently satisfactory on this point. Teloogoo will here be considered first as being the language which has come into the most direct contact with Aryan influences. (2) *Teloogoo pure words.*— Maumidy Vencayya, a Teloogoo Brahmin and the author of a Teloogoo dictionary called Andhra Deepica, thus describes pure Teloogoo words:—"All those words which are in use among the "several races aboriginal to the country of Andhra, which are perfectly clear and free from all obscurity, these shine forth "to the world as the pure native speech of Andhra." He gives twenty-five examples. No Teloogoo scholar is at a loss to state whether a word is pure Teloogoo or not. Such words are called 'attsa Teloogoo,' or typical Teloogoo. Of the whole vocabulary these form half. (3) *The same, rustic varieties.*—The same grammarian defines these thus:—"Terms "which cannot be subjected to the rules of grammar, and in which an irregular increment or decrement of letters "occur are called graumyam; they are corruptions." The distinction between these and pure Teloogoo words is unimportant, and modern philology would probably pronounce many of the corruptions to be old grammatical forms. These were included in the pure Teloogoo words, when stating that those were half the vocabulary. (4) *The same, words derived direct from Sanscrit.*—The grammarian thus defines these:—"Tatsama words consist of Sanscrit terms pure as spoken in heaven, the Teloogoo terminations only being substituted for those of the original language." He gives twenty-one examples. Tatsama words are easily to be recognized by any Sanscrit scholar. These words form three-twentieths of the whole vocabulary. (5) *The same, words derived from the Sanscrit with changes.*—The grammarian thus defines these:—"Tadbhava words are terms formed either from the Sanscrit direct or through one of the six praorits; varied "by the interposition of syllables, and by the substitution of increment and decrement of letters." Then follow examples under each of the above seven heads. Tadbhava words cannot always clearly be distinguished from pure Teloogoo words. One half of the Tadbhavas are said to be direct from the Sanscrit, and the greater number of the remainder form the Mahratta praorit. Tadbhava words form altogether one quarter of the whole Teloogoo vocabulary. (6) *The same, foreign words.*—A stanza from the Appacaveeyam, a commentary on etymology and prosody, thus describes these:—"O Kesava, the natives of Andhra, having resided in various countries, by their using Teloogoo terms conjointly with "those of other countries, these latter have become Andhra terms of foreign origin." It would be equally true to say that these terms have been introduced by foreigners residing in the Teloogoo country. Aryans are not regarded as foreigners in these classifications. Most of the foreign words come from Hindostany. They are easily recognizable by their form. They may be regarded as one-tenth of the whole Teloogoo vocabulary. (7) *Application of this division to the other Dravidian languages.*—The same distinctions are made by Tamul and Canarese grammarians. Tamul takes many less tatsamas than either Teloogoo or Canarese, and Tamul Shoodras use them very sparingly. On the other hand Tamul grammarians owing to the peculiarities of the Tamul alphabet reckon many words as tatsamas which would not be so recognized in the other languages. Of tadbhavas Canarese has the largest number, probably owing to its proximity to the Mahratta country. The greater number of the Sanscritic and Praoritic words in the Dravidian

sarily follow that a language at an earlier stage than another in the scheme of language development is chronologically older than that other; but the probabilities are very much in favour of such being the case. Having regard to the whole range of facts in this and the kindred subjects, there is little doubt that the Dravidian languages are incomparably older in point of time than the Sanscrit. It is not an unreasonable supposition that they once occupied the whole of Hindostan, and have been driven to their present position to the south and along the east by the encroachment of other languages coming from the north-west. In this connection the accompanying map can be consulted. That the Dravidian languages themselves came from the north-west there is no evidence[9]. The old alphabets special

---

languages were introduced by the Jeina writers. Some tatsamas however were introduced by the three comparatively modern philosophic schools; the Shoivasiddhaunta, the school of Shuncaracharya, and the school of Ramaunoojacharya. Sanscrit words are said to have been introduced even before the time of the Jeinas, but it is doubtful whether these are not ancient words common to both Aryan and Dravidian languages. (8) *Rules for the introduction of Sanscrit words into the Dravidian languages.*—The following are the rules of Pavanandy, the Jeina author of the Tamul Nunnool, or work on grammar:—"*a.*" To an Aryan word beginning with r, prefix a, i, or u; to one beginning with l prefix i or u; to one beginning with y prefix i. No Tamul word begins with r, l, or y. "*b.*" In each of the five classes of gutturals, palatals, linguals, dentals, and labials, the first of the class, k, ch, ṭ, t, p, is to be written for the second, third, and fourth of the class:—k for k, kh, g, and gh;—ch for ch, chh, j, and jh;—ṭ for ṭ, ṭh, ḍ, and ḍh;—t for t, th, d, and dh;—p for p, ph, b, and bh. The Tamul has no separate characters for aspirates and flat mutes. "*c.*" j is sometimes = y. "*d.*" Of the sibilants ś is expressed in the beginning of the word by the palatal ch, and in the middle of a word by y; sh is to be transliterated by ch or ṭ; s is to be replaced by ch or t; h is to be written a or g; ksh is to be written kk. "*e.*" Final á is to be written ai, and final i becomes short. It may be added that, although the Teloogoo, Canarese, and Malayalam languages have adopted the Sanscrit alphabet almost entirely, and can thus transliterate any word they receive from Sanscrit with perfect exactness, nevertheless words which represent the same Sanscrit forms are found in these languages changed according to laws similar to those existing in Tamul. (9) *Comparison of Sanscrit original roots and Dravidian original roots.*—To show the very great amount of difference between the Sanscrit and Dravidian languages even in regard to vocabulary, ten verb-roots have been taken in alphabetical order under the letters a, k, p and v from a common Sanscrit Dhautmaula or list of roots, and with them have been compared ten Teloogoo roots under the same letters taken from Pattabhirama Shastry's Teloogoo Dhautmaula. The result is to show that of the forty roots not one has the same meaning in the two sets of languages. Again sixty words of very common meaning have been taken from the English, and the Sanscrit and Tamul most usual equivalents set against them. The result shows that none of the latter resemble each other. The tables in these two cases can be seen in Volume III under the head of "Roots, absence of similarity between Sanscrit and Dravidian." As opposed to this recent writers have discovered numerous cases in which the roots of the sets of languages agree in meaning. As these glossarial affinities lead to endless disquisition they will not be further noticed here. They do not affect the immediate question of the relationship between the North and South Indian languages for two reasons. In the first place the points of difference shown in at any rate the first of the two tables mentioned above have appeared on taking the words without design in alphabetical order from an independent native source, while these points of resemblance have to be sought for. In the second place the latter, even when found, are in the great majority of cases common not only to these two, but to very many, sets of languages; thus proving too much. That all mankind are ultimately allied in speech, there is no doubt; but that is not the subject here in hand. (10) *Connection of the Dravidian roots among themselves.*—It was mentioned above that Maumidy Vencayya gives twenty-five examples of pure Teloogoo words. He was a Teloogoo scholar not acquainted with any other Dravidian dialect; his list is consequently an independent one. Taking this list, and setting against each word Canarese and Tamul equivalents, it is found that the roots are in each case identical. This table can be seen in Volume III under the head of "Roots, connection of Dravidian, among themselves."

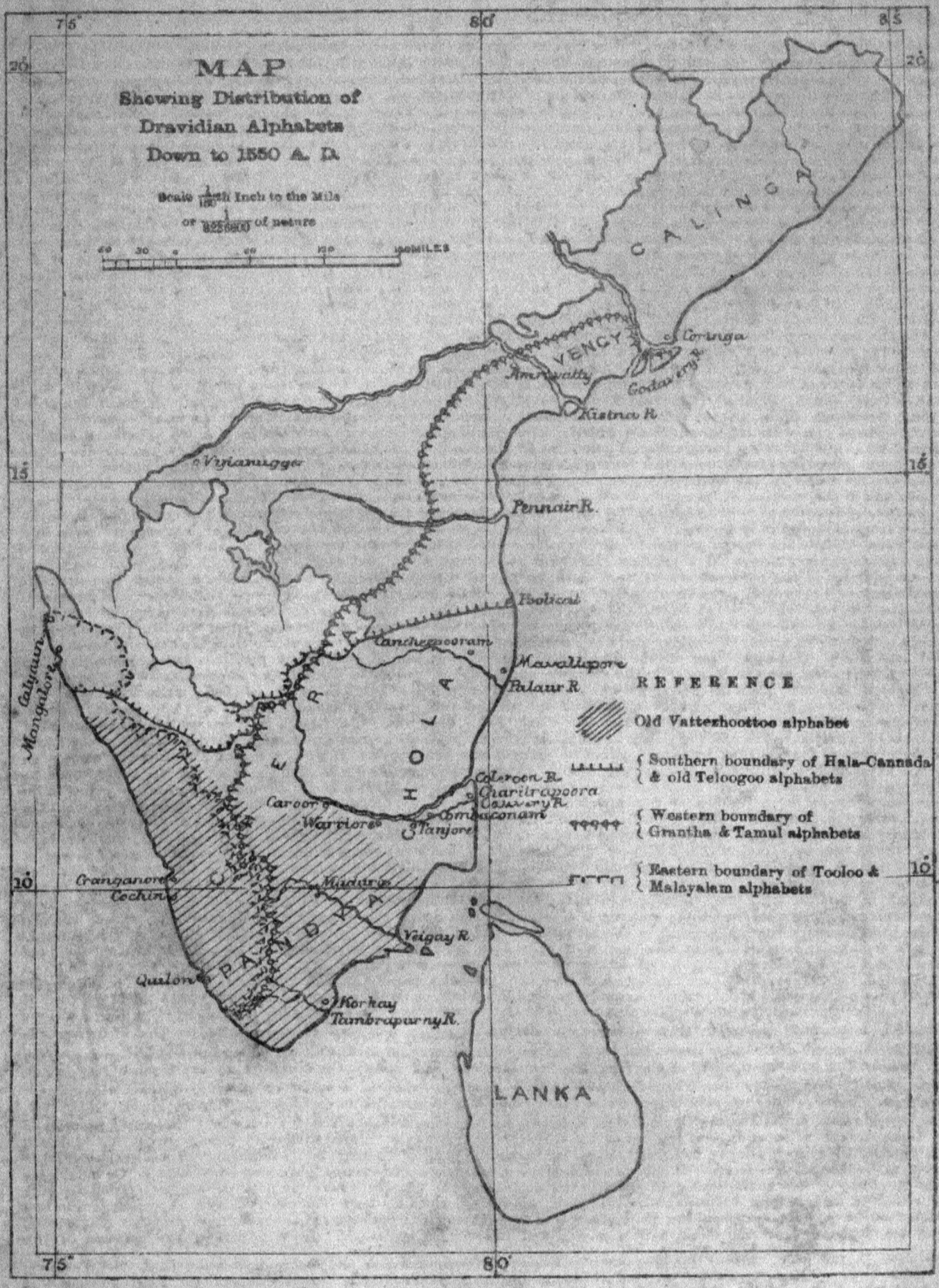
[9] SKETCH HISTORY OF DRAVIDIAN LANGUAGES—*Absence of languages showing preceding races in Southern India.*—Though archæological remains and general considerations prove the existence of many races of men prior to the Dravidians in the south of India, it cannot be said that much evidence of this comes from the science of language in the present state of the study. Languages are under many circumstances singularly persistent; but they are equally liable to be lost, especially among primitive peoples. It has yet to be ascertained how many languages in the world have come into existence, have been developed, and have then disappeared. In India the Kooch tribe of the Terai are known to have lost the Tibeto-Burman language which belonged to them, and to have adopted in its place Bengalee. This is only one instance out of many which must have occurred. It is possible that future research may show traces of several populations antecedent to the Dravidian in Southern India derived from the vocabulary of existing languages; but grammatically no such language has survived, unless it be that of the Kolarians, who may or may not have actually preceded the Dravidians on the same area. (2) *Kolarian languages of the Circars.*—The Sowrahs and Gadabahs of the Northern Circars have a Kolarian language, which while akin to the Dravidian type, is older than that type viewed morphologically, as may be seen by the stricter application of the agglutinative principle, and the smaller degree of euphonic change. The note further on which gives some account of the Kolarian languages as a family, will show the principal points of agreement and difference between them and the Dravidian. It is not known that there is any real evidence regarding the origin, migrations or early diffusion of the people speaking those languages. It has been stated that they entered India from the north-east; but the grounds of this statement are uncertain. (3) *Alleged connection between the Brahooi language of Beloochistaun and the Dravidian languages.*—Beloochistaun is the country west of the Indus, south of Afghanistaun, and adjoining the Arabian sea. The population which gives its name to the country are the Beloochees, a race of Mahomedan faith and Persian nationality who speak an Indo-European language classed as Iranian. Intermixed however in large numbers with this population, and forming an important part of the state, is the Brahooi tribe, who are probably both by race and language Scythian. The Brahooi tribe are said to have strong Dravidian affinities in the following particulars. The cases of nouns are denoted by postpositions. The gender of nouns is expressed, not by their inflections, but by prefixed separate words. The number of nouns is ordinarily denoted by the use of separate particles of pluralisation, such as 'many,' 'several,' &c. Adjectives are destitute of comparatives and superlatives. The Brahooi pronoun 'thou' is (ní), as in all the Dravidian tongues. Brahooi 'you' (num) accords somewhat with old Dravidian forms. (Nír) is the ordinary Tamul form of plural of the pronoun of the second person, and consequently the second person plural of the verb usually ends in (ír), (eru), (ári), (iri), &c. The same thing occurs in Brahooi; compare (areri) 'ye are,' (arer) 'they are,' with the corresponding Canarese (irruttíri), (irruttáre). In the Dravidian languages the reflexive pronoun 'self' is (tan), or (tán); in Brahooi (ton), similarly used as a pronoun. Nouns form their plural by adding 'k' as in Gond, e.g. (hulí) 'a horse,' plural (hulík), which may be allied with the Tamul plural termination கள். The root of the substantive verb in Brahooi is (ar), in Tamul and Canarese (ir). From four upwards the Brahooi numerals are of Indo-European origin, e.g., (char) 'four,' (panj) 'five,' (shash) 'six,' &c., but the separate numerals 'one,' 'two,' 'three,' are totally distinct, and two of them are identical with the Dravidian: e.g., Brahooi 'two' (irat), compare Canarese (eraḍu), Tamul (iraṭṭu) 'twofold'; Brahooi 'three' (musit), compare Canarese (múru), Teloogoo (múḍu), Tooloo (múji). Among prepositions compare Brahooi (moní)


MAP
Shewing the Dravidian
and
Kolarian Languages
of India & Ceylon
Scale 1/1863 Inch to the Mile
or 1/11827200 of nature
REFERENCE
Dravidian Languages
Kolarian ..... Do .....
Madras Presidency
Inland Boundary
Cawnpore
Ganges R.
BENGAL
KOOR
KORWA
CALCUTTA
CENTRAL PROVINCES
Mahanuddy R.
Chilka L.
Rooshcoolya R.
CHETTERPORE
Vamshadhara R.
VIZAGAPATAM
COCANADA
Godavery R.
MASULIPATAM
Kistna R.
Goondlacumma R.
BOMBAY
NIZAM'S DOMINIONS
TELOOGOO
KURNOOL
BELLARY
ANANTAPORE
CUDDAPAH
Pennair R.
NELLORE
Poolicat L.
MADRAS
YDAPETT
Palaur R.
MANGALORE
Ponnaur R.
CUDDALORE
Coleroon R.
Cauvery R.
CALICUT
Ponnany R.
TAMUL
Periyaur R.
MADURA
Vaigay R.
PALAMCOTTAH
Tambrapurny R.
TAMUL
SINGHALESE
75°
85°
30°
20°
10°

to the Dravidian languages were the Vattezhoot or round writing, and Kolezhoot or upright writing; the two being almost identical, and representing together a style totally distinct from any other Indian alphabet. The Vattezhoot is no longer used, and the Kolezhoot remains only in documents issued by reigning families on the West Coast. These alphabets have been superseded throughout the country by

---

'opposite,' with Tamul (munne) 'before.' How far these agreements are not common to other so-called Scythian languages, remains yet to be seen. (4) *Alleged connection between the Scythian tablet at Behistoon in Persia and the Dravidian languages.*—Yet another theory asserts a connection between the Dravidian languages and the archaic language of the second or Scythian cuneiform tablet illustrating the exploits of Darius Hystaspes, on the rock at Behistoon in the extreme west of Persia. Cuneiform inscriptions are usually found in three parallel columns or tablets; being translations of each other in different alphabets and languages, called respectively Persian, Median or Scythian, and Assyrian. The second or Scythian tablet at Behistoon has been pronounced to be a Turanian dialect, and to have the following points of resemblance with the Dravidian languages. There appear the cerebral consonants ṭ, ḍ, and ṇ. The language of the tablets agrees with Tamul in regarding the same consonant as a surd at the beginning of a word, and as a sonant in the middle; and in pronouncing this consonant as a sonant when single, and as a surd when doubled. In the tablets the genitive is formed by suffixing the syllables (na), (nina), or (inna). The analogous Dravidian forms are Teloogoo (ni), Gond (na), and Tamul (in). The dative in the tablets is (ikki) or (ikka). Compare (ninikka) 'to thee' with the Canarese (ninage) and Malayalam (ninakku). The only written numeral on the tablets is (kir) 'one,' with which appears to be connected the indefinite article (ra) or (irra). Compare Tamul (oru) and Kooi (ra). The pronoun of the second person is the same in the tablets as in Dravidian, viz., (ni), the oblique form being (nin). The pronouns on the tablets form their accusative by suffixing (un) (in) or (n); compare the Teloogoo accusative inflection (nu) or (ni), and the Canarese (am) (annu), &c. In the tablets relative participles are found in harmony with Dravidian usage. The negative imperative particle of the tablets is (inni), in Gond (minni). On the other hand it must be observed that the conjugational system of the tablet language differs considerably from that in the Dravidian languages, the latter being simpler. (5) *Resemblances between the Dravidian and Australian languages.*—As an example of resemblances in a quite opposite direction, it may be mentioned that a decided resemblance exists between the Dravidian grammatical elements and those of the aboriginal tribes of Southern and Western Australia. Compare the pronouns 'I,' Dravidian (nán), (yán), (ná), (en), Australian (nga), (ngaii), (ngatsa), (nganya); 'thou' Dravidian (nín), (nin), Australian (ninna), (nginne), (ngintoa), (ningte); 'you,' Dravidian (ním), (nim), (nír), (num), (nívu), Australian (nimedoo), (nura), (niwa), (ngurle). Compare also Tamul (ennei) me, with the Australian (emmo). The grammatical structure of the two families exhibits a general agreement in the following particulars. In the use of postpositions instead of prepositions, and of two forms of the first person plural, one inclusive of the person addressed, the other exclusive; in the formation of inceptive, causative and reflective verbs by the addition of certain particles to the root; and, generally, in the agglutinative structure of words, and in the position of words in a sentence. (6) *Absence of connection between the Dravidian and certain other languages.*—No evidence need be brought forward here to show the long interval separating the Dravidian from the Indo-European or Aryan languages. A technical comparison however between the two sets of language is given in a later note. There has been a greater tendency to trace analogies between the Dravidian and the Papuan or Malay languages in the south-east, the Mongolian languages of Central Asia, and even the Finnic languages of the north. An examination of the evidence shows no ground for any of these theories. The Mongolian analogies in particular are common to the greater number of agglutinative languages; and those languages would embrace the American Indian on the one side of the globe and the Australian on the other. (7) *Historical evidence derived from geographical position combined with other considerations.*—It may be argued that the least civilized branch of the Dravidian-speaking people occupying an extent of country are the hill-men of Rajmahaul as far north as the Ganges; that the most civilized branch, and those who have within a calculable period been in a position to maintain independent dynastic rules of their own, are the Tamuls in the extreme south of the peninsula. Assuming race-movement, those with the highest civilization will be those who have gone in advance or are latest in point of time; while those with the least civilization will be those who are left behind and are oldest in point of time. Hence it may be inferred that the Dravidian race entered Southern India from the north. This argument would avail, if there were not unmistakable remains of wild Dravidian races in Ceylon, as already mentioned in the remarks on the race-question. The very name of the capital of the Yakkhos when conquered by Bengal was Lunkapore. There is a strong Dravidian element even in the Aryanized Singhalese. These southern races balance the northern races of Rajmahaul for the purposes of the argument just mentioned. (8) *Conclusions as to origin, migration, or diffusion of the Dravidian-speaking people.*—There is less evidence on these heads as to the Kolarians than there is as to the Dravidians; therefore nothing can be learnt from analogy on that side. The evidence regarding Brahooi shows that there is a Dravidian element in that language. This may indicate that the Dravidians entered India from the north-west by the Bolan pass, or it may indicate that part of their race extended in that direction from the south. The same remarks apply to the evidence which is stated to exist as to analogies between Dravidian and Sindhee. The alleged Dravidian elements in the tablets at the extreme west of Persia are of great importance, if they can be shown to be in reality specially Dravidian; but that point remains in doubt. They may represent merely Mongolian influence from the north-east of that locality. The argument regarding the Australian dialects is a fair counterpoise to that regarding the Behistoon tablet. On the whole the evidence from language as to the race-movements of the Dravida people is singularly scanty. The solution may be that their race-movement has been at a minimum, and that this country is the original site of the race viewed as a distinct family. (9) *Age of the Dravidian languages.*—As to the age of the Dravidian languages nothing can be asserted, but it is probably very much greater than is at present generally supposed. Tamul literature certainly now extant does not carry the history of the language beyond the ninth or tenth century A.D., but Greek writings trace it to at any rate the beginning of the Christian era. The Greek word for rice, *ὄρυζα*, is the Tamul word அரிசி. Ctesias's name for cinnamon is *κάρπιον*; in Tamul கறுவா, in Malayalam കറുവ. A large stock of primitive Dravidian words is found in the notices of the early Greek and Latin geographers. Examples are as follows. *ὁ πανδίων* and *ἡ χώρα πανδιόνων*, the Paundy king and the country of the Paundies. *ὁ κηροβόθρος* and Pliny's Cœlobothras are the Tamul சேரம்பம். *σῶραι νομαδές—ἀρκατοῦ βασίλειον σῶρα—ὄρθουρα βασίλειον σώρναγος—παραλία σωρητῶν* or *σωριγῶν—παραλία τωριγγῶν* or *σωριγγῶν*. These are various references to the Chola kingdom; in Tamul சேரம், சேரமகன், சேரமான, or சேரலிங்கன். The Greek *σώρναξ* is the Tamul 'Chola Naick.' *κάρουρα βασίλειον κηροβόθρου*; this is Caroor in Coimbatore, mentioned in Tamul traditions as an ancient capital of the Chera kings. Pliny's 'Modogalingam nomine,' stands for 'moodoo Calinga' or the three Calingas, explained hereafter under the head of History. The following places on the Malabar coast can be identified:—*μουζιρίς* is Mooyeericode now Cranganore; *τύνδις* is Cadaloondy; *νελκύνδα* is Cullada near Quilon. Pliny's 'Cottonara,' the *κοττοναρικὴ* of the *περίπλους*, the district where the best pepper was produced may be identified either with Cadatnaud near Calicut, or with Colatnaud, near Tellicherry; both of which places are celebrated for pepper. *σάγαρα*, the name given by the author of the Periplus to canoes formed out of a single tree, may be identified with the Malayalam ചങ്ങാടം and the Tooloo ಚಂಗಾರು. Pliny's 'Cottora,' the *κοττίαρα* of the Periplus, is probably Cottaur in Travancore. Ptolemy's *κομάρια ἄκρον*, the *κομάρ* and *κομαρεί* of the Periplus, is Cape Comorin, and represents the strict Tamul form குமரி or virgin, that is to say the local goddess. It is doubtful whether the form कुमारी or Coomauree is not a Sanscrit change, Coomar being the original. *οἱ καρέοι*, the Carei of Ptolemy, inhabited the southern portion of Tinnevelly. கரை is the Tamul word for 'coast' or 'shore' and at the present time several portions of the Tinnevelly coast are called கரை and a caste of fishermen


MAP
Showing Distribution of
Dravidian Alphabets
Down to 1550 A. D.
Scale 1/150th Inch to the Mile
or 1/8256000 of nature
100 MILES
CALINGA
VENGY
Coringa
Godavery R.
Amravatty
Kistna R.
Vijianugge
Pennair R.
Poolicat
Cancheepooram
Mavallipore
Palaur R.
CHOLA
Coleroon R.
Charitrapoora
Calavery R.
Combaconam
Tanjore
Caroor
Warriore
Calyaun
Mangalore
Cranganore
Cochin
Madura
PANDYA
Veigay R.
Quilon
Korkay
Tambrapurny R.
LANKA
REFERENCE
Old Vattezhoottoo alphabet
Southern boundary of Hala-Cannada & old Teloogoo alphabets
Western boundary of Grantha & Tamul alphabets
Eastern boundary of Tooloo & Malayalam alphabets
75°
80°
85°
20°
15°
10°

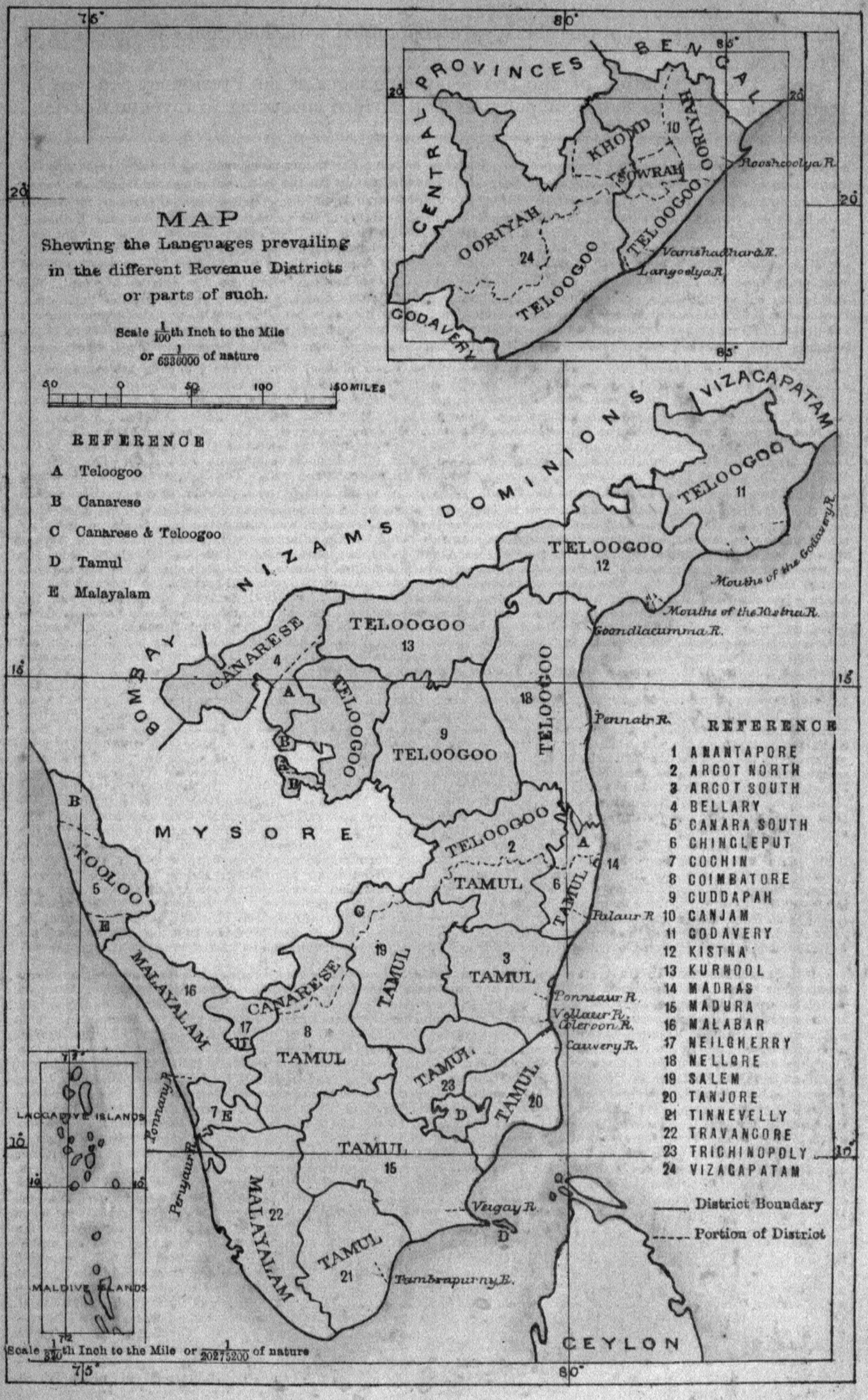
alphabets borrowed from the north, or compounded with them and the alphabets of the north[10].

35. The distribution of the Dravidian languages of the Presidency can best be seen by reference to the accompanying map divided according to revenue districts.

---

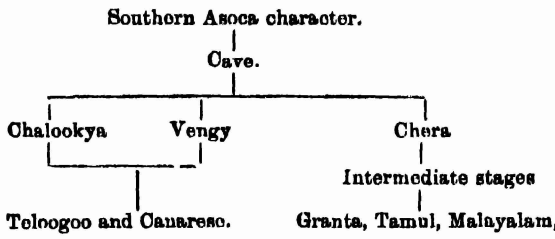
further north are called கடற்புறத்தார் 'coast-people.' Portions of two other names mentioned by Ptolemy represent the Tamul கடல், viz., καλαικαρίας, and περιγκαρεῖ. Βηττιγὼ is Ptolemy's name for the mountain range in which the σωλὴν or Tambrapurny took its rise. This mountain is Agastya's hill, called in Tamul பொதிகை. κόλχοι ἐμπόριον, mentioned both by Ptolemy and by the author of the Periplus, as the head-quarters of the pearl-fishery, is Korkay near Tuticorin. κῶρυ is described by Ptolemy in one place as an island in the Argaric Gulf, or Palk's Straits, and in another as a promontory. These are the island and point respectively of Rameswaram. The bay between Point Calimere and the island is called 'Rama's bow' and each end is called in Tamul கோடு, the 'tip' of a bow. This word will not unnaturally take the form κῶρυ. For a similar change compare the English 'crore' for the original கோடி. The Portuguese called the same point of land 'Cape Ramanacoru.' κῶλις found in Strabo and Dionysius Periegetes, Pomponius Mela's Colis, and Pliny's Coliacum, changed by Ptolemy into κῶρυ, are identical with the above-mentioned κῶρυ, the different names being various transliterations of the Tamul கோடி. Clemens Alexandrinus' rendering of the Sanscrit ऋषि by σεμνοὶ accords better with the Tamul form சான்றோர் than with the Sanscrit original. Very many names of places in Southern India mentioned by Ptolemy end in συρ or σουρα 'town.' The following are examples :—σαλούρ, κορέουρα, ποδοκέρουρα, παλούρα, ἀρεμβούρ, μαγούρ, μαντιττούρ, κορινδιούρ, and καρούρα. ποδοκέρουρα represents the Tamul புதுப்பட்டணம் 'new great town,' and παλούρα, பாற்றூர் 'milk-town.' Here the conjunctions of consonants, 'nt,' 'nd,' 'mb,' 'tt,' have the Tamulian character. However it is needless to multiply these examples. Suffice it to say that the Greek writers show the Tamul language in their day exactly what it is now. The oldest Dravidian word found in any written record is the word for 'peacock' in the Hebrew text of the Books of Kings and Chronicles, in the lists of the articles of merchandise brought from Tarsish or Ophir in Solomon's ship, about 1000 B.C. The word is 'tooki.' The ancient Tamul equivalent is தோகை 'the bird with a feathered tail.' The Hebrew 'ahalim' indicating a fragrant tree is considered identical with the Tamul அகில். As to the date of the separation of the primitive speech into the Dravidian dialects nothing definite can be said. The words which are common to all dialects indicate the oldest vocabulary. (10) *The influence of Sanscrit on the Dravidian languages.*—Sanscrit was introduced into Southern India by the Aryans, who entered that country at an indeterminate date before the Christian era. The Indic branch of the Aryans were the last of the primitive stock to leave the original Aryan home in Central Asia. This fact is deduced from the eclectic character of the Sanscrit language and grammar, which combines features which are found in the other Aryan branch languages singly only. The history of Sanscrit can be divided into two principal periods, the first showing the language as contained in the Vedic hymns; the second showing the so-called classical Sanscrit, in which the epics, the law-books, and the later literature are written. In the language of the Vedic hymns, the grammar is not fully developed, and there are many forms which afterwards became obsolete. In the vocabulary words have changed meanings between the two periods, while retaining their form. Sanscrit ceased to be generally spoken long before the present era, and its place was then taken by various pracrits or dialects derived from it. These in their turn gradually developed into the fixed languages of modern Hindee, Mahrattee, Bengalee, and other varieties spoken in the north of India. In the south of India there was no fusion, and neither Sanscrit nor a Sanscritic language survived. After the Dravidians were visited by the Aryans, they borrowed words from the new language to express ideas hitherto unknown to them. But as mentioned in the text, their original language was neither radically altered nor superseded. The Dravidian tongue has remained, and the Aryan tongue has disappeared. Words derived by the Dravidian languages from Sanscrit are arranged by native scholars in classes according to the degree in which they have been corrupted, or with reference to the medium through which they have been derived. True Dravidian words again are placed in a quite separate class by themselves, and designated by the epithets 'national words,' and 'pure words.' The real connection between Sanscrit and Dravidian has always been well understood by the native authorities. In the uncultivated languages of the Dravidian family, Sanscrit words are very rarely employed. Even those languages which use such derivatives most could really dispense with them altogether, and they are looked upon rather as luxuries than as necessaries. The ancient or classical Shen-Tamul differs from the colloquial dialect chiefly in the care with which it has rejected the use of Sanscrit derivatives. A Tamul poetical composition is regarded in accordance with good taste, and worthy of being called classical, in proportion to its freedom from Sanscrit. In studied prose compositions and in the ordinary speech of the Brahmins and the more learned Tamulians, Sanscrit words are introduced; chiefly those which express abstract ideas of philosophy, science, and religion. In the other Dravidian languages, the amount of Sanscrit employed is larger, the literature of those languages having chiefly been cultivated by Brahmins. (11) *Reflex action of the Dravidian languages on Sanscrit.*—In support of the view that there has been such action, long lists of words have been quoted, the roots of which are common to the Sanscrit and Dravidian dictionaries. It must first be shown that the same roots are not to be found in other Turanian languages besides the Dravidian, before any argument of a historical nature can be drawn.

[10] SKETCH HISTORY OF DRAVIDIAN WRITTEN CHARACTERS—*The two Asoca alphabets.*—The earliest written documents that have been discovered in India are the proclamations of the Booddhist king Priyadarshee or Asoca, in which occur two different characters, styled by archæologists northern and southern. The northern reads from right to left; its derivation is uncertain, but it is Semitic and seems based on an alphabet cognate with the Phœnician. This alphabet was originally confined to Ariana, or the countries lying to the west of the Indus between India and Persia. It is used in only one of the Asoca inscriptions, that at Shahbazgarhy, forty miles from Peshawar in Afghanistaun, and therefore need not be noticed further. The southern Asoca alphabet is what is generally called the Indian alphabet. It differs from the northern in two important particulars; first in being read from left to right, and secondly in being formed exclusively of either rigid straight lines or of sections of circles, owing to which peculiarity it has never been found in a cursive form. It has been discovered at various places in India north of a line drawn from Girnar in Goozerat to Jowgada Nowgaum in Ganjam, but not to the south of it. (2) *Probable existence of Indian written characters prior to that time.*—The date of the Asoca inscriptions is about 250 B.C., but it seems probable that writing was practised in Northern India before that period. Nearchus (B.C. 325) states that the Brahmin laws were not written; and Megasthenes, a few years later (302 B.C.) says that they had no written book, and that they did not know letters. On the other hand Nearchus states that the Indians wrote some sort of letters on a cotton cloth or paper; and Megasthenes mentions milestones at a distance of 10 stadia from one another, on which probably there were numerical signs. During several centuries before that time the natives of India had had opportunities of becoming acquainted with different systems of writing, then current in the West and in Persia. The Phœnicians who undertook voyages for the Hebrew King Solomon are known to have come to Southern India about 1000 B.C., and they had an alphabet derived from Egyptian signs as early as the nineteenth century B.C. Again the Persians about 500 B.C. conquered India, or at least the northern part. Still earlier conquests by Semiramis and Sesostris are mentioned, but perhaps these are mythical. At any rate before the conquests of Alexander, the natives of India had opportunities to learn the art of writing from others. It seems on the whole most improbable that the Asoca writing was the first effort of its kind. (3) *Principles of the formation of an alphabet.*—To trace the history of the southern Asoca or Indian character, it is necessary to consider first the general history of the derivation of an alphabet from hieroglyphics. The first and most obvious mode of visibly expressing thought is by the representation of actual objects. To make it understood, for example, that one man had killed another, the narrator would draw the figure of a dead man lying on the ground and of another standing by him with a weapon in his hand. This kind of writing was used by the early Egyptians, and probably also


MAP
Shewing the Languages prevailing in the different Revenue Districts or parts of such.
Scale 1/100th Inch to the Mile or 1/6336000 of nature
50 0 50 100 150 MILES
REFERENCE
A Teloogoo
B Canarese
C Canarese & Teloogoo
D Tamul
E Malayalam
CENTRAL PROVINCES
BENGAL
KHOND
SOWRAH
OORIYAH
TELOOGOO
GODAVERY
Rooshcoolya R.
Vamshadhara R.
Langoolya R.
NIZAM'S DOMINIONS
VIZAGAPATAM
BOMBAY
MYSORE
CANARESE
TOOLOO
MALAYALAM
TAMUL
Mouths of the Godavery R.
Mouths of the Kistna R.
Goondlacumma R.
Pennair R.
Palaur R.
Ponniaur R.
Vellaur R.
Coleroon R.
Cauvery R.
Ponnany R.
Peruyaur R.
Veigay R.
Tambrapurny R.
CEYLON
LACCADIVE ISLANDS
MALDIVE ISLANDS
REFERENCE
1 ANANTAPORE
2 ARCOT NORTH
3 ARCOT SOUTH
4 BELLARY
5 CANARA SOUTH
6 CHINGLEPUT
7 COCHIN
8 COIMBATORE
9 CUDDAPAH
10 CANJAM
11 GODAVERY
12 KISTNA
13 KURNOOL
14 MADRAS
15 MADURA
16 MALABAR
17 NEILGHERRY
18 NELLORE
19 SALEM
20 TANJORE
21 TINNEVELLY
22 TRAVANCORE
23 TRICHINOPOLY
24 VIZAGAPATAM
District Boundary
Portion of District
Scale 1/320th Inch to the Mile or 1/20275200 of nature

In the northernmost district of Ganjam is included a portion of the Aryan Ooriyah speaking population and of the Kolarian Sowrahs and Gadabahs. The rest are all Dravidians. Tamul is the common language of the districts from a few miles north

by other ancient nations. Even in comparatively modern times, when the Spaniards landed in Mexico, the inhabitants of the coast conveyed intelligence of the event to Montezuma by means of a painting on cloth. The difficulty and inconvenience of this process led to the substitution of the symbolic or emblematic method, by which abbreviations or characteristic parts were introduced instead of the entire object. Thus, the ancient Egyptians represented a siege by a scaling ladder, a battle by two hands holding a bow and shield, &c. At this stage a few abstract ideas were represented, that being effected by portraying objects supposed to have some analogy to them. Thus for instance ingratitude was represented by a viper, providence by an eye. The two steps just mentioned are called ideographic hieroglyphics. The next step in written language was the introduction of syllabic writing, an endeavour to represent the syllabic sounds of the voice itself by appropriate representations. The Egyptians attained this result by taking a selected number of their pictorial symbols, and causing these to stand thereafter not only for the objects themselves but for the sounds which the voice had attached to the names of those objects in whatever relations those sounds might occur. Thus the hand was represented by a rough picture of that object, and the voice in the Egyptian language called the hand 'tat'; therefore the hand symbol stood thereafter for the sound 'ta' (being the principal part of 'tat'), whenever it entered into the composition of other words. This process was the union between the two ideas of representing that which presented itself to the eye, and that which proceeded from the mouth; and forms one of the most important stages in the history of the progress of the human intellect. Occasionally the vowels were separated from the consonants, as when 'mu,' a hole, was represented by a 'boatstand' (m), followed by an 'outstretched arm' (u); and if this plan of separating the vowels had been generally adopted, it must soon have led to a complete alphabetical system, but the Egyptians stopped just on the brink of this discovery. Almost every symbol represented a consonant or consonants with an inherent vowel or vowels. It was in fact a syllabic writing; by syllabic understanding the representation by one symbol of monosyllables for the most part, and only occasionally of polysyllables. The syllabic method was intermixed with the ideographic. There were two further stages in the Egyptian system, both tending to alphabetic writing. What has been called hieratic writing consisted of an abridged form of the syllabic symbols, suited for cursive purposes. Some have supposed that the Phœnician alphabet was derived from the Egyptian hieroglyphics at this stage. What has been called the demotic writing was a further reduction of the hieratic, used with the same object. The syllabic mode of writing, though a great improvement on the purely ideographic, is still very imperfect and cumbersome. The number of characters required in it overburdens the memory and occasions confusion. An extant example of this system is the Chinese language, which is partly ideographic and partly syllabic. The obvious defects of the syllabic system finally led to the invention of alphabetical writing, in which method syllables are decomposed into their elements, and the few simple sounds emitted by the voice being represented each by its appropriate mark or letter, syllables and words are formed by their combination. The characters in this case, though lineal descendants of the syllabic symbols as to shape, have no longer any connection with their original origin, as fragments of picture symbols, and may be said to be quite arbitrary. By such means every conception, material or ideal, to which human speech can attach a sound or name, is capable of being translated into written character. (4) *Earliest known alphabets.*—Some assert that the Egyptians themselves invented the alphabet, but it is only true that among their syllabic symbols some were alphabetical. The Phœnicians were the first to adopt a purely alphabetic system. The general voice of antiquity gives them this credit, and the facts agree with the rumour. From the Phœnician, five alphabets are said to have been derived; the Semitic, the Pelasgic or Greek, the West European, the Northern or Runic, and the Indo-Arabian. The Semitic, like the Phœnician, was written and read from right to left; its best known representation is the square Hebrew. The Pelasgic of Cadmus was written similarly at first, then *βουστροφηδὸν* or as an ox ploughs first one way and then another, and lastly from left to right. In the *βουστροφηδὸν* method the letters themselves appeared first turned one way and then the other. The Roman alphabet is directly descended from the Pelasgic. The West European of Spain, though a variety, is not important. The Runic is stated to be derived from the Phœnician, but mainly in support of the theory that alphabets had one common origin. The Indo-Arabian alphabet is held to represent the Himyarite of South Arabia and the alphabets of India as shown in the Asoca inscriptions. It will be seen later that this scheme does not provide for the original alphabet of the Dravidian nations, which remains thus unaffiliated in the same way as are the Dravidian languages themselves. (5) *Formation of the Southern Asoca alphabet.*—It is not necessary here to give the details of this, otherwise called the Indo-Pali, alphabet. Its formation appears to have been scientific, and it was the direct parent of the Sanscrit Devanagaree. The aspirated letters were formed in most cases by doubling the plain letter. There is an analogy of form in the semi-vowels r, l, and y, which shows them to have been constructed on some principle. A critical examination leads to the conclusion that the characters may be reduced to seven elements, representing respectively each of the seven classes of letters, viz., gutturals, labials, linguals, dentals, semi-vowels, and vowels. Iambulus the Greek merchant who gave an account of Ceylon, said that in the Indian writing there were but seven characters, but that by four varying forms or combinations these became twenty-eight. That is the case in the Devanagaree and all derived alphabets. On the other hand there is only one r and one s in the southern Asoca alphabet; which indicates that the nasals and sibilants had not yet been divided into classes. And the vowel signs in these tablets are of a rudimentary character, showing only one stage beyond the primitive system where there were no vowels. (6) *Derivation thence of later South Indian Alphabets.*—The derivation of the South Indian alphabets other than the old Dravidian, from the southern Asoca alphabet may be tabulated thus:—



(7) *The Cave.*—The first development of the southern Asoca character is the Cave, used in the inscriptions found in caves in various parts of India. This chiefly differs from the southern Asoca in a preference for angular forms, where that has curves. This character was in use over a very large extent of country, and accordingly presents some slight varieties in the forms of the letters. (8) *The Teloogoo branch.*—Next come the Chalookya and Vengy, developments of the Cave character, named respectively after the countries in which they were used. The Chalookya may be divided into western and eastern, similar to the dynasties so divided; the chief distinction between the two being that the former character has a marked slope to the right, while the latter is distinctly square and upright. The Vengy alphabet differs very slightly from the Cave. A transitional period then occurred for this branch of the alphabets from 100–1300 A.D., and this was also the most flourishing period of the North Dravidian literatures. By the end of the period just mentioned the Vengy and Chalookya alphabets had developed into the old Teloogoo and Haleycannada, between which it is impossible to establish any radical distinction. The joint Teloogoo and Canarese alphabet dates from the end of the thirteenth century. As it was in use from the Canara coast to the mouths of the Kistna and Godavery, there occur several varieties or hands. One important variation is in the form of the letter 't.' About 1300 this letter appears in inscriptions on the West Coast with a double loop, ಠ, whereas on the East Coast and in

of Madras to the extreme south of the eastern division of the peninsula[11]. The Teloogoo language is commonly spoken by the people of the Northern Circars, and in a portion of the Nizam's country, Kurnool, Cuddapah, part of North Arcot,

---

the central territory between the two, the form ೨ with a single loop is preferred. In the modern Teloogoo and Canarese alphabets, this is exactly reversed. A general difference between the modern Teloogoo and Canarese characters and the older characters is, that in the former the vowels attached to consonants are relatively of small size compared with the body of the consonants, while in the latter character they are so much larger as almost to be out of proportion. The modern Canarese is especially distinguished from the modern Teloogoo alphabet in the method of marking the long vowels i, e, and o, by the addition of a separate sign (—e) following the consonant with the usual short vowel affixed; this is wanting in Teloogoo. (9) *The Tamul branch.*—The other principal development of the Cave character, which finally culminated in Tamul, &c., began with the Chera, which was used in the kingdom of that name during the early centuries A.D. This alphabet changed very little during a period of four centuries. Two varieties may be distinguished, the first used in what is now Mysore and Coorg; and the second used in Tondeinaud (the neighbourhood of Madras), which was a feudatory kingdom of the Chera kingdom till about the end of the seventh century, when it fell under the Cholas. The earliest unquestionable inscription in this character is about 467 A.D. After passing through some intermediate processes, this character developed into the Granta, modern Tamul, Malayalam and Tooloo alphabets. The North Indian civilization, when it came as far south as the Tamul country, found the people already in possession of the art of writing and of a cultivated language. In consequence of this, Sanscrit did not regulate the Tamul phonetic system, and merely held the place of a foreign learned language; the knowledge of it was confined almost exclusively to the Brahmins, and the Granta alphabet has been nothing more than that which the Tamulian Brahmins used and still use for writing their sacred books in a dead language. The oldest known Granta manuscript is of about 1600 A.D. There are at present two distinct Granta hands, the 'square' or Brahminical hand, and the 'round' or Jain hand, which has preserved the original features of the early Granta better than the other. The former is used chiefly in Tanjore, the latter by the Jains of Arcot and Madras. The Tamul alphabet originated in a Brahminical adaptation of these Granta letters to the Tamul system as evidenced by the old indigenous Vattezhoot alphabet. A compromise was effected between the two systems of alphabet; and the last four signs of the Vattezhoot, ഴ, ഺ, ഩ, and ഽ were directly borrowed, the Granta having nothing similar. Of all the Indian languages modern Tamul has the most imperfect alphabet, this consisting of 12 vowels and 18 consonants only. Compared with the Devanagaree Sanscrit alphabet, it is deficient in the vowels ri, rí, and lri, though it possesses a short e and o, which the Devanágaree has not; it has only one sound for k, kh, g, gh; for ch, chh, j, jh; for ṭ, ṭh, ḍ, ḍh; for t, th, d, dh; and for p, ph, b, bh. It is destitute moreover of the Sanscrit aspirate h, of the sibilants s, ś, and sh, and of anooswaura and visarga. A very near approach to the modern Tamul character was reached about 1350 A.D. The last letter to finally assume the modern form was ഩ about 1500 A.D. A great change has occurred in the present century owing to the increased use of writing and to the arbitrary alterations of the type-founders. The famous Jesuit Beschi (1704–1744) was the author of a great improvement in modern Tamul orthography, the distinction between the long and short e and o. This he effected by curving the top of the ഒ used to express the short 'e' thus ഐ, the same sign serving in the compound for o to express the long o. In the eighth century the distinction was shown by a dot over e and o. The angular form of the Tamul character is owing to the practice of writing on cadjan leaf with the style resting on the end of the left thumb-nail; in the same manner the roundness of the Teloogoo characters is to be attributed to the practice of resting the style on the left side of the thumb. Tamul is remarkable among the South Indian languages for using a great number of abbreviations for common words, such as month, year, &c. These appear in common use at the beginning of the sixteenth century. A list of such abbreviations will be found in Volume III. The Tooloo-Malayalam alphabet is a variety of the Granta, and like it was originally applied only to the writing of Sanscrit. It was probably imported into the south-west coast about the eighth or ninth century A.D. Down to about 1600 A.D., the Tooloo and Malayalam alphabets are identical and hardly differ from the modern Tooloo hand. (10) *The Vatteshoot character.*—In contradistinction to all the above-named South Indian alphabets is the Vatteshoot or original Tamul alphabet once used in all the peninsula south of Tanjore, and also in South Malabar and Travancore, and still used in these districts to a limited extent and in a modern form. The name means 'round hand' as opposed to Koleshoot or 'sceptre-hand'; but this latter is only a variety of the same class, and the word Vatteshoot is used generically for both. The Vatteshoot may be called the Paundy character, as its use extended over the whole of that kingdom at its best period. It was supplanted by the modern Tamul character only about the eleventh century under the Cholas. In Malabar it remained in very general use up to the end of the seventeenth century, and since then in the form of the Koleshoot it is the character in which the Hindoo sovereigns themselves have had their grants drawn up. The Moplahs of the neighbourhood of Tellicherry and in the islands used this character till quite recently, though it has now been superseded by a modified Arabic character. It still exists in the Maldives attached to Ceylon. The Tolkauppiam, Cooral, and all the other early Tamul works were written in this character. The dissimilarity between the phonetic values of many of the corresponding letters in the two alphabets makes it impossible that the Vatteshoot should have been derived from the southern Asoca. A peculiarity of the Vatteshoot as compared with other Indian alphabets consists in writing on the same line and not perpendicularly consonants which follow one another without the intervention of a vowel. The consonants again are modified when the vowel sign is added. Of all the probable primitive alphabets with which a comparison of the Vatteshoot is possible, the Sassanian (226–632 A.D.) found in Persian inscriptions seems to present most points of resemblance. The number of letters in both agrees. The alphabet may have been introduced by sea to Southern India, but its origin is wrapped in mystery. (11) *The Nundinagaree character.*—The South Indian form of the Nagaree character, as current in modern times, usually goes by the name of Nundinagaree, and is derived from the North Indian Devanagaree of about the eleventh century. The Devanagaree itself is derived directly from the Southern Asoca character, through the Goopta. Its introduction into the south is probably due to emigrants from the north. The name may be derived from 'nagara' a town, and mean the 'writing used in towns.' At the beginning of the sixteenth century it was the official character of the Vijianugger kingdom. At present it is very illegible, having deteriorated owing to the practice of writing on palm-leaves. (12) *The Baulbodh character.*—This, which is another form of the Nagaree, was introduced into Southern India by the Mahratta conquest of Tanjore in the latter part of the seventeenth century, and was then chiefly used in Tanjore, where indeed it is still current. (13) *Writing Materials.*—Palm-leaves have always been and still are the chief material on which to write throughout India, Ceylon, Burmah, and the Malay Archipelago; the species of trees employed being the palmyra or 'Borassus flabelliformis,' the talipat or 'Corypha umbraculifera' and 'C. taliera.' These leaves, known by the name of 'cadjan' or 'olay,' are used in two ways. Either the letters are scratched on them with a style, and the lines thus formed are afterwards made clear by being filled in with some black matter; or else the leaves are written on with a pen and ink. The latter method is peculiar to the north of India. The use of palm-leaves to write on is of considerable age in India. It is repeatedly mentioned by Hwen Thsang (seventh century A.D.), and all early European travellers in the East refer to its use. The oldest Indian manuscripts known at present are written in ink on palm-leaves; the date of the oldest one is 1132 A.D. Palm-leaf books are never much beyond two feet in length and two inches in breadth. They are said to last from 100 to 500 years. Metal in plates is also used for books, but examples of this are very rare. This mode of writing is also mentioned by Hwen Thsang. Other substances used for this purpose are boards of wood (chiefly in Burmah), and prepared cloth, which is the earliest writing material in India of which there is trustworthy historical mention. It is described by Nearchus (325 B.C.), who says that the Brahmins wrote ἐν σινδόσι λίαν κεκροτημέναις. At the present time the Canarese use cloth covered with a paste mixed with powdered charcoal, and written on with chalk; so that the letters are white on a black ground. The use of paper in India seems to be subsequent to the eleventh century A.D., but up to quite recent

Nellore and some parts of Bellary. Canarese is spoken in certain portions of the Bellary, Coimbatore, Salem, and South Canara districts. Malayalam is the language of the Native States of Travancore, Cochin, and the Malabar district. Tooloo is spoken in a limited portion of the South Canara district[12]. The hill tribes of

---

times it was unknown in Southern India, and is even now regarded by rigid Hindoos as unclean. Its foreign origin is apparent from its name, which in all the dialects of India is some more or less corrupt form of 'kaugaz,' the name by which it was known to the Arabs. Grants and public documents have been written on stone, metal-plates (copper, gold or silver), and palm-leaves. Ink has been introduced into Southern India in quite recent times and apparently by the Mahrattas; it is made of lac and is almost indelible. The pen used in Southern India for writing Nagaree on paper is made of the common reed.

[11] NATIVE AUTHORITIES ON THE BOUNDARIES OF THE TAMUL LANGUAGE.—Pavanandy in the Nunnool says:—குணகடல்குமரிகுடகம்வேங்கடம்எனநான்கெல்லைகயினிருத்தமிழ்க்கடலுள். "The east sea, Coomary, Coorg, Vengadam. These are the four boundaries in the great Tamul sea." Coomary is Cape Comorin. Vengadam is Tripatty. Within these boundaries were included the Tondeimandalam, Nadoonaud, Choladesham, Pandiyadesham, Cheradesham, Conganadesham; and the whole of these being taken together, formed the real Dravida country.

[12] PARTICULARS OF EXISTING DRAVIDIAN LANGUAGES IN THE PLAINS OF THE PRESIDENCY—*Tamul*.—Tamul, called sometimes Malabar, is the most southern of the Dravidian family. The limits of the area where Tamul is spoken are well defined. It prevails from a few miles north of the city of Madras to the extreme south of the eastern side of the peninsula, throughout the plains of the Carnatic or country below the ghauts, from Poolicat to Cape Comorin, and from the ghauts to the Bay of Bengal. It is also spoken in the southern portion of the independent kingdom of Travancore on the western side of the ghauts, from Cape Comorin to the neighbourhood of Trivandrum, and in the northern parts of the island of Ceylon as far as a line drawn across the island from Ghilaw to Batticaloa. It even extends as an occasional language beyond this line; the laborers in the coffee-plantations in the Candy hills, who are immigrants rather than settlers, speak Tamul. The majority of the emigrants from the peninsula into British Burmah and the Straits Settlements, known as Klings or Calingas, are Tamul-speakers; so also are a large proportion of the emigrant coolies who proceed to the Mauritius and West Indies. The total number of Tamul-speaking people has been estimated at fourteen-and-a-half millions. It is the oldest, richest, and most highly organized of the Dravidian languages; plentiful in vocabulary and cultivated from a very remote period. Shen Tamul is the literary artificial dialect, used for poetry. The artificial features of this dialect are probably without a parallel in any language. Codoon Tamul is the standard, used for ordinary purposes. A very considerable literature exists in this language, among which are native grammatical works. The study of Sanscrit, and the Hindoo culture, have left their mark on the language. The principal dialect of Tamul is the Yerkala. Yerkala is spoken by a very primitive tribe of that name who are found in nine Teloogoo districts. The language is unintelligible to the Teloogoo people. It has been considerably mixed with Teloogoo and Canarese; but in its structure it is Tamul. The Yerkalas understand Tamul when spoken, and are no doubt a Tamul tribe. Next in importance are two dialects spoken by a scanty population of hill-men in the Neilgherries, the Iroolar and Coorumbar. There is a Tamul dialect spoken by the Malasar, hill-men on the northern slopes of the Anamullay range. The ordinary dialect of Tanjore, and the dialect of the Brahmins of Tanjore, have also been indicated as separate. The Vellaular of the Shevaroy Hills speak a Tamul patois. The ancient Tamul had an alphabet of its own, the Vattezhoot, the origin of which is quite unknown. The modern Tamul employs an alphabet which is also in its present form very distinctive, but is derived from the well-known Southern Asoca or Indian. It is singularly imperfect, considering the copiousness of the vocabulary which it has to represent. The Granta alphabet is used by Tamul Brahmins for Sanscrit manuscripts; this was the precursor of the Tamul in its derivation from the Asoca. (2) *Teloogoo*.—The Teloogoo or Telinga language ranks next to Tamul in respect of culture and glossarial copiousness, and surpasses it in euphony. It used to be called the Gentoo language, from the Portuguese indicating 'gentile;' but this term has disappeared. It is spoken by the people of the Northern Circars, Kurnool, Cuddapah, part of North Arcot, Nellore, and some parts of Bellary in the Madras province, and in a portion of the Nizam's territory and the Central Provinces. It ranges from Poolicat where it meets Tamul, to Chicacole where it is succeeded by Ooriyah. Inland it extends as far as the eastern boundary of the Mahratta country and Mysore. The district thus described was called Telingana by the Mahomedans. A large portion of Teloogoo-speakers appear within the area occupied by Tamul, and there are some in the independent territory of Mysore. On the West Coast alone they are entirely absent. The whole number has been estimated at fifteen millions and-a-half, but calculations respecting the Nizam's territory are uncertain. The language adjoins various others of widely different type, the Ooriyah and Mahrattee of the Aryan or praecritic family, the Gond and Khond primitive specimens of the Dravidian type, and the Sowrah of the so-called Kolarian family; and hence it has in those localities been exposed to considerable corruptions. Debased dialects of Teloogoo are spoken in Bustar of the Central Provinces, in Jeypore, and by a few wandering East Coast tribes. Yanandy is a corrupt Teloogoo spoken by a small half-savage tribe in Nellore, Cuddapah, and Kurnool. Chentsoo is allied to Teloogoo and is spoken by a few tribes in the Godavery, Cuddapah and Kurnool districts. Teloogoo has a peculiar but complete character, a variation of the Southern Asoca, but not in the same line of descent as the Tamul.' It has borrowed very many words from the Sanscrit, and a considerable literature. There is no ancient Teloogoo language, as in the case of Tamul and Canarese. (3) *Canarese*.—The true centre of the Canarese-speaking people is Mysore. The historic Carnatic or Canarese-speaking country, that is to say the original province of the Beejapore and Golcondah rulers and the small kingdom of Bednore, was for the most part on the Deccan plateau 'above ghaut.' It included below ghaut parts of the districts now known as North and South Canara, which last is the sole geographical survival of the name, and part of Coimbatore. As the conquests of its rulers were pursued further south the newly acquired territory was also called Carnatic, but was specially known as Carnatic Payeen Ghaut (below ghaut) to distinguish it from Carnatic Balaghaut (above ghaut) or the true Carnatic. In the latter half of the eighteenth century, when the rulers of the country frequently changed, the country itself was so frequently arranged and rearranged that the real origin of the name disappeared from view. The true Carnatic is divided among Mysore, South Bombay, South Hyderabad and fragments of Madras districts, while the name Canara is given to a district in which Canarese is the mother tongue of only about one-fifth of its inhabitants, and the term Carnatic is applied to a Tamul country on the East Coast where scarcely any Canarese at all is spoken. The exact boundaries of the Canarese language may be designated by a line drawn from Sadaushivaghad on the Malabar Coast to the westward of Dharwar, Belgaum, and Hookery, through Caugal and Karandwar, passing between Keligaum and Pandogaum through Brahmapooree on the Bheema and Sholapore, and thence east to the neighbourhood of Beedar. From Sadaushivaghad following the southern boundary of Sondah to the top of the Western Ghauts, it comprehends the whole of Mysore and Coimbatore and the line of the Eastern Ghauts. In certain portions of the area occupied by Canarese there is an intermixture of a Mahratta-speaking population. Regarded from the point of view of districts, the language occupies no Madras district exclusively. It is largely spoken in the western talooks of Bellary, in the northern talooks of South Canara, in the Collegaul talook of Coimbatore; and it is the principal language of the Neilgherries. In these districts it is a local language. In other districts, such as Madura, Trichinopoly and Tinnevelly, it is spoken by castes who have migrated from the Carnautacadesha. There is an ancient Canarese language, analogous to ancient Tamul, and nearly as artificial. The dialect of the Badagahs or Burghers, a numerous Hindoo tribe in the Neilgherries, who have migrated from the plains and carried their agriculture with them from the plains, is a very ancient one. Many of their songs have been published in English. The Canarese character is in all essentials identical with that of the Teloogoo, but there is an archaic character for Sanscrit inscriptions found over a large area, called 'Haleycannada.' The number of Canarese-speaking people is estimated at nine millions and-a-quarter in the provinces of Madras

certain districts have dialects of their own, but of a strictly Dravidian type[13]. In the whole Presidency there are about 12,388,000 persons who speak the Tamul language; 12,105,000 who speak Teloogoo; 1,300,555 who speak Canarese; 2,370,000 who speak Malayalam; 427,000 who speak Tooloo; 205,000 who speak

---

and Bombay, and the independent territory of the Nizam and Mysore. (4) *Malayalam.*—Malayalam is the language of the south-west of the Presidency and is better localized than any of the three languages just mentioned. It is spoken in the south of South Canara, throughout Malabar, in Cochin, Travancore, and hardly at all elsewhere. It is the only indigenous language in these countries. The Tamul and Canarese speaking people of Malabar are all strangers to that country. The area of the language extends along the Malabar Coast on the western side of the ghauts or Malaya range of mountains, from Chundragherry some 30 miles south of Mangalore, where it supersedes Canarese and Tooloo, to Trivandrum. The Malayalam-speaking population amounts to about four millions in the province of Madras, and the independent states of Cochin and Travancore. Those who speak it are chiefly Hindoos, but there is a proportion of Mahomedans, Jews, and Christians. The language is peculiarly related to Tamul, of which it is an ancient offshoot, but much altered. The ancient Cochin and Travancore inscriptions prove the substantial identity of old Malayalam with old Tamul. The date of these documents is probably not later than the ninth century A.D. nor earlier than the seventh. Though words and forms which are peculiar to Malayalam may be detected in them, the general style of the language in which they are written is Tamul, the inflections of the nouns and verbs are Tamul, and the idiom is mostly Tamul. The history of the Malayalam language commences (if those few inscriptions on copper and stone be excepted) with the Ramacharitram, the oldest Malayalam poem still in existence. Composed as it was before the introduction of the Sanscrit alphabet, it is deserving of the particular attention of the scholar, as it exhibits the earliest phase of the language, probably very many centuries before the arrival of the Portuguese. About two centuries before that event, that is to say after the thirteenth century, the personal terminations of the verbs, till then a feature of Malayalam as it is of the other Dravidian languages, began gradually to be dropped in the spoken language, and by the end of the fifteenth century these terminations had wholly gone out of use except by the inhabitants of the Laccadives and the Moplahs of South Canara, in whose speech remains of them are still found. The proportion of Sanscrit words is greater in Malayalam than in any other of the Dravidian languages. This large influx of the Sanscrit element probably does not date earlier than the seventeenth century, when Toonchat Ezhoottatchan, the most famous of the Malayalam poets, gave to the world his versions of the Sanscrit epics and of many of the Pooranas, at the same time introducing the Granta alphabet in place of the Vattezhoot, the old Tamulic character once generally in use. Upon the Moplahs, who as Mahomedans had religious objections to reading Hindoo mythological poems, this influence had no effect, and hence they speak a less Sanscritized Malayalam than do the Hindoos, and, where they have not adopted the Arabic character, they retain the old Vattezhoot. A dialect of Malayalam is spoken by the forest tribes on the western slopes of the Anamullay range, the solitary instance of the Malayalam language having crossed the ghauts. (6) *Mahl.*—One island attached to this Presidency, Minicoy, lies half-way betwixt the Laccadives and the Maldives, and divides the "eighth degree" and "ninth degree" channels. The inhabitants number 3,191. They are Maldivians and differ essentially from the Malayaly inhabitants of the Laccadives. They are Mussalmans of the Soonnee sect, a dark, muscular, hardy people, industrious and bold seamen, and clever in boat-building, living while at home on the produce of the cocoanut trees and their fishing; but the bulk of the males go as seamen on trading vessels, Native and English. More than two-thirds of the women are coir-manufacturers. Little is known of the Mahl or Maldive language, but it is evidently Dravidian. The old written character where found is the Vattezhoot, but it has been superseded by Arabic. (8) *Tooloo.*—The language of the ancient and very limited kingdom of Tooloova is even more strictly localized than Malayalam. Only 427,000 persons speak it altogether and more than 426,000 of these are in Tooloova, the central part of South Canara district, and the few hundreds outside this spot who speak Tooloo are in the adjoining district of Malabar. The Chundragherry and Calyaunapoora rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. Tooloo is a cultivated language. It is destitute however of a literature; and has no peculiar character, for which it employs the Canarese. Tooloo Brahmins use the Malayalam character for Sanscrit manuscripts. It differs far more widely from Malayalam than Malayalam does from Tamul. It approximates in character to Canarese and still more to Codagoo. (6) *Codagoo.*—This is sometimes classed among cultivated Dravidian languages, but it is in a very small degree cultivated. It is however an independent language, and not a dialect of one of the neighbouring tongues. It may be held to stand midway between old Canarese and Tooloo. It is the language of the province of Coorg, and extends very slightly into this Presidency. The retired and mountainous position of the tribe who speak the language has enabled them to maintain it free from change. They are only half converted to the Hindoo faith, practising polyandry and worshipping demons. They number about one-hundred and sixty-thousand. The language has no literature or character. The Canarese is used as the literary language, and is understood by all. Small as the area is where this language is spoken there are still dialects, but not distinctly named.

[13] PARTICULARS OF EXISTING LANGUAGES OF DRAVIDIAN HILL-TRIBES IN THE PRESIDENCY.—Many books and papers have been written upon the subject of the Todahs of the Neilgherries. Their residence is in the neighbourhood of Ootacamund, which has brought them under the observation of missionaries and scholars. They are in a low state of civilization. Their numbers could not at any time have exceeded a few thousands, and at present, probably through opium-eating and polyandria and through the prevalence amongst them at a former period of female infanticide, they do not number more than about seven hundred persons. They were preceded on the hills by a pre-Dravidian race, who have left clear traces behind them. The Todah language presents a peculiar variation of the Dravidian family, and is valuable for comparative philology. The language was once highly inflectional, but most of the inflections have been lost, and the people, degenerating probably as the result of isolation, have not replaced them by significant particles or auxiliaries to the same extent as has been done by the other South Indian tribes. The tongue has thus become a mere skeleton, and barely suffices for the purposes of a primitive people. It was originally Old Canarese. An emigration probably took place at one time from the coast to the hills. The Kotah tribe occupy the same country as the Todahs, but are quite distinct. They are a hardworking tribe, to a considerable extent submissive to the Todah race. They have resided from unknown antiquity in the Neilgherries. Though the language has some analogies with Tamul, it is really a very old and rude dialect of Canarese. Doubtless it was carried to the hills by a low-caste Dravidian tribe at a remote period of history. The language has no character or literature. The tribe known as Khond, Khand, or Kooi speak a Dravidian language. They have attained a notoriety amidst the tribes of India, as having maintained the practice of human sacrifice down to a late date. They occupy a portion of the hill tract known as the Cuttack Tributary Mahauls in the province of Bengal, and extend into the district of Ganjam in this Presidency. Several dialects are noted, as might be expected in a language which comes into contact with the Ooriyah of the Aryan and Teloogoo of the Dravidian family. The standard is uncertain, but there are separate dialects at Goomsoor and in the Orissa Mahauls. There is neither character nor literature, and it is to be regretted that the political domination of the Ooriyah people has led to Khond books being published in the Ooriyah character. Others have been published in the Roman character. The language is now one of those for the acquirement of which encouragement is given by Government. The number of victims rescued from the Meriah sacrifice, and transferred to mission schools, gave good opportunities of studying the language. It is distinct from Gond, and has a resemblance to Tamul and Canarese. The number of the Khonds in the Madras Presidency amount to one-hundred and forty-seven thousand. In old maps of India a large territory was marked Gondwana, which is now part of the Central Provinces. The tribe of Gonds is found also in Bengal and Madras. In fact the tract reaches from the Vindhyan mountains to the river Godavery, and from the country of the Khonds in the Cuttack Tributary Mahauls as far as the country of the Bheels and Candeish

Khond; 8,000 who speak Gond. Altogether there are twenty-nine millions speaking Dravidian languages. From time to time colonies of Teloogoo and Canarese-speaking people have found their way down to the southern or Tamul country. In some cases they have been invited to settle as cultivators in localities where waste lands were available; in others they followed in the train of invading armies. There is no instance of the Tamul people advancing their colonies towards the north. The migrations in modern times have been always from north to south. In the large military cantonments of Secunderabad and Bangalore there are Tamul-speaking populations, but these people have settled as camp-followers. In Vol. II, App. XX, is shown for the Presidency a list of the Dravidian languages and what are held to be their dialects, with the population speaking each to show their extent. Another list in the same Appendix shows the languages of the remainder of the population. In the table next following the numbers shown in the preceding scheme are thrown together and the proportions for each group are given. The ten Dravidian minor dialects are spoken by only about 30,000 persons in the aggregate. They occur locally as shown in the final table of the same Appendix. The Tamul-speaking inhabitants of the Coromandel Coast can make themselves intelligible on the western coast of the peninsula, where Malayalam is vernacular. On the other hand though Tooloo has a strong resemblance to Malayalam the Tooloovas cannot understand the Malayalies. The affinity between Teloogoo and Canarese is so great that in order to make the correspondence complete it frequently suffices to change an initial or an inflection. The languages most widely apart are the Teloogoo and Tamul; these being as distinct as Spanish and Italian. The southern dialects become intermixed as each approaches the other's limits. The tribes inhabiting the hills and forests speak corrupt dialects of the languages of the contiguous plains. The Malasar, or hill tribes inhabiting the Southern Ghauts, speak a form of Malayalam in the northern part of the range, where the Malayalam is the prevailing language; and a form of Tamul in the southern part of the range, where Tamul-speaking districts adjoin. The Tamul language shows the greatest tendency to spread. It displaces Teloogoo, which in turn displaces Canarese. The Malayalam remains stationary.

36. For an analytical notice of a Dravidian language, reference can be made to the foot-note below [14]; which gives a description of Tamul that might in many

---

and Malwah to the west. There is a close affinity in the Gond language to Tamul, Teloogoo, and Canarese; in some particulars to one, and in some to others. There are many Hindee words, and on all sides there are transitional forms of debased admixture of Gond with the adjoining languages. It has an elaborate conjugational system for the verb, and, as this is not a feature of other Dravidian languages, it is possible that it was borrowed from the contact of Kolarian neighbours. There is neither character nor literature.

[14] A SPECIAL ANALYTICAL NOTICE OF THE TAMUL LANGUAGE.—*Shen Tamul and Codoon Tamul.*—Tamul has two dialects, high and low. The high, classical, or learned dialect is called Shen Tamul (shen meaning perfection). The low, vulgar, or colloquial dialect is called Codoon Tamul (codoon meaning rude). The Nunnool in place of two specifies three kinds of Tamul, the Iyal, Isay, and Nandaga; or the Prose, Poetic, and Dramatic. The last contains a mixture of both prose and poetry, and of the high and low dialects. Shen Tamul is remarkable for its conciseness and copiousness. It is the pliant and glowing language of the Tamul poets. Codoon Tamul is the present spoken language of the people. All business is transacted in the latter, and all stories and prose translations are written in it. The two differ greatly, and a scholar may be familiar with one without comprehending the other. The same analogy exists between these dialects as between Sanscrit and the Praerits. The high dialect is on the whole the more ancient. The hill tribes use more of the high than of the low Tamul words. (2) *The alphabet.*—This is fully explained in Vol. II, App. XXVII. Tamul rejects all aspirates. The consonants zh, ṟ, and ḷ are peculiar to it, and words in which these letters occur must be exclusively Tamul. The second consonant ch is made to represent all sibilants. The Sanscrit sibilants and the aspirate ह h are introduced into some books in the Granta characters. The Tamul has no visarga nor anooswaura. The most difficult letter for a European to pronounce is the zh. Even some natives substitute ḷ or y instead. The vowel is very expressively called ooyir, life or soul; and the consonant mey, body. The compound or syllabic letter is called ooyirmey, soul and body. The Nunnool only admits of three original vowels, viz., a, i, oo. As in Sanscrit, the vowels are represented as medials and finals by certain signs, and the first vowel is inherent in all consonants. A dot or viraumam is placed over the quiescent or mute consonants, which are divided, according to the distribution of Greek mutes, into three classes of hard, soft, and medial; for which see the Appendix. In Tamul no other combination of consonants is admitted than the duplication of mutes and the junction of the nasal and the mute. The combination and permutation of letters called Sandhy are as refined as in the Sanscrit; but are not borrowed from it. (3) *Parts of speech.*—The Nunnool admits only four parts of speech, viz., the noun, the verb, the particle, and the adjective. There is no article. The pronoun is included in the noun; the prepositions or properly postpositions, conjunctions, and interjections in the particle, and the adverb in the adjective. There is only one declension of nouns, and not many as in Sanscrit, which has as many declensions as there are terminations of nouns. There are eight cases, which with very few exceptions, have the same terminations. There are only two numbers. The gender is simple and natural. Every word according to its sex and nature is called he, she, or it. Six common relations of nouns are specified, viz., substance, place, time, parts, quality and action to which every noun is referred in construction. All nouns, besides being divided into common and proper, causal and arbitrary, are also divided into two great classes, viz., the superior and inferior class. Names of men, gods, and demons belong to the superior class. Names of all animate and inanimate things belong to the inferior class. (4) *Peculiar use of singular and plural.*—Personal pronouns and nouns have two plural forms, both of which are sometimes used as honorifics, designed to mark

respects be transferred to the sister languages. Where there are differences between those languages Tamul may be taken as the original. Vol. II, App.

---

superiority in the person to whom they are addressed. Verbs used with such nominatives change their terminations accordingly. (Nán), I, becomes (Nám) or (Nángal), literally 'we' when a person speaks of himself with dignity. (Ní), Thou, becomes (Nír) or (Níngal), Ye, You, when another person is addressed politely or respectfully. (Ávan), He and (Aval), She, become (Avar) or (Avargal), They, when a third person is referred to respectfully. There is another peculiarity in the use of the plural (nám) and (nángal). (Nám) includes both speaker and hearer; as in the sentence 'we are all men.' (Nángal) excludes those spoken to, and is the proper correlative of (Níngal), ye. (5) *The numerals.*—The following is a list of the Tamul numerals, showing where they agree with the Greek and Sanscrit:—(Onṛu) or (Oru) = One, ἓν, एक; (Raṇḍu) = Two, δύω, द्वि; (Múnṛu) = Three, τρεῖς, त्रि; (Nál) or (Nángu) = Four; (Aindu) = Five, πέντε, पञ्चन्; (Áṛu) = Six; (Ezhu) = Seven; (Eṭṭu) = Eight, ὀκτώ, अष्टन्; (Onbathu) = Nine; (Pattu) = Ten. (6) *The Verb.*—The Tamul verb is not so complex as the Sanscrit. It is termed vinay, action; and is divided into three parts, viz., the root, the termination, indicating person or thing; and the particle, or intermediate augment, showing time. There is an exact correspondence in the termination between the demonstrative pronouns and the third persons of verbs. A Tamul verb possesses only three original moods, viz., the indicative, imperative, and the infinitive. The optative and subjunctive are added. The last three are formed directly from the indicative in various ways. The imperative is generally the root. The indicative has three tenses, formed on a very simple method, and each tense has three persons; and the genders are indicated by characteristic terminations in the third person singular and neuter plural. The six incidents of the verb are the agent, instrument, place, action, time and object. This part of Tamul grammar is singularly simple and clear. All verbs have a causative form, made from the future indicative. Thus, from (naḍappén), I will walk, are formed the following causatives:—(Naḍappikkiṛén) I cause to walk; (Naḍappikkiṛáy) thou causest to walk; (Naḍappikkiṛán) he causes to walk. There is also a double or reflex causal verb, but seldom used. The Tamul language has a negative verb, which, without the aid of particles, conveys a negative signification. The formation of a negative verb, by the mere removal (except in the third person neuter and its derivatives) of the several characteristic augments of the affirmative, is one of the striking peculiarities of the Tamul language. From the root (naḍa) walk, and from the indicative (naḍakkiṛén) I walk, is formed the negative (naḍavén) I will not walk. (7) *Participles and gerunds.*—In connection with verbs the defective or auxiliary words are to be considered. These are the participles and gerunds which are constantly used in Tamul sentences. Participles supply the place of relative pronouns, which, except in the interrogative forms, do not exist in Tamul; as (avan tanda paṇam ithu), "this is the money which he gave." Tanda is a participle; and there is no substantive or finite verb in the sentence. The verbal participle, or gerund, is analogous to the compound perfect participle in English, as (vandu pónán), "having come, he is gone." (8) *The verb-defect or half-noun half-verb.*—The (vinaikkurippu) or symbolic word is peculiar to Tamul. There is no other language in which it exists. It exhibits in a striking light the scientific refinement of the high dialect. Appellatives which are declined like common nouns abound in the language. Symbolic words are somewhat different; they have the form and regimen of both nouns and verbs. As, in common with other languages, the verbal noun in Tamul is liable to inflection; so by a remarkable interchange of the properties peculiar to different parts of speech, its symbolic words are liable to be conjugated as verbs. Of the six incidents of the verb, already enumerated, the symbolic word, or nominal derivative, indicates only the first, viz., the agent, and is conjugated through each person, gender, and number; but is entirely indefinite as to mood, tense, &c. It is employed mostly in high Tamul, and is usually formed from a root or primitive noun, used chiefly as an adjective. It may also be formed from any noun. Thus from aḍi, step, foot, root, servitude, is formed (aḍiyén), I your servant, &c. The existence of a conjugated derivative gives the Tamul the stamp of great originality. (9) *Adjectives.*—Adjectives admit of no variation of form to express gender, number or case, or even degrees of comparison. The comparative is expressed by the dative or ablative case of the noun. As, "this is better than that," would be, to that this is good; the superlative is expressed by of all, as, "that is greatest," would be, of all, that (is) great. (10) *Syntax.*—The structure and idiom of the language are very simple and natural. Tamul grammarians do not treat of syntax apart from etymology. There are only two parts of a sentence, the subject and object, or the subject and predicate. The subject always precedes the finite verb, which concludes the sentence. The most important of the dependent words is placed nearest to its principal, and the least important farthest from it. The adjective always precedes the substantive. The adverb precedes the verb. The infinitive precedes the governing verb. The negative branch of a sentence precedes the affirmative. The comparative precedes that which is compared. The similitude precedes that which is similar. The genitive precedes the governing noun. The cause precedes the effect. The reason precedes the inference. The purpose precedes the determination. The condition or supposition precedes the consequence. In active transitive verbs, both the subject and object precede the verb; as (nán avanai aḍittén) "I him beat." The English sentence, "the man who came here yesterday," would be reversed in Tamul, thus, "yesterday here (who) came (the) man." No language combines greater force with equal brevity; none is more close and philosophic in its expression as an exponent of the mind. The sequence of things, of thought, purpose, action and its results is always maintained inviolate. Rank and station are provided for by the use of various pronouns, extending to several degrees of honorific expression. The language abounds in words expressive of the different degrees of affinity. Where, in European languages, a long periphrasis would be required, Tamul presents the object or idea in a single term. This fecundity extends to all the ramifications of terms of consanguinity or relationship. If one speaks of a sister, he may either take a word that gives the relationship subsisting between the two, or may select one that will indicate the relative ages. Measures and divisions of time are equally minute and expressive. The language, thus specific, gives to the mind a readiness and clearness of conception, whilst its terseness and philosophic idiom afford equal means of lucid utterance. (11) *Roots.*—The following are a few of the common roots and words peculiar to Tamul:—(uḍu) clothe; (eḍu) take; (koḍu) give; (paḍu) become, suffer, lie down; (viḍu) quit, leave; (piṛa) to bring forth, to be born (Latin pario); (uḍai) break; (vai) place; (pó) go; (kán) see; (shey) do; (kal) learn; (kol) kill; (shol) tell; (nil) stand; (vil) sell; (tin) eat; (óḍu) run; (kaṭṭu) tie; (páḍu) sing; (póḍu) put; (múḍu) shut; (tiṛa) open; (paṛa) fly; (maṛa) forget; (ká) watch; (tá) give; (teri) know; (vá) come; (avá) desire; (kuḍi) drink; (aṛi) know. Some of the common nouns are: (tarai) earth, (Latin terra); (ván) sky, heaven; (vashi) way, (Latin viâ); (án) man; (pen) woman (English hen); (magan) son; (magal) daughter; (talai) head; (múñji) face; (kaṇ) eye; (pal) teeth; (ná) tongue; (uḍal) body; (uyiṛ) life; (kál) foot; (kai) hand; (pasi) hunger; (náyiṛu) sun; (nilá) moon; (aram) virtue; (maram) vice. Tamul is called by old writers the Malabar language. The word Tamul or Tamizh signifies 'sweetness' or 'melodiousness' intimating the high estimation in which this language is held. As pronounced by the middle classes it is decidedly euphonious. The characters are read from left to right, as in English and other European tongues. Winslow's Tamul Dictionary contains 67,452 words. In native books the words are printed without separation, certain letters being altered, omitted, or doubled, according to the connection; thus (vandu irukkiṛén), 'I have come,' becomes (vandirukkiṛén); (sholla pónán), 'he went to tell,' becomes (shollappónáu); (kaḍal tirai), 'wave of the sea,' becomes (kaḍaṛṛirai); and so on. 'And' is expressed by the addition of (um) to the various nouns, like the 'que' subjoined to the last of two nouns in Latin; as (kuthiraiyum manithanum), 'the horse and the man.' There is no definite article in the language; but (oru)—'one' is used for the indefinite article 'a.' To denote quotation, the conjunction 'that' is not used, but (enṛu), 'saying;' thus, 'he said that he would come' would be expressed as, '1 will come, saying, he said.' There is a set of onomatopoeic words much used in Tamul, expressing by their sound alone the idea intended. Thus a Tamulian says, he walks (tagtag), that is to say stopping heavily. He walks (tattakkapittakka), that is, tottering. In English have been adopted several words of Tamul origin. Cigars are called cheroots, from the Tamul (shuruṭṭu), a roll; cot, occasionally used for 'a small bed,' is from the Tamul (kaṭṭil).

XXVII, also gives an account of Tamul orthography, mainly from the point of view of transcription into the European characters. Vol. II, App. XXVIII, explains the letter ழ, one of the most characteristic points in Dravidian orthography. Vol. II, Appendix XXIX, is introduced to show the greatest extent to which Brahmins have succeeded in Aryanizing the local geographical names [15]. The example taken is from Tanjore, where the Aryan influence has been greatest; and it appears that 75 per cent. of the places have pure Tamul names, 13 per cent. have pure Sanscrit names, and 12 per cent. have mixed names. In some parts of the country there is no Sanscrit element in the geographical nomenclature. Vol. II, App. XXX, gives a key to the way in which the indigenous geographical names are constructed. Vol. II, App. XXV, is a general comparative Dravidian vocabulary. Vol. II, App. XVIII and App. XIX contain the Dravidian printed and written characters. The vernacular characters are not convenient. A fluent reader is almost unheard of, nor is it possible to write rapidly without falling into error. The greatest difficulty however occurs in the art of printing. Founts of type are required containing from 700 to 1,000 letters, simple and compound, for each language. The cost of preparing such a fount, and the difficulty with which a compositor has to contend in having so many objects before him are an impediment to the dissemination of vernacular literature. The future of the vernacular characters cannot be foreseen.

37. The literature of the Dravidian authors is separated by them into two great divisions; Ilakkanam or the art of writing elegantly, and Ilakkiyam or elegantly

---

[15] NOTE ON INFERENCES TO BE DRAWN FROM TAMUL GEOGRAPHICAL NAMES—(1) *Topography.*—That a country has many rivers and canals may be inferred by the frequency of the following adjuncts meaning river, canal, &c. :—(ár) or (áru), (kál), (kaṇṇi), (váykkál), (veṭṭár). That it is highly cultivated with rice-fields, gardens, groves and plantations, by the following :—(shey), (kollai), (maruthúr), (nellúr), (pulam), (púṇḍi), (tóppu), (tóṭṭam), (vanam), (vayal), (véli). That the country is low and flat, by the frequency of the following :—(karai), (kóṭṭagam), (kuzhi), (mathagu), (paḍugai), (paḷḷam), (paravai), (vayal), (veḷi). That there are no hills, mounds, or rocks, by the general absence of names signifying hill, &c. :—(asalam), (kiri), (kuṇṛu), (malai), (kal), (karaḍu), (kunnam), (méḍu), (párai), (parambu), (tiḍal), (tiṭṭu), &c. That there is an absence of tanks and reservoirs by the absence of the following names meaning tank, reservoir, &c. :—(éndal), (éri), (kammáy), (kuḷam), (kuṭṭai), (samuttiram), (taḍágam), (táṅgal), (úraṇi). (2) *Population.*—The presence or preponderance of Brahmin influence will be shown by the following adjuncts :—(ágaram), (akkiráram), (aiyan), (isuvara), (kóvil), (maṅgalam), (páppán), (Perumál), (puram), (suvámi), (tiru). Also by familiar Brahminical proper names, for instance :—(Shandirappáthi), (Hariççandiranathi), (Kóppálappuram), (Kalliyáṇappuram), (Kiruṭṭiṇáppuram) for (Krishnapuram), (Kuttálam), (Magáthévippaṭṭaṇam), (Magáliṅgam), (páppanésam) or (pávavinási), (Perumál), (pudhavanam), (Ragunáthappuram), (Rámasuvámi), (Rámésuvaram) also called (Tiruva Rámésuvaram), (Ranganáthapuram), (Somésuvarappuram), (Shirirangam), (tengási), (tiruppálturai tiruppuvanam), (véthárapiyam), many of which are to be found in the most fertile parts of Southern India, in the great river basins and deltas where the chief Brahmin communities are found, in Tinnevelly and Madura, and on the rivers Tambrapurny, Veigay, and Cauvery. (3) *Religion.*—Names connected with the cow point to the worship of that animal; examples are :—(áttaḷaiyúr), (ávúr), (Kóppálasamuttiram), (kómal), (Kóvindakkuḍi), (kóvúr), (paṭṭisuvaram). A relic of the former prevalence of tree and serpent worship is to be found in the remarkable group of Naga names, which runs in a line from Nagore and Negapatam on the coast as far inland as Trichinopoly. Serpent names are as follows :—(nágai), (nágakkuḍi), (nágalúr), (nágalppáuḍi), (nágamaṅgalam), (Náganáthasámi), (nágandi), (nágappaṭṭaṇam), (Nágaráśappuram), (nágáttúr), (Nágésuvaram), and (nágúr), also (pámani), (pámbanóḍai), and (pannataru). Some of these names may however perhaps be traced to the Tamul (nángal), a plough. Sacred tree names are :—(álaṅguḍi), (álattúr), (arasúr), (atti-átti), (kathambúr), (tuḷasippaṭṭaṇam), (vannippaṭṭu), (vémbukkuḍi), and (vilvanúr), &c. The religion of the masses of the people is shown in such words as the following :—(Aiyanár), (amman), (Káḷi), (Káttán), (Káṭṭéri), (Mári), (nága), (Perumál), (Piḍári), (Piḷḷaiyár), (Sháttan), (Shivan). The devil (péy) worship that is common amongst the lowest tribes of the south, the Shaunanr, for instance, is shown by such words as (asura), (rákkatha), (pisácha). The villages of the lower orders are indicated by such names as (shéri), (kuḍi), (paṭṭu), (péṭṭai), (úr), (veḷi), &c. The preponderance of an agricultural over a military population will be shown by the absence of (kóṭṭai) fort and (pálaiyam) fief. The presence of wild aboriginal and pastoral tribes is shown by names, such as (iḍaiyan), (kaḍaiyan), (kuṛumban), (kuṛavan), (oṭṭan), (paraiyan), (paravan), (valaiyan), (véḍan), &c. (paṭṭaṇam,) frequent on the shore of Palk's Bay to the south of Point Calimere, gives way to (paṭṭaṇaçcéri) and (paṭṭaçcéri) or (paṭṭiçcéri), on the coast for 40 or 50 miles to the north of that point as the name for a coast village. On the north of the Coleroon the commonest name for a fishing village on the coast is (kuppam), which again is succeeded north of the Palaur by (pákkam). (4) *The Vegetable Kingdom.*—The following parts of names derived from the vegetable kingdom will indicate probably a very primitive population :—(ál) banyan, (arasu) peopal, (atti) fig, (ávárai), (avuri) indigo, (elumiççai) lemon, (iççam) date, (ilavam), (iluppai), (iñji) ginger, (káççán), (karumbu) sugar-cane, (kattiri) egg-plant, (má) mango, (mañjal) turmeric, (nával), (nel) rice, (nuṇa), (pálai), (panai) palmyra, (parutti) cotton-plant, (pirambu) cane, (puḷi) tamarind, (támarai) lotus, (tennai) cocoanut, (tuḷasi) toolsee, (tuvarai) lentil, (vanni), (vélam) thorn, (vémbu) neem-tree, (viḷá) crataeva-religiosa, (vilvam) Bael. (5) *The Animal Kingdom.*—The same may be said of the following parts of names from the animal kingdom :—(á) cow, (áḍu) sheep, (ánai) elephant, (erumai) buffalo, (kappi) monkey, (karaiyán) white ant, (kó) cow, (kokku) crane, (mán) deer, (mayil) peacock, (nág) snake, (nari) fox or jackal, (puli) tiger, and (púnai) cat. (shéri), (toṭṭi), (kóvil), (kuppai), (kuppam), (pákkam), (pálaiyam), (puram), (váḍi), and (valasai) are the commonest affixes to the proper names of villages and hamlets in the Tamul country. (áru), (éri), (kuṇḍam), (kál), (kuḷam), (kuṭṭai), (samuttiram), and (váykkál) are common affixes meaning river, lake, pond, tank, and channel or canal. (kal), (karaḍu), (kunnam), (méḍu), (párai), (parambu), (tiḍal), (tiṭṭu), mean rock, mound, hillock, mount; and (kiri), (kuṇṛu) and (malai) mean hill, mountain. (6) *Analysis of the method of Sanscritizing Dravidian names.*—This happens in four ways, "a." By an alteration of the whole name. (Tálavṛinda) translated from (Panaikkáḍu), "palmyra grove;" (Vaṭáraṇya) translated from (Álangáḍu), "banyan-grove;" (Bálá puri) translated from (Koççi) or Cochin meaning "a girl;" (Káñchipura) wrongly transliterated from (Kanji) or Conjeveram. "b." By a partial translation of the last part of a compound word, which last part means town, village, mountain, &c. (Konkaṇapura) for (Konkaṇaballi). "c." By a change of Dravidian names the meaning of which was unknown to the Aryans, so as to render them conformable to the Aryan mythological system. (Páṇḍya) and so a derivation from (Páṇḍu) for the Tamul (Páṇḍiyan); (Rásh†ra) from (Raṭṭa) or (Reḍḍi); (Mahábalipura) from (Mámallaipura). "d." By the substitution of an entirely new name, the first part of which is the name of the god worshipped, and the second part (st'hala) or some equivalent word. Examples of this are common.

written works. The first comprises all works on grammar; including logic, prosody, rhetoric, and the nigantoos or dictionaries. The second includes all approved poetical compositions, whether original or translated. Ilakkiyam is composition constructed on the principle of the Ilakkanam. This Ilakkanam is treated under five heads. The section on letters constitutes that part of grammar which deals with the number, name, order, origin, form, quantity, and combination of letters; with their initials, finals, medials, and substitutes. The section on words treats of the four parts of speech, namely noun, verb, particles, and adjectives. This includes etymology and syntax. The third section is matter; or the mode in which, by writing words, a discourse is formed. This section treats of amplification, of the passions and affections of the mind which act internally on man, and of things belonging to the external world. Versification contains the laws of prosody. Embellishment is the European rhetoric. There are many Teloogoo teecas on Sanscrit grammars; that is to say, verbal glossaries to illustrate the meaning, with verbal translation sometimes added. For the old Andhra language the work of Canva is lost, and the work of Nannayya Bhatt, with a number of explanatory comments, is now the standing authority. The chief of these comments are the Baula Saraswateeyam, and Ahobala Panditeeyam, with the Appacaveeyam. The result of Nannayya's work was to strain the simple, mellifluous language, in fitting it to a Sanscrit frame. In Tamul the native grammars which are independent of Sanscrit, are more abundant. The first reduction of the language to rule is ascribed to Agastya; who has as much laid to his account in the south as has Vyausa in the north. Agastya's grammar is lost; and probably it did not extend beyond the formulation of written characters, with a few rules. His disciple, whose name is unknown, composed the Tolgauppiam or ancient poem, which is the real foundation of Tamul grammar; an elaborate work, and understood by few. This work was abridged in the Nunnool, which is the usual authority now referred to, and on which many minor works have been founded. Indeed for logical arrangement and comprehensive brevity the Nunnool stands conspicuous among the grammatical treatises of all nations. The term Nunnool, literally fair thread, corresponds to the French term Belles Lettres or to the Latin term Litteræ Humaniores. In Canarese there are teecas on Sanscrit works; but only one original Canarese grammar by Kesava, entitled Shabdamanidarpana or mirror of word jewels. In Malayalam there is no native grammar, and the country is reckoned by native authorities as one of the districts in which an impure or provincial Tamul is spoken. The basis of the Malayalam language is low Tamul; and it assumes a special form by having distinct characters moulded on the Granta letters, and by being largely interspersed with Sanscrit. The leading lexicographical work for the Dravidian languages is the Sanscrit Amaracosha, by Amarasimha, a Jeina; which has a number of comments, with translations into Teloogoo, Canarese and Malayalam. There are other lexicons formed on somewhat artificial principles; as for instance for words of one letter or two letters, for words having only dual meaning, and for words of many meanings. There is also a lexicon of materia medica. The Tamul Nigantoo, also by a Jeina, is an old and standard work, which survived the extermination of the Jeinas, as did the Amaram; and the preservation of both is ascribed to miracle. Under the head of Ilakkiyam, the Dravidians have epic, lyric, ethic, dramatic, scientific, and philosophic pieces; but of these by far the most important are the ethic. The principal epic is the Ramayana of Cumban. Of the lyric style the following is a specimen. In the Neishadam, it is said of Damayanty, that when Brahma had created her, her form had only one rival in the universe, the moon itself. But Brahma determining that every beauty should centre in Damayanty, took a handful of beauty from the face of the moon, and threw it into that of Damayanty. The deformity is still apparent in the planet. In the reign of Vamshashekhara of the Paundy kingdom was founded the Madura college, for the cultivation of the Tamul language and literature. This was then the most celebrated seat of learning in Hindostan, and its forty-eight Shangattaur or professors have made a great ethical style. The Cooral of Tiroovulloovar is the most venerated and popular book south of the Godavery. Auveiyaur is the Dravidian Sappho, though with a graver theme. The Parnassus of the Dravidians is Pothiyamullay, near Cape Comorin. The minor rules to which all Dravidian poetry must be conformed are remarkable. Letters are divided into classes, which are divine.

Both classes and letters have their proper place. Some are propitious, some are not so. A poem should always begin with a fortunate syllable. In writing lampoons, the reverse; and if a poet wishes ill to any one he employs bad letters. Cumban killed a king by this method. The measures of poetry are very varied, and the Tamul venbah is as composite as the Italian sonnet. The shloca is not Dravidian but Sanscrit. The rules of cæsure are just. The rhyming syllable is generally the second syllable of the first foot. Alliteration is frequent. Here it should be noted that European poetry is designed for perusal in the cabinet, but this for public recitation. Hence the attention paid to classes of letters, and to the flow of sounds without hiatus. There are very few original dramatic compositions in the Dravidian languages. But all the celebrated Sanscrit pieces are translated; even the Prabodhachandrodaya, a Vedantic drama, much resembling Bunyan's Holy War. Portions of these are sometimes acted at weddings. When a nautch is given a simple Tamul drama is occasionally performed. It is constructed so as to be recited by one person; though containing a variety of incidents and affording scope for powers of elocution and mimicry. The most popular of these is known as Ammaulbhaunam. There are treatises on arithmetic, logic, architecture and astronomy; but nothing of importance. Those which come under the head of geometry relate really to land-measuring. Tamul however abounds in medical works. As to the various and minute appointments of the sacerdotal law, these run as a tissue through the whole literature. They have not been much translated into the vernaculars, but they are too important in practice for mention not to be made of them here. The Menoo smrity, or Institutes of Menoo, are obsolete in the present age. The code by Paraushara, as expressly designed for the Kaliyoog, has superseded it. The code of Yajnavalcya is of high authority, in brief Sanscrit apothegms. The paraphrase on this code by Vignauneshwara, known as the Vignauneshwaryam, is a standing authority in the southern part of the Peninsula. The Smrity Chandrica, and the Prataparoodreeyam, are of authority and use in the Teloogoo country. Hindoo law is usually divided into three khandams, or parts; the acharya or sacerdotal, vyavahaura or secular, and prayaschitta or penal. The secular Hindoo law proceeds on the principle that the king sits personally in judgment, with his minister as chief adviser. The question whether real property is temporal or spiritual with which the native law treatises open, is determined in favor of the latter view; because a son acquires a right of inheritance not from birth solely, but from setting fire to the funeral pyre of his father. On this was founded formerly one of the most solid pillars of Brahminical authority; one who had lost his caste could not discharge that last duty, and by consequence could not inherit ancestral property. The Dravidians proper do not pay much attention to this view. The philosophical works are numerous. Besides the Vedantic works, such as the Bhagavatgeeta, the Vaushishta, the Mahavaukya, and the Oopanishads, the Sheiva Augamas have been translated into Tamul. The most popular religious book of the Veishnavas is the Tiroovyemozhy, containing hymns of praise in honour of Vishnoo, which are recited in temples by the South Indian Brahmins instead of the Sanscrit Vedic hymns. The counterpart of this amongst the Sheivas is the Tiroovausagam, consisting of hymns in praise of Shiva, sung in his temple by Sheiva Pandaurams [16].

---

[16] SKETCH HISTORY OF DRAVIDIAN LITERATURE.—TAMUL.—Tamul literature is the oldest among the Dravidian languages. To the sage Agastya (of unknown date) are attributed not only the formation of the alphabet and the first treatise upon grammar, but also a number of treatises on various sciences. But nothing authentic survives from such an ancient time. The oldest extant Tamul grammar is called the "Tolgauppiam," that is to say, "the ancient book." Such a work must have been preceded by centuries of literary culture, as it lays down rules for different kinds of poetical compositions, deduced from examples furnished by the best authors whose works were then in existence. Its date however cannot be fixed. Next come the "Cooral" of Tiroovulloovar and the "Chintaumany," when Tamul literature reached the summit of its perfection, but even now their date cannot be fixed with certainty. The Cooral means 'short lines' and consists of 1,330 verses, each of two lines, on the three subjects of virtue, wealth, and love. The Chintaumany, a brilliant epic poem, was somewhat later than the Cooral. About the same time as the Chintaumany appeared the oldest classical dictionary of the Tamul language, called the Divaucaram, a work ascribed to Shendanaur, a member of the Madura college. The "Shilapadicauram" may be mentioned here as one of the five ancient classic poems. At the same time as Tiroovulloovar, flourished Auveiyaur, who is reputed somewhat doubtfully to have been his sister, and whose moral apothegms are of a high order. There is another work (probably written about the same period) called the "Nauladiyaur," which is a collection of 400 epigrams on moral subjects by as many authors. In this period may also be placed the most celebrated and authoritative of Tamul grammars, the Nunnool of Pavanandy. The Tamul version of the Ramayana by Cumban is an imitation rather than a translation of the Sanscrit poem. Two large collections of hymns breathing an eminently religious spirit belong to the period of the Shoiva revival (about the end of the eighth century A.D.). Their titles are Tiroovauchagam by Maunicavausagar and Devauram by Nyauna Shambandhar and two other devotees. The Veishnava revival, the date of which is about the same as that of the

38. As above mentioned, of Kolarian languages [17] occupying an area, the only representatives are the Sowrah and Gadabah of Ganjam [18]; and of an Aryan language occupying an area, the Ooriyah is the only representative[19].

Sheiva, is also commemorated by numerous hymns, which are included in the Naulayiraprabandham (the book of 4,000 hymns). After a long period of inactivity probably nearly two centuries there was again a literary revival. The most celebrated poet of this period was Athiveerarama Pandiyan, a king of the eleventh century whose real name was Vallabha Deva. He wrote the "Neishadam," a version of the story of Nala, and the "Causicaundam." His best work is a small poem called the "Vettivergay." Probably most of the medical treatises were composed in this period, and also most of the compositions included in the list of Tamul "Minor Poets." The compositions of the so-called Siddhar school may be placed at a later date. The most striking is the "Shivavaucyam" or "Words about God." The Jesuit missionary, Robert de Nobili, who lived and preached at Madura towards the commencement of the seventeenth century, was a distinguished Tamul scholar. Among his works may be mentioned Nyaunopadesham Khaundam 'Book of Spiritual Instruction'; Satyavedalacshanam 'The Nature of the True Veda'; Jesoonantharcharitram 'History of Jesus Christ'; and a Tamul and Portuguese dictionary. During the last and present centuries, which may be styled the modern period, books, though generally of little value, are exceedingly numerous. Among them may be mentioned the "Prabhoosingaleelah" (a translation of the Canarese), and a small ethical treatise called the "Neetinerivilacam." The two chief poets of this period are Tayoomaunavar and the celebrated Beschi, a missionary priest of the Jesuit order, who acquired an extraordinary knowledge of Tamul. Pattanattpilloiyaur may also deserve a passing notice. Beschi's chief poetical work is the Tembauvany. He also wrote several minor poems of great merit, such as the 'Kittairiyammaul,' or 'Life of Queen Catherine of Portugal'; the 'Tirchauvaloorcalambam,' &c. Among his prose works may be mentioned the 'Vediyaroloocam,' a series of considerations touching the duties of one called to an apostolic life; the 'Peramaurtagoorookathay' or 'Tale of the Foolish Priest and his Disciples'; a commentary in Tamul and Latin on the 'Cooral'; some controversial works; a Tamul grammar; various dictionaries; and a vast quantity of miscellaneous works. The whole of the above works are written in the highly artificial Shen Tamul. This species of literary style is peculiar to the Dravidian languages. It may embody some of the peculiarities of the ancient language spoken at the time when it was produced, but it is not considered to be to any great extent typical of it. The modern Tamul talked by the vulgar is probably more near to ancient Tamul than is the Shen Tamul poetical style. In the present century a sound prose style first appeared. This is in the Codoon Tamul of the grammarians, that is to say, the common or current tongue rejected by the poets. The reputed originator of the style is Taundava Roya Moodelliar, the author of the Tamul prose version of the Punchatantram. It is deserving of notice that alliteration is a feature of Dravidian poetry, as it is of Welsh. The chief peculiarity of Dravidian rhyme consists in its seat being at the beginning of the line, the consonant which intervenes between the first two vowels in a line rhyming with another consonant similarly placed. Well-known books by foreigners in Shen Tamul are:—"Shen Tamul Grammar of C. J. Beschi, the Jesuit, 1744, translated by B. G. Babington;" "Clavis sublimioris Tamulici idiomatis," published at Tranquebar, in 1876. And in Codoon, Tamul:—"Grammaire Française-Tamoule," published at Pondicherry, in 1863, by a French priest, the Abbé Dupuis; "Outline of Tamul Grammar" from the Bibliotheca Tamulica of C. Graul; "Tamul Dictionary," by Dr. M. Winslow, published at Madras, in 1862; and "Dictionnaire Français-Tamoul, par deux Missionaires Apostoliques," published at Pondicherry. The latter is the best work of its kind. There is no useful English-Tamul Dictionary. That of the Jaffna mission in Ceylon is the best, but it is highly pedantic, and scarcely representative of South Indian Tamul. The Rev. P. Percival has published a small English-Tamul Dictionary. Dr. G. U. Pope's different manuals are of practical value. The best reading book is Beschi's "Story of Gooroo Paramaurtan," which has appeared in numerous editions at Pondicherry. Tamul has an important Christian literature, at the head of which may be placed the translation of the Bible and of 369 church hymns. The best translation of the Bible is that of the Missionary Fabricius, but there are also three others. There are several Tamul newspapers and an immense quantity of Tamul tracts. The Christian Vernacular Education Society printed between 1862 and 1871 1,088,320 Tamul school-books, and other works printed during these years (without counting the productions of the Bible Society) amount to more than 4 million copies, a much greater number than any other language in India can claim. (2) TELOOGOO.—The earliest writer on Teloogoo grammar is said to have been a sage called Canva, living at the court of a king Andhra Roya, on the banks of the Godavery. The date of this Andhra Roya is unknown, and his name does not occur in any inscription or list. He is however worshipped as a deity at Chicacole. This work, if it ever existed, is now lost, and the oldest extant work on Teloogoo grammar (written in Sanscrit) is the work of a Brahmin called Nannaya Bhatt, in the reign of Vishnoovardhana, of the Chalookya dynasty, whose probable date is the twelfth century A.D. The same Nannayya is said to be the author of a portion of the Teloogoo version of the Mahabharat, which is looked upon as the standard of Teloogoo poetry. With the exception of a few works composed towards the end of the twelfth century, nearly all the Teloogoo works now extant were written in the fourteenth and subsequent centuries. A large collection of popular aphorisms on religious and moral subjects attributed to the poet Vaumana date from about the beginning of the eighteenth century. Among foreigners who have contributed to Teloogoo literature may be mentioned Messrs. Campbell, Brown, Morris and others. The first two named have published Teloogoo grammars and dictionaries. (3) CANARESE—*Jains*.—The originators of Canarese literature were the Jains or Jeinas. Their works probably date back as far as the fourth century A.D. The following are some of the scientific Jeina works in Canarese. Nangavurma's 'Chandas' or prosody; this is the only standard work on prosody in Canarese. Naugavurma's 'Cauvyauvalocana,' a comprehensive treatise on the rules of poetry. Naugavurma's Nigantoo, a Sanscrit-Canarese Vocabulary. Salwa's 'Rasaratnaucara,' a treatise on poetry and dramatic composition, professedly based on Naugavurma, Hemachandra, and others. Kesava's Shabdamanidarpana, or grammar of the Canarese language (literally 'jewel-mirror of words'); this is complete and authoritative and is the only true standard work not merely for the ancient Canarese language, but also for all the niceties of the present form. Kesava or Kesirajah may perhaps be placed about 1170 A.D. He was the son of Mallicarjoona. His mother was the daughter of a poet called Somanobauna, a teacher among some Cshatriya people of the Yadava race. He himself was a poet as well as a grammarian. There were grammars before the Shabdamanidarpana, but not of a comprehensive nature. To some extent Kesava consulted Paniny's Sanscrit grammar. The principal commentator of this work is named Nishtoorasanjayya. The following words have been added by some scholiast at the end of each chapter:—"It is an arrow for doubts concerning the words sprung from the minds of persons versed in grammar: agreeable and well-read persons approach it; it is free from deficiencies, and has been composed by the excellent poet Kesirajah who is a teacher to instruct in the characteristics of Canarese." Besides the Shabdamanidarpana Kesava wrote: a 'Cholapaulacacharitra' or history of the Chola kings; a 'Prabodhachandra' or moon of knowledge, a philosophical treatise; and a 'Soobadraharna' and a 'Kiranta,' these two being books on Pooranic tales. Among his predecessors in the art of poetry Kesava mentions the following ten:—Gajaga, Goonanandy, Manasija, Asaga, Chandrabhatta, Goonavurma, Shreevijaya, Honna, Hampa, and Soojanotamsa. The work of these and others he made the basis of his own treatise. Devottama's 'Naunaurtaratnaucara' i.e., a collection of Sanscrit words that have various meanings. A few sectarian works of the Jeinas are the following. Naugachandra's 'Jinamoonitanaya' (that is to say, 'O son of the Jeina sage'), these being the words with which each verse concludes; this is an exposition of virtue according to the Jeinas. 'Shastrasaura,' propounding Jeinas views opposed to Brahminism. Vrittavilausa's 'Dharmapareecshah,' a confutation of Brahminical tenets. The two following are valuable commentaries. A commentary on the 'Amaracosha,' or Sanscrit vocabulary called 'Naucharajeeya.' A commentary on Halayoodha's dictionary, the 'Abidhaunaratnamaulah. (4) *Lingayets*.—The followers of the Lingayet sect have cultivated Canarese poetry to a very considerable extent. The following are Canarese Lingayet works. The 'Shataca' of Someshwara, who lived in the time of the Ballaula kings; it consists of moral reflections. Bheema's 'Basava Poorana,' a translation of a Sanscrit or Teloogoo work; it contains legends regarding Basava, minister of Bijjala king of Calyaunapoora on the Toongabudra and the founder of this sect. Viroopaucsha's 'Channabasava Poorana,' finished A.D. 1585;

39. The remaining languages are occasional, or in other words sporadic. Hindostany, or the Deccany form of Hindostany, is the language of the Mussalmans of this Presidency; exclusive of the Moplahs whose language is Malayalam,

---

it contains the legend of Channabasava, a near relation and fellow laborer of Basava's. Singiraja's 'Malabasava Poorana' much resembling the two preceding Pooranas; the date is about 1585 A.D. Tota Arya's 'Shabdamanjary,' or vocabulary of 'tadbhavas' (words assimilated from Sanscrit) and old Canarese words. Linga's 'Kabbigarakeipidy,' (the poet's vade mecum) a vocabulary. Kavibomma's Chatooranjyanighantoo,' another vocabulary. Chikkananjesa's story of the poet Raghava, who died before 1369 A.D. 'Prabhoolingaleeley,' author uncertain, being the legend of Alamaprabhoo, a principal teacher in Basava's time. 'Prowdharajakathay,' i.e., stories told to king Prowdha of Vijianngger, to convince him of the truth of Lingavantism; the author was Adrisha, son of Annappa of Collapoora. 'Akandeshwaravachana,' a treatise setting forth the specific Lingayet tenets and ceremonies; it is also called the 'Shatstalavichaurana,' (observances under six topics): six was a sacred number with the Lingayets. The 'Brahmottarakhanda' of the 'Scandapoorana'; tales of Shiva, translated from the Sanscrit after the time of the poet Raghava. Shadacsharideva's Rajashekharavilausa,' i.e., a legend regarding some episodes in the life of the Chola king Rajashekhara, finished A.D. 1657. This author stands probably the highest among Canarese poets. His diction however is somewhat too flowery and verbose. The language is difficult, but a model of exactness. (5) *Sheiva works.*—The following are Sheiva works, the authors being probably Brahmins of the Aradhya or lingam-wearing sect. 'Bhactirasayana,' by Sahajananda, religious poetry. 'Anoobhavaamrita,' by Shreeranga a pupil of the preceding, being a popular treatise on Vedantist philosophy. 'Chidanandannoobhavasara,' by Chidananda; on Vedantism. 'Nyanasindhoo,' a Vedantist treatise by Chidanandanuvadhoota pupil of the preceding. 'Vivaicachintaumany,' by Nijagoonashivayogy, on matters regarding the Nigama and Augama doctrines. Sarvajna's 'Padas'; aphorisms. Mangaraja's 'Nigantoo,' or dictionary. Eeswararavy's 'Kavijihvaubandana, a treatise on metrics. (6) *Veishnava works.*—The Veishnava works are of comparatively little interest, as with the exception of the 'Dausarapadas' they are mere translations of, or free extracts from, Pooranic works. The principal are the following. Jeiminy's 'Bhaurata,' translated by Lacshmeesha, son of Annama of the Bharadwaja family living in Devanoor, a town of Mysore, professes to be a translation of the 'Ashwamedhaparva' or horse sacrifice chapter of a work by Jeiminy Moony; that sage is supposed to have given this description of Dharmaraja's horse sacrifice to king Janamejaya; a very classical work. The 'Mahabharat,' ten chapters of that work translated by Coomauravyausa; this work is not very classical. The 'Ramayana,' translated by a Brahmin under the assumed name of Comauravalmeeky; the same remark applies to this. The 'Bhagavata Poorana' translated by Chautoovittalanauta, 'Jagannatavijaya' by Roodra, containing stories in honor of Krishna, taken from the Vishnoopoorana. 'Krishnaleelabhyoodaya,' taken from the Bhagavata Poorana, by Vencaya Arya; a similar work. 'Haribactirasayana,' by Chidananda; a philosophical treatise. The 'Dausarapadas' popular songs by 'Krishna's servants' in honor of their master; the authors are various. 'Krishna charitra,' or history of Krishna, by Canacadausa. Among Canarese prose works may be mentioned the translations of the Sanscrit 'Punchatantram,' 'Betaulapanchavimshaty' and 'Hamsavimshaty,' and a series of tales about 'Ramakrishna of Tonally.' (7) *Works by foreigners.*—Works by foreigners are 'Carnautaca-English' and 'English-Carnautaca' Dictionaries, by the Rev. W. Reeve, published at Madras in 1832, of which the former has since been revised by the Rev. D. Sanderson; 'An Elementary Grammar of the Cannada or Canarese Language,' by the Rev. T. Hodson, published at Bangalore in 1864; an 'English-Canarese' Dictionary by Mr. John Garrett, Director of Public Instruction in Mysore, published at Bangalore in 1865; and a 'Sketch of old Canarese Grammar in Canarese' by the Rev. G. Würth, published in 1866. A new Canarese-English Dictionary is in preparation by the Rev. F. Kittel of Mercara, the Editor of the 'Shabdamanidarpana' and 'Naugavurma's Chandas.' (8) MALAYALAM.—The oldest written remains of the Malayalam language are inscriptions on copper. Next in antiquity comes the Ramacharitra. The bulk of the other great classical poems, the translated Ramayana, Mahabharat and the Pooranas are the work of Toonchatta Ramaunooja, generally known as Toonchatta Ezhoottatchan, who was born about 1580 at Tricandiyoro some twenty-five miles south-east of Calicut. Malayalam poetical literature is divided into two great classes, the first intended merely for general reading, and the second for special purposes. Under the first head comes the class of poems commonly called Kilipautt (or "Parrot-song") so called from its introductory invocation to the bird of the goddess of learning. The Manipravaulam Shlocas are also included under the first head. "Manipravaulam" means a string of gems, and this style of poem receives the name from being composed in a mixture of Malayalam and Sanscrit. The second class of poems includes the "Toollals" (literally Dances) which are generally sung to the accompaniment of music, pantomime and dancing. The North Malabar Teeyar use these at marriage and other festive processions. The first and most distinguished writer of Toollals was Kalakatt Cooncha Numbiyaur, a native of Killoocoorishimangalam near Lukkidy. The Toollals are as a rule based upon episodes of the Bhaurata and Ramayana. They are divided into three classes, namely, the Wottam, the Seetancan and the Parayan; but as the poems of the Wottam kind predominate, all such poems including those of the other classes are generally known as Wottam Toollals. The Wottam Toollal, as the name indicates (Wottam meaning 'running') consists of a variety of rapid metres well suited for amusing narratives. The pure Wottam Toollals are more vigorous than the Seetancan, while the Parayan is the best adapted for the pathetic style. Of the Wottam the following poems are still popular in the Malayalam-speaking provinces of Southern India:—Kirautam, Kaurtaveeryarjoonavijayam, Nalacharitam, Dhroovacharitam, Hitambavadham, Bakavadham, Krimeeravadham, Soobhadraharanam, Roocminiswayamvaram, Krishnarjoonavijayam, Ahalyamocsham, Lankamardhanam, Kalakeyavadham, Santaunagopaulam, Soondariswayambaram, &c. Of the Seetancan there are Krishnaleela Andacavadham, Calyaunasaugandhicam, Bauliyooddham, &c., and of the Parayan there are Dacshayaugam, Sabhapravesham, Coombhacarnavadham, Gajendramocsham, Poolindimocsham, Nalauyanicharitam, &c. The first nine of the Wottam Toollals in the above list and the four Seetancans are by Cooncha Numbiyaur. Next in order of merit to Cooncha Numbiyaur is Ampauyatt Panicar, a native of Ponnany, who is the author of the Krishnarjoonavijayam and the two following in the above list. It is worthy of remark that the Toollals form a piece of poetry of which the other Dravidian dialects do not appear to possess specimens. The other subdivisions of the second class of Malayalam poetical literature are Tiroovautirapautt and Amaunapautt and Katakaly (Drama). Of these, in the first, Toonchatta Ezhoottatchan is preeminent; in the second, one of the Rajahs of the now extinct dynasty of Cottauracaur, who lived some two centuries ago. The poems called Tiroovautirapautt are sung by native women who standing in a circle mark the rhythm by clapping the hands and by motions of the feet. The metres in most cases are formed upon the Sanscrit metres. The most famous of these classes of poems are Toonchatta Ezhoottatchan's work in twenty-four different metres (hence called "Iroovattnaul vrittam" or "the Twenty-four Metres") which has for its subject the history of Rama. There is an imitation of this work by Cooncha Numbiyaur, which has the same name, but deals with the history of Krishna as contained in the Bhaugavatam. But the most famous work of this kind is the "Patinaulvrittam," or the Fourteen Metres), a poem in fourteen different metres on Krishna's embassy to Dooryodhana, part of the Mahabharat. Other well-known works are Tiroovay Vurman Tumby's in twelve metres and ten metres respectively. The Cottauracaur Rajah above mentioned was the first Malayalam dramatic writer. His works are eight plays based upon the Ramayana. Rama Vurmah, a renowned Maharajah of Travancore who reigned from 1758 to 1798, was the author of seven dramatic plays based upon the Bhauratam. K. Raghava Numbiyaur (a relation of Cooncha Numbiyaur) who lived about 100 years since translated the Shacoontalah of Calidass. This version is divided into six parts, each for one night. Kallecoplangara Raghava Pishaurady of Palghaut, who was a dramatic writer and contemporary with K. Raghava Numbiyaur, is supposed by a few to be the author of the Punchatantram and the Chanakya Sootram, while the authorship of the first is attributed by some to the celebrated Cooncha Numbiyaur. Of classical prose literature, the Malayalam language cannot be said to possess any beyond the Keralolputty, a short and very obscure chronicle of the earlier history of Malabar. Of works by foreigners the best are those by Dr. Gundert whose Dictionary and Grammar (Malayala Bhasha Vyaucaranam) afford valuable help in the study of the language. The latter work is in Malayalam, with English headings. Gundert and Garthwaite's

and of the Lubbays whose language is Tamul. There are in some districts immigrant Mussalmans who have forgotten Hindostany, and there are a few immigrants other than Mussalmans who speak Hindostany as their native language;

Diglott Grammar (Malayalam with an English translation) is a standard school-book. There is an English-Malayalam Dictionary by Bailey, and Grammars by Peet and by Spring; but these are not as useful as they might be. Gundert's Keralpazhayama, a history of the Portuguese days on the western coast, is a very interesting work in a good style. There is a large Christian literature in Malayalam, both Protestant and Roman Catholic. The Mission of the latter church has a press at Veerapoly in Travancore from which a number of works have been issued, both secular and religious. The Church Mission Press at Cottayam and the Basel Mission Press at Mangalore have published editions of the Bible, dictionaries, grammars, school-books, tracts, religious magazines, and works of general literature. The style of the Malayalam tracts published by the latter is superior to that of most Vernacular tracts. Besides the written literature there exists in Malayalam a large number of Folk-songs. A not inconsiderable collection of these has been made by the Basel Mission in Malabar. Dr. Gundert has given a specimen in his "Kelappa of the Garden," a Malayalam Romance and the Rev. Mr. Diez has given another in his "Gottesurtheil." Such popular ballads and romances are sung everywhere in the Malayalam country by boatmen and fishermen, by palanquin-bearers and labourers, by the women who plant and harvest the rice, and in fact by people of all castes and creeds. Much is improvised, but many songs are handed down orally from generation to generation. In Malabar particularly there are many popular ballads sung which refer to historical occurrences, such as the capture and destruction of the Chauliam fort near the Beypore river (1571); the first instance of capitulation on the part of the Portuguese in India; and the history of the great pirate-chief Coonyauly, of Cottacal north of Calicut, whose stronghold was stormed by the Portuguese in alliance with certain Nayar chiefs (1599). This Folk-song poetry is national in character and is specially popular with the uncultivated masses; but even Nayars have distinguished themselves in this form of composition. As to form, the Folk-song poetry is quite inartificial; as to metre, very unrestricted; and as to language, as simple as possible, with but little change from that of ordinary life. Sanscrit words occur only in the corrupted forms given them by the uneducated. The story developes itself slowly, in order that the hearer may not lose the thread. Nevertheless in the choice of the subject-matter and in the treatment, unmistakable poetic genius makes itself felt. (9) TOOLOO.—This can hardly be said to possess any literature beyond a translation of the Bible, &c. There is "A grammar of the Tooloo language," by J. Brigel, published at Mangalore, in 1872, and a dictionary by Rev. J. F. A. Mannar is nearly ready. (10) CODAGOO OR COORG.—This has no literature. Mr. R. A. Cole has published "An elementary grammar of the Coorg language," at Bangalore, in 1867. The Rev. A. Graeter has published an "Outline of Coorg grammar, with Coorg songs," at Mangalore, in 1870. (11) HILL-TRIBE LANGUAGES.—Todah, Kotah, and Badagah have no literature. The Gospel of St. Luke has been translated into Badagah and lithographed at Mangalore (1852).

[17] VIEW OF THE KOLARIAN FAMILY OF LANGUAGES.—The nine principal languages of the group lately called Kolarian are:—Santaulee, Moondauree, Ho, Bhoomij, Korwa, Kharria, Juang, Koorkoo, and Sowrah. Some of these are distinguished from each other merely by dialectal differences. This group has both the cerebral and dental letters. It has aspirated forms which did not belong to early Dravidian. It contains a set of four sounds, perhaps peculiar to Santaulee, which have been called semi-consonants, as when followed by a vowel they become respectively g, j, d, and b. The gender of nouns is animate and inanimate, and is distinguished by a difference of pronouns, by a difference of suffix of a qualifying noun in the genitive relation (a noun in the genitive relation having a different sign according as the noun on which it depends is animate or inanimate), and by a variation for gender in the verb. As instances of the variation of gender in the genitive suffix, there is in Santaulee (in-ren-hopon) = 'my son,' but (in-ak-orak) = 'my house.' There is no distinction of sex in the pronouns, but only a distinction for the grammatical animate and inanimate genders. Of the demonstrative pronouns in Santaulee, seven end in (i) for the animate, and seven in (a) for the inanimate gender. Most of the dialects use a short form of the third personal pronoun suffixed to denote the number, dual and plural, of the noun; and short forms of all the personal pronouns are added to the verb in certain positions to express both number and person, and as regards both subject and object, if of the animate gender. The inanimate gender is indicated in the latter case by the omission of these suffixes. The genitive of the personal pronouns is used for the possessive, which again takes all the post-positions; the genitive being thus indicated by the same suffix twice repeated. These languages agree with the Dravidian in having inclusive and exclusive forms for the plural of the first personal pronoun, in using a relative participle instead of a relative pronoun, in the position of the governing word, and in the possession of a true casual form of the verb. They have a dual, which the Dravidians have not; but they have no negative voice, which the Dravidians possess. Counting is by twenties, instead of by tens as in the Dravidian. Another peculiar characteristic of the Kolarian group is that there are two forms for each tense. In Santaulee (which may be taken as the representative language of the group) these two forms represent the different relations of the objects to the verb; thus (ti-e-tiar-ad-in-a) = 'he stretched the hand towards me;' (tauga-e-rech-ked-in-a) = 'he took the axe from me.' In these examples (ad) and (ked) are two different forms of the recent past tense, and the pronoun (in) or 'me' is incorporated with the verb. In Ho and Moondauree the two sets of tense forms are explained in a different way, namely as serving to distinguish a transitive from an intransitive verb, a distinction not made in Santaulee. Kolarian grammar does not actually recognize the root-changes of the Dravidian, but on the other hand derivative forms are occasionally indicated by infixes as opposed to affixes; thus in Santaulee a noun may be formed by infixing t, p, or n with the same vowel as that of the root; e.g. (ra-pa-j) = 'a collection of kings'—from (raj) 'a king;' (u-nu-m = 'immersion'— from (um) 'to bathe.' The reciprocal active voice is formed in a similar manner by the insertion of 'p'; thus (da-pa-l = 'strike one another'— from (dal) 'to strike.' Besides its numerous tenses and participles, the Santaulee verb has four voices and several moods, and every voice has four forms. The other dialects apparently have not so many verbal forms as the Santaulee, but most of them are alike in regard to the main features of their grammar. A comparison between the Kolarian Sowrah and Gadabah and the Dravidian Tamul and Teloogoo gives numerous similarities of very primitive forms or words. The resemblances with Tamul are the most important, because within known times there has been no contact between the two languages, and Tamul is also the representative of the Dravidian group. The Gadabah numerals are identical with the Teloogoo.

[18] PARTICULARS OF EXISTING KOLARIAN LANGUAGES OF THE PRESIDENCY.—Surrounded by races speaking praeritic and Dravidian languages is found a small Kolarian tribe, speaking a distinct language. They are known as Sowrahs, and are the Suari of Pliny and the Sabarse of Ptolemy. Their country is on the west and back of the Mahendra mountain in the Ganjam district. They number about eighteen hundred and dress in leaves, though they have acquired some small civilization from the Ooriyahs and Teloogoos. They are quiet and industrious, and live in villages. There are some wilder members of the family in the hills. Of their language little is known beyond vocabularies. The tribe of Gadabahs inhabit the eastern portion of Bustar in the Central Provinces, and Jeypore and the Guddapore highlands of Ganjam in this Presidency. Their language is also Kolarian. Some of the words are identical with words of the Koorkoo, Kole, and Santaulee languages. They are connected with another tribe called Kerang-Caupoos, who speak the same language. Vocabularies of Sowrah and Gadabah are given in Vol. II, App. XXVI.

[19] PARTICULARS OF THE OORIYAH LANGUAGE.—Ooriyah is chiefly spoken in the districts of Orissa in Bengal and Ganjam in this Presidency, but the language is by no means confined to them, and extends over a much wider area of country than is usually supposed. Owing, however, to the countries in which Ooriyah is spoken being under the rule of three separate Governments, viz., Bengal, Madras, and the Central Provinces, the limits of the language have never been exactly ascertained. Its spoken area is irregular in shape, and extends in one line along the sea-coast from Midnapore in Bengal to Barwah, a small seaport town in Ganjam, a distance of 350 miles. From this point the language strikes inwards, leaving the sea-board to Teloogoo, and continues to penetrate deeper inland, the further it proceeds south, until it reaches its extreme limit amongst the Maliahs of Jeypore in the district of Vizagapatam. The language

but these are unimportant in number[20]. Concanee has three dialects; the northern, that of the Goa territory, and that of a particular class of the inhabitants of South Canara. The first requires no notice here. The second, known as Goadeshee or Gomantakee, is illustrated by a large literature formed by the Jesuits; this literature is three hundred years old. The third is spoken by the Roman Catholic community of Mangalore. This third dialect has no literature; but great linguistic interest, as displaying the action of the Dravidian languages of the coast, the Malayalam and Tooloo, not only on the phonetics but also on the vocabulary of the pracritic language. A form of the Roman character is used in Concanee, introduced by the Jesuits, somewhat on the system of the standard alphabet by Lepsius mentioned elsewhere. The great majority of those who speak

---

then runs northwards as far as Ryeghur in the Central Provinces, and may be said to cease about half way between Sumbulpore and Raipore. The Ooriyah-speaking tract of country resembles a quadrilateral figure of four unequal sides, and contains an approximate area of 60,000 square miles. Amidst the mountainous tracts however of the ancient kingdom of Orissa dwell the wild tribes of Koles, Gonds, Khonds, and Sowrahs who each speak a language of their own. Their numbers must therefore be deducted in estimating the Ooriyah population. The names are appended of the different districts in which Ooriyah is spoken:—in the Bengal Presidency—Midnapore, Balasore, Cuttack, Pooree, and the 29 Tributary States of Orissa; in the Central Provinces—Sumbulpore; in this Presidency Ganjam, and Jeypore in Vizagapatam. Deducting the probable population of the wild hill tribes, there is found to be a total Ooriyah population of about eight millions, without reckoning the Ooriyahs of Calcutta and Chota Nagpore. The wildness and inaccessibility of the greater part of the country in which the Ooriyahs live will doubtless account for the backwardness of its inhabitants; and the small share of attention which their language has hitherto attracted is rather due to this fact, than to the want of any intrinsic merits of its own. The Ooriyah language is definitely bounded north of Midnapore by Bengalee, on the south by Teloogoo, and on the west by Hindostany. Its distinctive peculiarity is the frequent occurrence of the "o" sound, which gives it an accidental resemblance to Italian or Spanish, although this resemblance goes no further. The practice of representing the first letter of the Ooriyah alphabet by the English letter "a" is however calculated to convey an erroneous impression of this peculiarity. The first vowel should therefore be invariably rendered by the letter "o" pronounced short. Ooriyah is not a difficult language to learn, but its character is probably the most complicated in India. On the other hand its alphabet is very complete and resembles the Sanscrit. The language is an ancient one, and its literature by no means inconsiderable. Most of its works however seem to be identical with the corresponding works in Sanscrit, and cannot therefore lay claim to originality. The purest Ooriyah is spoken in Goomsoor, and north of the Rooshcoolya river; as owing to Bengalee being the official language in Orissa and having a considerable affinity to Ooriyah, the latter approximated to it more than to Teloogoo in the south. The most esteemed author amongst the Ooriyahs, Oopendro Bhondzo, was a Rajah of Goomsoor. Although local differences of speech and writing exist, it may be taken for granted that pure Ooriyah is generally understood throughout the whole of the ancient kingdom of Orissa. Ooriyah is the language into which Khond and Sowrah are translated, when evidence in either of those languages is given in courts of justice.

[20] SKETCH ACCOUNT OF THE HINDOSTANY LANGUAGE PERVAILING IN SOUTHERN INDIA, SOMETIMES CALLED DECCANEE.—*Deccanee a dialect of the Oordoo branch of Hindostany.*—The Hindostany language proper comprises two branches, Hindee and Oordoo. The Hindee is the original language derived from the Sanscrit and written in the Nagaree character. It contains no Persian or Arabic words. It is often spoken of as the "Khary Boly" or "pure language." The Oordoo was formed from it by the Mussalman rulers of India by the admixture of Persian and Arabic words. This is the language used by the Mussalmans throughout India, and is written in the Persian character. Oordoo originated in the twelfth century in the vicinity of Delhi. There the Braj pracrit or Sanscritic dialect comes into contact with Marwarree and Punjaubee; and there, from the fusion of the foreign languages of the Muslim invaders with the speeches of the surrounding populations grew up the new style. As regards grammar it is in the main Braj, though intermixed with Punjaubee and Marwarree forms. As regards vocabulary it is partly indigenous Hindee, and partly foreign Arabic and Persian. Both the above branches of Hindostany are used in the north and centre of the Indian peninsula; the Hindee by the Hindoos and the Oordoo by the Mussalmans. In Southern India Hindee is not spoken at all; its place being taken by Mahrattee and the Dravidian languages. When the Mussalmans penetrated into the Deccan they brought their Oordoo speech with them. But during the sixteenth and seventeenth centuries the Mussalman kingdoms of the Deccan were isolated from, and often in hostility to, the Moghul Empire of Delhi. The Oordoo of the southern Mussalmans thus itself underwent modifications and corruptions, and became what is known as the Deccanee dialect of Oordoo; prevailing over the Madras Presidency and in a part of the Bombay Presidency. As there is no Hindee in this Presidency, it comes about that the general term Hindostany is used there as synonymous with Oordoo. (2) *Analysis of Deccanee.*—The majority of the Madras Mussalman sepoys speak a mixed patois, their language being corrupted by communications with the Tamul and Teloogoo soldiers, who outnumber the Mussalman in regimental bodies by three to one. In the Madras cavalry however, where the Mussalmans are not intermixed with Hindoos, good Deccanee is spoken. The grammar of pure Deccanee differs in two points from that pertaining to Oordoo, viz., in its rejection of the part of speech styled the 'casus agentis' and of the relative and correlative pronouns "جو jo" and "سو so." This difference is the result of the contact of Oordoo with the Dravidian languages—Teloogoo and Tamul. The 'casus agentis' came originally from the Marwarree Boly. It denotes the "worker" by whom or by which the action expressed by the verb is wrought. It is distinguished by the casal affix "نے ne." This case is only employed with those tenses of the active voice which are formed with the past participle. Deccanee employs the simple construction of the active verb in concord with its subject which is used in the uninflected nominative form. Oordoo expresses relation by two distinct clauses headed respectively by the relative and correlative pronouns "جو jo" and "سو so." This Sanscrit word "سو" displaced the old Hindee word تون ton and is itself disappearing before the growing use of the demonstrative pronoun وہ wuh. The Persian word "کہ that" also often takes the place of "جو jo," but both these latter constructions are not infrequent in Deccanee. The special peculiarity of Deccanee is its use of the correlative "سو so." Tamul and the other vernaculars of Southern India do not possess a distinct relative pronoun: it is inherent in the relative participle, of which there are three forms indicating respectively past, present and future time. The Mussalmans of Southern India have adopted this construction by suppression of the relative pronoun "جو jo" and by a modified use of the correlative "سو so." They affix it either to a verbal participle, or to a verbal tense or to a whole sentence which then respectively become relative attributes of the substantive immediately following "سو so" and the case of this substantive is determined by the syntactical position it holds in the secondary or dependent clause. For the sentence "Bring the book you bought yesterday," the two following versions can be compared:—Oordoo—جو کتاب تم کل مول لیے اسکو لاو jo kitab tum kal mol liyé, usko láo. Deccanee—کتاب کو لاو تم کل مول لیے سو tum kal mol liyé so kitab ko láo. The Tamul or Deccanee construction here appears preferable with a view to simplicity and conciseness. (3) *Prevalence.*—The Madras Mahomedan newspapers are published in Oordoo, but Deccanee still holds its ground in common usage. No educated native of this Presidency employs Oordoo in his private correspondence or in the transaction of ordinary business.

Mahrattee are to be found in one district, South Canara. The Concany dialect of Mahrattee is the house language of the Goanese Christians, the Saraswat Brahmins, the Concany Brahmins, some Doshast Brahmins, and some thirty other castes. These people are old settlers in South Canara. In Tanjore, North Arcot, and Salem those who speak this language are probably pure Mahrattas. The first of these districts is an old Mahratta state, and in all three there are many Mahratta peons and police besides the Mahratta Brahmins in Government employ. In most of the other districts the proportion of the sexes suggests that the majority of the Mahratta-speaking people are recent immigrants. Lumbaudee is the speech of tribes of gipsy carriers, whose dialect is a mixture of many languages. They are called indifferently Lumbaudy and Brinjarry in this Presidency, and as a rule they claim a Mahratta origin. The Lauda is believed to be a Lumbaudy variety. Those who speak Goozerattee are for the most part merchants, sowcars, and their followers, settled in the various districts. They are most numerous in Malabar and Tinnevelly, two seaboard districts. Putnool is a dialect of Goozerattee. The Putnools are by trade silk-weavers as the name implies. The above languages are all more or less pracrits by structure. English, French, Dutch, Portuguese, and Spanish are, or have been, the languages of the ruling classes at different points of history. English has been largely adopted by the natives themselves, and to a much greater extent than in Northern India; owing probably to the difficulty of the Dravidian languages, which has precluded foreigners from attaining them. Dutch has almost wholly died out, and has ceased to be spoken even by descendants of Dutch colonists; while Portuguese has laid firm hold of the soil, wherever that nation has settled. Italian is spoken by the Roman Catholic priests coming from Italy. Armenian and Chinese are spoken. Arabic is the religious language of the Mahomedans. Persian is among the Mahomedans the language of culture, and was till lately the language of the court. The dead languages need not be mentioned.

40. CASTE.—The social segregations which go by the name of caste have been found as a common attribute of humanity in all ages and in all countries. A general name for them in European languages has been invented however only within the last four centuries, and that name was first applied in Southern India. When the Portuguese began to trade with Southern India at the end of the fifteenth century, they found among the natives of the country and especially on the West Coast, more marked examples of this description of social distinction than any to which they had before been accustomed. The subject presented itself to them chiefly with regard to questions of the sub-division of labor, various classes of the community being addicted hereditarily to the same pursuits; but they also recognized that in some cases the distinction arose merely from differences of stock or race. They applied to these divisions of society the term 'casta,' a Portuguese and Spanish word meaning 'breed.' The word has now passed into the majority of European languages, to indicate not only all the Indian social distinctions, but some also of the European. Though the caste system which goes by the name of the Indian was in a measure introduced into Southern India as a result of the Aryan colonization [21], it cannot be said that Southern India has been at all backward in

[21] SKETCH HISTORY OF CASTE AS APPLIED TO SOUTHERN INDIA—*Introduction.*—The Dravidian conception of caste distinctions, as far as the term has any meaning among that people, is first tribe and not a large one; and secondly within the tribe, occupation. This is the natural conception of a people secure in their own institutions. The Aryan conception appears merely philosophical and speculative from the point of view of this country; but it was also practical from the point of view of its origin, when constructed by a people advancing into a strange region. It was a large sentiment, developed by a powerful race. The Aryan view of caste was primarily that of blood; and consisted of first a tribe comprising the whole Aryan community, secondly those with whom they were in intimate connection, and thirdly those who were without their sphere of cognizance. Among the first-named, ancient distinctions of occupation were preserved; namely of priests, warriors, and utilitarian classes. From this entire view arose five Aryan divisions; Brahmins, Cshatriyas, Veisyas, Shoodras, and out-castes. South Indian caste is a combination of the above-mentioned two main classifications, the Dravidian and the Aryan; and it is difficult if not impossible at the present moment to say where one has ended and the other has begun. The history of the Aryan or foreign system will be considered first. (2) *The first Aryan division.*—The Aryan system of caste was not the growth of a single age, or even of a few centuries. Though religious and social distinctions were known among the Aryans from their entrance into India, caste in the present constructive sense of the term certainly did not then exist among them. The Brahmin was the utterer or conductor of brahma or prayer; the Rajanya or prince, and the Cshatriya or representative of executive power, were the dispensers of the raj or government, and cshatra or authority; the Vishwa or Veisya was an ordinary householder. Rank and profession are seen in these distinctions. But they were founded on fitness, conventional understanding, and arrangement; and not on diverse generation from the body or substance of deity. As far as any religious pre-eminence might be associated with them, they were not even exclusive. The highest persons in a religious point of view in the Aryan community were the Rishies, the poetical authors of their hymns; and these might belong either to kingly, priestly, or common families. The professions were more or

adopting it. Indeed the truth may be that in the forms in which it appears it belongs as much to the Dravidian as to the Aryan races. Caste received a check under the Booddhists, and has passed through many forms of development, but there is no less caste in one form or another at the present day than there was at

---

less hereditary, but there was no special law for the Brahmins that a man must be born a Brahmin on two sides. The name Shoodra does not occur in the early parts of the collection of the Vedas; and it is by some stated that it belonged to a people first found by the Aryas on the banks of the Indus, and was afterwards given to other bodies of men placed in a similar position with regard to the dominant tribe. However it is assumed in these pages that there was in the Aryan system something answering to the Shoodra division, even before the Aryans entered India. Compare the fourfold classification of the ancient Greeks. Only the doctrine of caste impurity and defilement had not arisen at the time of the ancient Vedic collections. (3) *Progress of Brahminical ascendancy.*—It is in the derivative Vedas that the predominance of the Brahmin in sacrifice first begins authoritatively to appear. Custom was at the time of the arrangement of these Vedas preparing the way for the development of inter-Aryan Brahminical caste. In connection with the Atarva, the latest of the Vedic collections, the Indian people are obviously brought to notice as under the rule of an established hierarchy. The priest, particularly the priest of the Atarva class, is dominant in that work. In the Brahmanas, or earliest liturgical and rubrical directories and compilations of the legendary and speculation of the Brahmins, the progress of the Brahmins to power, and the gradual development of the Brahminical view of caste, receives some valuable incidental illustrations. The old Aranyacas and Oopanishads, which are founded on pantheism, or on dualism, are philosophically speaking unfavourable to caste; inasmuch as they treat of all the varieties of men and animals as merely developments of Brahma, which they use in the new sense of the universal self, soul, or spirit. Yet incidental references and legends in these works are sometimes not inconsistent with the claims of the Brahmins for pre-eminence. The Vedic Sootras, which are intermediate between the Brahmanas and the law books, show a marked growth in the development of Brahminical caste. And here it is to be observed that before this caste system could have ended in the complete ascendancy of the priestly class, the Cshatriyas and Veisyas must have undergone a long and slow process of degradation. It is said that Parshoorama exterminated the Cshatriya caste. The only extinction which happened to them however was that of gradual amalgamation with the races already in possession of the country. The Cshatriyas were allowed a form of marriage called "Gaundharva," or that of mutual agreement; and they were in the habit of celebrating another kind of marriage, "Raucshasa," when they had defeated their enemies, and claimed the women of aboriginal tribes as their legitimate spoil. Till a recent date the Rajpoots of the north-west, who murdered their female children to avoid the expenses of marriages, obtained low-caste women from a distance as wives for their young men. At any rate as the influence of the Brahmins extended they endeavoured, while fixing their own privileges, to circumscribe the duties of the warriors and the householders. (4) *Development of the Shoodra conception.*—At this stage the conception came into prominence of Hindoo and non-Hindoo, twice-born and once-born, Aryan and Shoodra. In fact the question of blood and race arose which soon effaced the minor question of inter-Aryan differences. The aboriginal inhabitants who conformed to the Brahminic law, received certain privileges, and were added to the fourth caste or constituted as a fourth caste, under the name of Shoodras. But on the other hand there was a broad line of distinction between them and the colonists. In the Sootras the Shoodra is plainly declared not to have the right of sacrifice enjoyed by the Brahmin, Cshatriya, and Veisya. The Shoodra is not to be invested with the sacred string. He has not like the higher Varnas the right of hearing, committing to memory, or reciting Vedic texts. The ancient Aryans were a white-complexioned people. The white-complexioned races exist in many parts of the world with difficulty. Their tendency is to die out and become extinct in tropical climates, and they would surely do so in India, if they did not take special precautions for preserving their own seclusion. The white Jews of Cochin are as fair in complexion to-day as were their ancestors who settled in the country very many centuries ago. The secret of their colour is that, instead of inter-marrying with the aboriginal races, they have constantly introduced new colonists from their own country. On the other hand as the Spaniards in their intercourse with Brazil, Mexico, and Peru adopted the practice of inter-marriage with the people of the country, so did the Portuguese in the more tropical India. The results in both these cases have been rapid deterioration and reversion to the type of the stronger race. In the Aryan colonization of India the strong race as regards vitality was the aboriginal people, and the weak race as regards vitality, were the fair-complexioned Aryans. The Aryan colonists perceived that if they were to preserve their supremacy, they must draw a distinct line between themselves and the brown and black races of the country. An ancient authority states that at first the Brahmins were white, the Cshatriyas red, the Veisyas yellow or brown, and the Shoodras black. The Sanscrit word for caste, varna, means colour. But these varieties did not form the primary conception, which was that of fair on the one side and dark on the other side. The repugnance of the white Aryan to the black races is abundantly shown in Vedic times. In the Rig Veda the God who destroyed the inhabitants and protected the Aryan colour is praised. The black skin is "the hated of Indra," and the sacrificer offers thanks for scattering the "slave bands of black descent." The black races are spoken of as "voiceless," "speech bereft," and "black sprung, servile hosts." The main principle of caste therefore as developed at this period and as it has since been retained with reference to the Brahminical order may be regarded as a measure instituted by the Aryan colonists to prevent that degeneration of their race which experience had shown to follow contact with the natives of the country. (5) *Definition of the four castes as thus arrived at.*—The following are the traditional distinctions between the four castes as thus arrived at. "a" The Brahmins, at the moment of creation, issued from the mouth of Brahma. Their business is reading and teaching the Vedas, and the performance of sacrifice for themselves and others. They are the chief of all created beings; the rest of mortals enjoy life through them. By their imprecations, they can destroy kings, with all their troops, and elephants, and pomps. Indra, when cursed by one of them, was hurled from his own heaven, and compelled to animate a cat. Hence, the Brahmin is to be treated with the most profound respect, even by kings. He is forbidden to live by service, but on alms; and it is incumbent upon virtuous men and kings to support him with liberality; and all ceremonies of religion involve feasts and presents to him. The first part of his life is to be devoted to an unremitting study of the Vedas. He is to perform servile offices for his preceptor, and beg from door to door. In the second quarter of his life, he lives with a wife, reads and teaches the Vedas, assists at sacrifices, and, 'clean and decent, his hair and beard clipped, his passions subdued, his mantle white, his body pure, with a staff and a copy of the Vedas in his hand, and bright golden rings in his ears,' he leads a studious and decorous life. The third quarter of his life he must spend in the woods, as an anchorite, clad in bark, without fire, wholly silent, and feeding on roots and fruits. In the last period he is freed from external forms and mortifications, and spends his time meditating on the divinity, until at length he quits the body, 'as a bird leaves the branch of a tree, at pleasure.' "b" The Cshatriya sprang from the arm of Brahma, and has something of a sacred character. It is stated that the sacerdotal order cannot prosper without the military, or the military without the sacerdotal; and the prosperity of both, as well in this world as in the next, is made to depend on their cordial union. The Cshatriya are to give alms, to sacrifice, to read the Vedas, and defend the people. Though Brahmins are to draw up and interpret laws, they are carefully excluded from administering them. The executive government is vested in the Cshatriyas alone. "c" The Veisya class sprang from the thigh of Brahma. Their duties are to keep cattle, carry on trade, lend on interest, cultivate the soil, and turn their attention to each description of practical knowledge. "d" The Shoodras came from the foot of Brahma. They are to serve the three superior classes, more especially the Brahmins. Their condition is never to be improved; they are not to accumulate property, and are unable by any means to approach the dignity of the higher classes. Entire submissiveness to the Brahmins is the spirit of a Shoodra's duties. Yet the Shoodras are never to be slaves, either public or private. (6) *The Dasyoos.*—Outside of the whole of this system lay those who whatever their race or language were not in contact with the Aryans, being called by the latter Dasyoos.

any time. Some writers regard Indian caste in the light of a disruption of society; others consider it the only method whereby the community under the special conditions of the country can be organized in detail, as in fact a system taking the place of those checks which in the West go by the name of honour, shame, and

---

There is no evidence that there was any essential difference between Shoodras and Dasyoos. Certainly it is not to be supposed that India was then entirely homogeneous, and regarding the different original strata of the population very much has yet to be learnt. But India was in the main what would now be styled Dravidian or Kolarian, and there was no separate race who could be classed by themselves as Shoodras. In fact the Shoodra and out-caste represent more of civilization or less of it. Such is the view taken in these pages. The number of Dasyoos has gradually decreased during the different ages of history. At present they are represented by out-caste and hill tribes forming only a small portion of the population. (7) *Notices in the Sanscrit Epics regarding Caste.*—The Mahabharat contains a decided and poetical exaltation of caste, some historical traces of the manner in which it acquired its ultimate establishment, and theoretical speculations as to its origin. In the first section there is an account of the contest between the Brahmins and the Cshatriyas. The Nishaudas found by the Pandavas and Cooroos, on their going out to hunt, were so black in their skin and hair that the dogs began to bark at them, and were particularly keen in hearing. In the Bheeshmaparva occurs the well-known Bhagavatgeeta or Song-of-God, containing the discourse between Krishna and Arjoona. The respective duties and qualities of the Brahmin, Cshatriya, and Veisya, are declared here in the usual form. In the Carnaparva, it is mentioned that in the appointment of Carna to succeed Drona as general, Brahmins, Cshatriyas, Veisyas, and Shoodras were unanimous. In the same section the well known passage occurs :—"The Brahmins, according to the Srooty, were created by Brahma from his mouth; the Cshatriya from his arms; the Veisyas from his thighs; and the Shoodras from his feet." In the Shantiparva the legendary respecting Parshoorama and the destruction of the Cshatriyas appears in a very extended form. The Ramayana has for object to celebrate, after a mythical or allegorical form, the advancement of the Aryan power and rites among the uncivilized tribes of the south of India. The opposition to this advancement is typified by a Rackshasa or giant named Ravana, who carried off Seeta, the wife of Rama, the daughter of Swadhaja, the representative of the line of Janaca of Videha or Meitila. Brahmins, Cshatriyas, Veisyas, and Shoodras are often mentioned together, throughout this poem, as forming the recognized divisions of Hindoo society. The Cshatriyas formed the leaders of armies. The Ramayana mentions some of the aboriginal tribes of India with respect. Rama in an early stage of his wanderings near the Ganges met 'the virtuous Gooha, the beloved chief of the Nishaudas.' The forest tribes represented by Hanooman, Soogreeva, &c., were his great auxiliaries in his journey to Lanka. The Pallavas, Shaucas, Yavanas, Cambojas, Varvaras, Haritas, Kirautas, and Mlechas are spoken of as most valiant, though most impure, peoples, in the narrative of the contests between Vasishta and Vishwamitra in the first book. Rama called the chief of the twice-born (the Brahmins) to kindle the fire of the Homa, to repeat mantras, to scatter the Coosha grass, and to offer clarified butter to the fire, on the occasion of the instalment on the throne of the monkey Bauly, who did not recover from the wound of his arrow. The Epics, when critically viewed, are really the best sources of information respecting the working of caste influences and their extension and maintenance throughout India. (8) *Relations between Booddhism and Caste.*—Booddhism in its most important social aspect was a reaction against caste. Shakya Moony did not certainly in so many words oppose the state of matters religious and social which he found to exist in Indian society. But all classes of society, without any peculiar privilege from caste, were invited to join the orders which he established, with the full expectation of receiving their highest advantages. He disparaged and eschewed, though he did not directly condemn, a hereditary priesthood. His system gained a political importance, particularly through Asoca. It became indeed in Northern India more pre-eminent than that of the Brahmins in the eyes of the multitude, the Shramana or practiser of austerity taking the precedence of the Brahmana. Though a few Brahmins became Shakyás pupils, the Brahminical body soon appeared in opposition to him. His followers in their turn began to oppose the Brahmins, and ultimately placed themselves to them in an attitude of avowed hostility. The Jeinas, in Southern India, who were only Booddhist seceders, took the same view of caste as their speculative progenitors. (9) *Greek accounts of the divisions of the people.*—Megasthenes, as is well known, divides the population of India into seven principal divisions or classes (*μέρη*, a word which does not necessarily mean castes). These are those of the Philosophers, the Agriculturists, the Shepherds and Hunters, the Artizans, Hucksters and Bodily Labourers, the Warriors, the Inspectors, and the Counsellors and Assessors of the king. Those who have viewed these divisions as indicating castes, looked to either from a Brahminical or a Booddhist point of view, have been much perplexed with the classification. It is not reconcilable with any specific classification of castes noticed in the Indian literature, and represents the real occupational and to a great extent hereditary distinctions of the original inhabitants. In treating of the Philosophers, Megasthenes recognizes both the Brahmins and the Booddhist Shramanas. "Megasthenes," says Strabo, "divides the philosophers into two kinds, the Brachmanes and the Garmanes. The Brachmanes are held in greater repute, for they agree more exactly in their opinions." Respecting the Husbandmen, Megasthenes says :—"The second class is that of the Husbandmen, who are the most numerous and mildest, as they are exempted from military service and cultivate their land free from alarm. They do not resort to cities, either to transact public business, or take part in public tumults. It therefore frequently happens that at the same time, and in the same part of the country, one body of men are in battle array, and engaged in contests with the enemy, while others are ploughing or digging in security, leaving the soldiers to protect them. The whole of the territory belongs to the king. They cultivate it on the terms of receiving as wages, the fourth part of the produce." Respecting the Pastors and Hunters, he writes :—"The third class is that of the Pastors and Hunters, who alone are permitted to hunt, to breed cattle, to sell and to let out for hire beasts of burden. In return from freeing the country from wild beasts and birds, which infest sown fields, they receive an allowance of corn from the king. They lead a wandering life, and dwell in tents. No private person is allowed to keep a horse or an elephant. The possession of either one or the other is a royal privilege, and persons are appointed to take care of them." The distinction of cowherds, shepherds, and hunters, as separated from other portions of the Indian population, continues to the present day. Of the Artizans, Hucksters, and Labourers, Megasthenes thus writes :—"After the Hunters and the Shepherds, follows the fourth class, which consists of the Artizans, Hucksters, and Labourers. Some of these pay taxes and perform certain stated services. But the Armour-makers and Ship-builders receive wages from the king, for whom only they work. The General-in-chief furnishes the soldiers with arms, and the Admiral lets out ships for hire to those who undertake voyages and traffic as merchants." Of the Military, he says :—"The fifth class consists of fighting men who pass the time not employed in the field in idleness and drinking, and are maintained at the charge of the king. They are ready whenever they are wanted to march on an expedition, for they bring nothing of their own with them except their bodies." These troops, it is to be observed, were embodied as a standing army. It does not appear that in caste they were at all Cshatriyas. Of the ruling class, Megasthenes says :—"Of the Magistrates (Archons) some have the charge of the market, others of the city, others of the soldiery. Some have the care of the rivers, measure the land as in Egypt, and inspect the closed reservoirs from which water is distributed by canals, so that all may have an equal use of it. These persons have the charge also of the hunters, and have the power of rewarding or punishing those who merit either. They collect the taxes, and superintend the occupations connected with land, as wood-cutters, carpenters, workers in brass, and miners. They superintend the public roads and place a pillar at every ten stadia, to indicate the bye-ways and distances." The arrangements noticed by Megasthenes, respecting the governors of cities, are in accordance with modern observation. He states that they are divided into six Pentads (panchacas), or Committees-of-five, with very special duties attached to each pentad. The first pentad superintended the fabricative operations, being a sort of Committee of Public Works. The second had charge of the relief of strangers, the burial of the friendless dead, and the care of their property. The third took cognizance of births and deaths, with a view to revenue purposes. The fourth discharged the duties of the Bazaar-masters, attending to weights and measures, and doubling the tax when the

public opinion [22]. However much truth there may be in the former view, and whatever defects may be found by Europeans or may seem to them as such in this national organization, it would appear that nothing has yet been devised which will take its place. While the regulations of Government on the subject are tolerant and neutral, they recognize the existence of Indian caste; and the intelligence of the people themselves causes them to persevere in the only social system which is known to them. The minor changes which are observable from time to time at the surface of society may be neglected, and it may be asserted with much confidence that when caste is diminished in one direction it is increased in another.

41. Among the various elements which go towards constituting the distinctions of caste, the following are perhaps the principal; religion, locality, social compatibility or the reverse, birth, and occupation. Religious differences have never been sufficiently parallel with the differences of caste to serve as a basis of classification for the latter. On the other hand those who devised caste were at a very early date careful to associate it with sentiments of religion. Hence the situation at the present day is that there is an intimate general connection between caste and religion, while they exhibit a cross-division as regards the details of their arrangement. A Brahmin may indifferently worship Vishnoo or Shiva. A Sheiveite may be indifferently a Shoodra or a Pariah. There are cases, as for example that of the worshippers of Krishna, where a sect has developed a caste, and the two designations are in that case interchangeable; but in Southern India such instances are rare. Locality has undoubtedly on many occasions given its definition to a caste. As an example may be quoted the Cottay Vellaular, or Vellaular who live in the fort at Shreeveicoontam in Tinnevelly district; a caste completely isolated and completely localized. But as a general principle it is not so much the distinctive mark of caste as other principles. Social compatibility and its opposite is perhaps the most modern and is certainly at the present day one of the most distinctive of the attributes of caste. The rules divide themselves into rules for eating together and

---

shopkeeper dealt in a variety of articles. The fifth took cognizance of manufactured articles and their sale, distinguishing old articles from new ones. The sixth collected the tenth of the price of the articles sold, inflicting death on parties guilty of fraud in this matter. Finally Megasthenes brings to notice two of the actual principles of modern caste:—"It is not permitted to contract marriage with a person of another caste (here *γένος*, which is the equivalent of jauty), nor to change from one profession or trade to another, nor for the same person to undertake more than one, except he is of the caste of philosophers, when permission is given on account of his dignity." The Brahminical caste term is here employed, but for all that there appears to be nothing here specified which may not have been strictly indigenous. All the above remarks are applicable to Southern India. (10) *Artisan guilds.*—The history of the right and left hand factions, and of the punchaular or five artizan trades, of Southern India, has yet to be ascertained; and when written will probably throw light on the whole question of South Indian caste. It is recorded in the Mahavanso that King Vijaya, landing in Ceylon 'on the day of the death of Booddha,' sent an embassy to Madura, which brought back a princess with 700 female attendants, and 'a train of men of eighteen different classes, and also five different classes of workmen.' The five classes here mentioned were the Punchaular. The eighteen classes must have been the eighteen sorts of people of the right-hand faction. The latter comprise, according to the usual classification, the four pure classes, viz., the Brahmins and others, the twelve mixed classes (Anoeloma and Pratiloma), and the two bastard classes known as Coonda and Golaca. The Punchaular of the present day stand specially without the Hindoo pale, but in many ways put themselves on an equality with it. The Punchaular have been and even are still plainly polyandric, and they are the most aboriginal part of the population. They form the leading portion of the left-hand faction. (11) *Conclusion.*—The above very scanty remarks must suffice to introduce this subject until it is properly investigated. As regards the Brahminical part of the system, the Pooranas are still considered the great authorities on the subject; though doubtless in many instances a usage has been gradually established, especially by provincial prejudice, by the spread of sectarianism, by foreign conquest, and by national deterioration or the reverse, which is not altogether consistent with their teachings. As regards the Dravidian part of the system enough has been said to show clearly that the Aryan immigrants found ready-made a tribal separation and a rough system of trade guilds, upon which to graft their own caste system. The details of the tribal separation or of the hereditary handicrafts, as they were when the character of caste definition was first given to them, are wanting. But it is not impossible even now roughly to classify the castes of the great majority of the population by the occupation of the male members, and a century or two ago it would probably have been still easier. It is to be observed that in early times the present almost innumerable subdivisions of castes did not exist, and that a large number are mere repetitions of castes in another tribe and language. Long separation and infrequent communication have led to insulation so complete that former union is forgotten, and intermarriage is prohibited. Another very large aggregate of the population has sprung from a few primary castes, merely because of local variations in the mode of labour.

[22] OPINION OF THE ABBÉ DUBOIS AS TO CASTE.—The French missionary of Mysore, the Abbé J. A. Dubois, than whom no European was ever better acquainted with this country, expresses himself as follows on the value of caste. The words are from the English translation, the original French manuscript not having been published:—"I have "heard many individuals, otherwise of great judgment, so full of the prejudices they had brought with them from "Europe, as to decide most erroneously (according to my opinion) on the subject of the division of the Hindoos into "castes. This distinction appeared to them, not only as not promoting the good of society, but also as ridiculous and "calculated merely to oppress the members of the state and to disunite them. For my part, having been in a situation "to observe the character of the Hindoos, and having lived amongst them for many years, as a brother and a friend, "I have formed an opinion upon this subject altogether opposite. I consider the institution of castes amongst the "Hindoo nations as the happiest effort of their legislation; and I am well convinced that if the people of India never "sunk into a state of barbarism, and if, when almost all Europe was plunged in that dreary gulf, India kept up her "head, preserved and extended the sciences, the arts and civilization; it is wholly to the distinction of castes that she "is indebted for that high celebrity."

rules for inter-marriage. Where there is a disability in either of these particulars, it is certain that there is a distinction of caste. The practical examples of this are as numerous as the main heads of castes themselves. The degree of the separation of the sub-divisions of these main heads is in proportion to the application and combination of those rules. The principle of birth must be regarded from two points of view. Taken to mean the immediate circumstances of the present day, it is true that birth is one of the distinguishing marks of caste. For a man is born into the caste of his mother, and there, except under extraordinary circumstances or except in the case of the lowest orders where his actions pass unnoticed, he must remain. If birth is taken however to imply original ethnical origin, the lapse of time and numerous accidents or occurrences which it is impossible now to analyse have left less of these distinctions remaining than is often supposed. Under the Brahminical system indeed, and at the commencement in Northern India, race formed the basis of caste. Caste in Sanscrit is 'varna' or colour, and the first aim of the institution as understood by the Aryans was to erect a barrier between themselves and the darker races whom they met. The race of the Cshatriyas and Veisyas however has almost if not entirely disappeared. The original Brahmin element introduced into the south must have been very small, and what there was has in the course of ages been almost absorbed into the population. Fair Brahmins do still remain, but they are rare in the south of India. As to the Dravidians themselves, the laws of inter-marriage between the castes have never been strict enough to prevent fusion of race. It must be stated then that whereas ethnical descent was originally the most distinct mark of caste it is now the least so. Occupation is perhaps at the present day the most distinguishing mark of all. This result, in the south of India especially, is not surprising. For the position of the Aryans in the south was little more than that of administrators, and they must to a great extent have confined themselves to developing that which they there found. In a laborious population such as that of the Dravidians, it is highly probable that there were guild institutions; and it would be on these that the Aryans would graft the caste laws to which they were attached. Indeed it is certain that this was the real origin of South Indian castes. When the Brahmins themselves and the wild tribes who have no caste are put on one side, the test of occupation is one of the first that occurs. It has been said above that social disabilities must also be reckoned; but these are more useful for distinguishing the minor sub-divisions. The future analysis of South Indian caste, and it must be admitted that the subject is still very indeterminate, will probably be based on a combination of the elements of occupation and compatibility or its opposite; neglecting the other elements which have been mentioned at the head of these remarks.

42. The Brahminical classification of caste rests not so much on analysis as on tradition. It consists first of a broad distinction between those who have caste, and those who have not. For those who have caste there is the division into the twice-born entitled to wear the sacred thread, namely the priesthood, the warrior or executive class, and the trading class; and the once-born not entitled to wear the sacred thread, namely the Shoodras or servile class. Those without caste are not arranged.

43. The popular view is of a more practical nature. It first places the Brahmins in a class apart. It then divides the remainder into "Hindoos" or high caste, namely those who have adopted a compact civilization; and out-caste tribes, who lie outside that civilization. The term Shoodra is never used by those who are not Brahmins. How far the distinction between Hindoo and out-caste is a race distinction or arises out of the Brahminical organization is an unsolved problem. The view taken in these pages is that there was no such sharp distinction in former days, and that the difference originally was little else than tribal. But the fact may be otherwise. The high caste, called also "Tamulians" in the Tamul country, are classified to all intents and purposes by their occupation. These have however adopted many of the Brahminical doctrines of ceremonial and social disability, as a barrier between their numerous divisions and sub-divisions. The out-caste races are classified tribally, and are esteemed according to their qualities.

44. The remarks here given will arrange the population by compromise between the three views of classification just named; the philosophical, the tradi-

tional classification of the Brahmins, and the popular. And in deference to custom the classes will be placed in the opposite order to that in which they were placed in considering race. Brahmins will be specified first. Then such members of the population as regard themselves of Aryan Cshatriya descent. The trading classes will for convenience be put under a separate head corresponding to the Brahminical head of Veisya; but they are in no sense Aryan Veisyas, nor different in any way from the rest of the population whom Brahmins call Shoodras. The remainder of the Hindoo population will be considered under the following twelve heads, the order being in some sense that in which they are ranked in popular regard :— agricultural or cultivating castes; shepherd and pastoral castes; artisan castes; writer or accountant castes; weaver castes; agricultural servile castes, chiefly employed as labourers or dependents of the first-named; pot-making castes; mixed castes, chiefly of religious sects renouncing caste distinctions, and connected with temple service and worship; fishing and hunting castes; palm-cultivating castes; barber castes; and washerman castes. Next will be considered the pariah tribes. And lastly the hill and wandering tribes, who occupy a special position. The remarks in this place are necessarily brief, and a more extended notice will be found at page 225 of the second volume.

45. Brahmins hold beyond all comparison the first place in point of dignity, and are regarded by the other classes with spontaneous veneration. The bestowal of copious gifts upon a Brahmin, and his consequent benediction, are represented as considered to efface every sin. At marriages, funerals, and on other great festal occasions, the rich Hindoos strive to distinguish themselves by large donations to Brahmins, of cloth, cows, rice, gold, and whatever is esteemed most valuable. A man of consequence reckons it indispensable to keep near him one or more Brahmins to be his guides in the different emergencies of life. This caste, employed as priests, teachers, officials, lawyers, and clerks, numbers 1,122,070 in the whole Presidency, being a proportion on the total Hindoo population of 3·94 per cent. The district chiefly influenced by Brahmins is Tanjore, where also there are hardly any Pariahs. As regards actual proportionate numbers there are more Brahmins in South Canara than in any other district; being there thirteen per cent. of the Hindoo population. They are also numerous in Ganjam. The Marhatta Brahmins are the most intellectual, the Tamul Brahmins are the most numerous, and the Numboory Brahmins of the West Coast are the most anciently-settled and possessed of the most peculiar habits. The following are the percentages which Brahmins bear in the several Indian provinces to the total Hindoo population :— Bengal 6·06 per cent.; Madras 3·94 per cent.; Bombay 4·83 per cent.; North-West Provinces and Oudh 12·23 per cent.; Punjaub 11·60 per cent. From this it appears that the proportion of Brahmins is very much lower in Madras than in any of the other main provinces. Such sub-divisions as there are of the great Brahmin caste come most appropriately under the head of religion and philosophy. The Sheiva Brahmins who are mostly Tamul, are called by the title Ayyar; the principal sect of the Veishnava Brahmins who are mostly Teloogoo, are called by the title Ayyangar. The Brahmins have sub-divisions by families or clans according to origin; but these are obscure at the present day, and of not much practical significance.

46. The Cshatriyas, where they exist, rank high in public estimation; though they are inferior to the Brahmins. They wear the thread passing over the shoulder. The name signifies the holder of executive power; but this class are often styled Rajpoots which means 'sons of kings,' and implies a boast of their descent from ancient rajahs. Some zemindars, a few of the sepoys, and some small Teloogoo tribes claim the name. The ancestors of these either were Aryans, or adopted Aryan titles. They all come from the north, and the real aristocratic class of the south have native claims which are peculiar to themselves and are at any rate of much higher antiquity. The chief division of this caste is that of Bondilies from Bundelcund, and Bhatrauzooloo or minstrel attendants on great persons. The Bhatrauzooloo do not hold such a good position as the Bondilies. The Peiks, a military tribe of Vizagapatam, are classed as Cshatriyas; but are plainly aboriginal.

47. The so-called Veisyas will include the chief members of the trading community, such as Berichetty and Comaty Chetties, Vauniyar or oil-mongers, Putnoolcaurar or silk-dealers, Dausoos, Treivarnicooloo, Laudas, and Marwarries.

Banyans and Saits are the corresponding classes of Bengal and Bombay. The more important of these take to themselves the sacred thread, but the greater part do not. In fact, as above said, these are as much Shoodras in Southern India as those next to be named. The Vauniyar or oil-mongers are among the furthest removed from the original Veisya dignity, but they make the strongest claim to it.

48. This country is an agricultural country, and the agricultural castes are the most numerous and in many respects the most important. The superior agricultural population of the Presidency numbers considerably more than one-quarter of the whole Hindoo population. This group includes the Vellaular of the Chola kingdom, otherwise known as the mirassidars of the jagheer; the ryots of the Carnatic and the Cauvery delta; the Reddies, Caupoos and Velamas of the north; the Nayars of Malabar; the Bunts of South Canara; the Balijes or Cavarays of the Ceded Districts; and numerous other castes. The whole of these are sometimes generically called Vellaular, but this is quite a misapplication of the term. There is no one name for the entire class. The Tamul agriculturalists take usually the title of Moodelly, or chief man. The Yidayar with the progress of civilization have settled into other occupations; but were originally the pastoral portion of the nation. The word Yiday means "middle-class." These with the Vellaular last-named and the Cummaular next to be noticed formed the three-fold confederation of public labour in primitive times. They are now in Tamul districts usually styled Pillay. In Teloogoo districts they are called Gollar, which is a version of Gopaular or herdsmen. In some parts they take the ancient tribal name of Coorumbar. They compose about a twentieth part of the population, and they are most numerous in the Ceded Districts. They are both Veishnavite and Sheivite. In either case, as the hereditary tenders on the sacred cow, they are held in respect. The greater number of the artisans skilled in particular trades come under the head of Cummaular. A name equally general is that of Punchaular[23], as indicating the artisans of the five handicrafts concerned with gold, copper and brass, iron, wood, and stone. These artisan castes have always maintained an animated fight for precedence in Hindoo society; they frequently assume the thread of the twice-born, and sometimes even give themselves the title of Vishwa Brahmins. In the Teloogoo country they are known as Cumsaulies. Kanakar or accountants are, next to the priests and potails, the most influential members of village society. The position assigned to them has always been well-marked, their education and the nature of their labour having kept them distinct from other classes. There are no important sub-divisions of the caste. Throughout the Presidency the Kanakar are one, though known in Canara as Shanbogues and in Malabar as Adigauries. The original name is popularly transmuted into the word Curnum. Next after the cultivation of land and the subsidiary labours of

[23] SKETCH ACCOUNT OF THE PUNCHAULAR OF SOUTHERN INDIA.—The Punchaular are, as their name imports, artizans following five different trades; goldsmiths, blacksmiths, coppersmiths, carpenters, and masons. All of them in Southern India wear on occasion a thread like the Brahmins. In the dispute about precedency which constitutes the Valangay and Yidangay faction their hereditary chiefs lead the left hand side. Many southern towns are divided into separate quarters. In its own quarter each of these parties may perform its ceremonies in whatever manner it pleases, but it is not allowed to go into the adversary's quarters with any procession. A Punchaulan may follow any of the five arts that he pleases; but there are many divisions among them that prevent intermarriage. No man can marry a woman of a different nation; a Teloogoo Panchaulan for instance could not marry a woman of the Tamul country. Again a man cannot marry any woman of the same family with himself; and in order to prevent mistakes marriages are always made with families who are well known to each other. The men are allowed a plurality of wives, and the women continue to be marriageable after the age of puberty. Widows do and do not marry again. Some of these people eat animal food, others do not. They are allowed to drink intoxicating liquors. The deity peculiar to the caste is Caumautchiammaul, who is in the Brahminical system identified with Parvaty the wife of Shiva. The Punchaular frequently know how to read and write, and there is a book called Vishwa Poorana, which any of them may read, written in the vernacular languages. The Gooroos of the Punchaular are not Brahmins, but persons of the caste. They have mutts, or institutions half religious and half pertaining to the guild. The following table shows the names of the Punchaular in the different languages:—

English.	Tamul.	Teloogoo.	Canarese.	Malayalam.	Ooriyah.
Gold and silver smith.	Tattaun ...	Cumsauly ...	Acasaula ...	Tattaun ...	Soonary.
Brass and copper smith.	Cunnaun ..	Cuntsary ...	Canchoogaura ...	Moosauly ...	Consaury.
Ironsmith	Kollan	Cummary ...	Cummaura ...	Kollan	Lohauro.
Carpenter	Tutchan ...	Vadlangy ...	Badagy	Aushaury ...	Bodhyo.
Stonemason	Culltutchan ...	Causevaudoo ...	Cullcootaca ...	Cullcutchan ...	Coommauro.

tending cattle and providing tools, utensils, dwellings, &c., for the population, arises the communal duty of providing clothing. This is undertaken by the Keikkilas or weavers. Weaving is, and formerly was to a much greater extent, the leading manufacture of this country. But competition with English goods has induced the majority of the members of this caste to turn to other occupations. The inferior agricultural population is that represented by the generic terms Vanniya and Pully. The terms are interchangeable. The Pullies are not to be confounded with the Pullar, an out-caste tribe. This second agricultural section numbers half of the first. Those who form it were once the predial slaves of the Vellaula landlords. They are now free labourers, and not unfrequently land-holders. The Vanniyar are a Tamul group, and there are hardly any of them to be found in the Teloogoo, Malayalam and Canarese countries. By the side of them, and not properly included among them, are the two great races of the Maravar and the Kullar of the south. Among the minor and less influential classes the foremost are the potters, and brick and tile makers. In the Tamul, Teloogoo, and Canarese districts they are known as Coosavar, Coommaras, and Coombaurar, respectively. Their labour is considered so important that the potter is always one of the village officials, and the caste is extensive. The caste is the same throughout the Presidency, and does not present the sub-divisions which confuse the other castes. They are perhaps domesticated members of the jungle race known as Cooravar, Coorumbar, &c., who have changed their occupation. The population classed as "mixed castes" in Government papers do not present much that is homogeneous in occupation. The Shataunies and the Lingayets are separate sectarian castes. The remainder in the group are temple servants, actors, dancers and mendicants. In strict theory the class of Shataunies have no caste qualification except a religious one. They profess to admit to their community any one who conforms to their religious views, and they are prepared to eat with any one who observes the same ritual as they do. But they have gradually becoming practically a caste, and they discourage intermarriage with those not born in their community. Aundy, Lingadhaury, and Pundauram are sects of Lingayets. Dausaries are Teloogoo Shoodra Veishnavites; being mendicants and assisting at domestic ceremonies. Byraghies are ascetics and mendicants from Northern India. Ochar, Ambalacaurar, Dausies, Naugavausooloo, and Veeramooshties are different classes of temple servants. The first, the Ochar, are the Poojarries or priests of the Mariyammen and similar temples. Dausies and Naugavausooloo are dancing-girls, and their families; temple servants and attendants. Nattoovar are the males belonging to them. Cootaudies are actors and dancers. Of the fishermen it may be noted that they are most numerous where they have least opportunity of carrying on their hereditary occupation, and they are least numerous in the coast districts. They are called on the west coast Moocwas, and in the Teloogoo districts Bestas and Boyies. The Parava fishermen of the Madura coast are mostly Roman Catholics by religion, having been converted by the Portuguese. The toddy-drawing castes according to their caste calling earn their livelihood from the produce of trees, but at the present day the great majority of them are ordinary cultivators. This group includes the Shaunaur of the Tamul country, the Teloogoo Yeedigas, the Malayalam Teeyar, and the Billawar and Haleypeiks of Canara. They are proportionately most numerous in Tinnevelly, South Canara and Malabar. In the latter district they number nearly half the total Hindoo population. The Barber caste needs no explanation. But it is distinct from all others. In Tamul the barbers are known as Ambattar, and in Teloogoo as Mangalas. The large caste of dhobies or washermen is called Vunnaur in Tamul, and Agasa in Canarese. In a country where cotton alone is worn they necessarily form a considerable portion of every community.

49. So little is known of the out-castes by the Hindoos generally that it is almost impossible to obtain at the present moment a trustworthy account of their organization. Yet it is certain that they have among themselves a caste system. Their hierophant class are called Valloovar. These tribes, whose Tamul name of Pariah has been adopted into European languages, are called Maulas in Teloogoo, Holeyar in Canarese, and Poolayar in Malayalam. They number in all some 16 per cent. of the population, being thus four times as numerous as the Brahmins. In

the country round Madras, they amount to about one-quarter of the total population. Within memory and up to the close of the last century they lived in a state of slavery to the superior castes; and they are still compelled by custom to live separately outside the boundary of the village, and to perform menial services. Yet they assert that they were once in a superior position. In religious observances connected with aboriginal institutions, they in several respects take the lead. Thus at the festival of Yegammaul, no one but a Pariah can tie the marriage talee on the goddess's neck. They are a laborious and frugal people, omnivorous in diet, and capable of performing much hard work. The Pullar and Chucklers usually grouped with the Pariahs have in reality no connection with them, and the three tribes keep quite apart. It has been stated in these pages that there are at present very considerable difficulties which prevent a separation of the lowest from the so-called Shoodra classes, viewing the question as one of race. One of the chief causes for this is the entire absence of any language in the peninsula or the islands, which is earlier than the Dravidian. But it is to be observed that the Pariah is never called a Tamulian. This word may have been reserved for a special section of the Dravidian race.

50. The hill races and wandering tribes constitute 9 per cent. of the population. They are found chiefly in the northern hill districts and on the Neilgherries, in which last district they are more than half the total population. Numerically, the most important hill tribes are the Khonds and Sowrahs, two cognate races of Dravidian origin, who inhabit the mountainous tracts of the Eastern Ghauts attached to several of the large zemindarries of Ganjam and Vizagapatam. On the Neilgherries the most remarkable tribe is that of the Todahs, who assert a superiority over the other tribes of the hills, and confine their own operations to the pasturing of buffaloes. It is apprehended that the Todahs are dying out. The principal wandering tribes are the Brinjarries and Lumbaudies, who are to be found in all parts of the country as carriers of grain and salt. The Coorava races wander over a wide area in Nellore and the adjacent districts, and constitute one of the chief criminal classes.

51. From whatever cause arising, the barriers between the different castes here specified are extraordinary. Individuals of different castes cannot intermarry. They are prohibited from eating together or from drawing water from the same well. A member of a higher caste may not take a cup of water from the hands of a member of a lower caste. Speaking generally, all from the Brahmin priests down to the guilds of carpenters and goldsmiths are regarded as of good caste, and from the Shaunaur tree-climbers and washermen down to the various classes of predial labourers as of inferior caste.

52. In Southern India there is a division of castes, which exists in no other part of the country; namely the division of the right and left hands or the Valangay and Yidangay. A similar division exists amongst the Shacty worshippers, but that fact is not connected with the present. The division is invariably associated with contests for precedence in social matters. The following lists show the more important of the castes which take part in the disputes of the rival hands. On the left hand; Chetties, artisans, oilmongers, weavers, Patnavar, male leather-workers, and female Pullies. On the right hand; Vellaular, Cavarays, Comaties, accountants, silk-weavers, male Pullies, Pariahs, and female leather-workers. It is to be observed that the females of two of the inferior castes take different sides from their husbands in these disputes. Certain castes take no part in these feuds, and occupy a neutral position. These are Brahmins, shepherds, and the Shataunies who have nominally foresworn caste observance. This singular division of the people obtains in greatest force towards the extreme south. As to the origin of the division, it is to be noted that whilst the left hand everywhere comprises the Punchaular, or five guilds of goldsmiths, ironsmiths, coppersmiths, carpenters, and masons, together with the leather-dressers and a few other insignificant castes, the right hand comprises all the principal castes of the country. In short, it is a dispute between the principal artificers and the agricultural, mercantile, and other classes. The Punchaular, as before mentioned, affect to wear the sacred thread. On the West Coast the league consists of four classes only, namely, the carpenters or Acharries, brass-founders, smiths, and silversmiths; the masons being excluded.

The circumstance that when the out-caste tribes are excluded a group of five castes belonging to the right hand (called in Canarese Panchama Banajiga) is opposed to a group of five castes belonging to the left hand (Punchaula) may possibly have given rise to the name of 'hands.'

53. The relations between the Hindoo caste system on the one side and Mahomedans and foreigners on the other side remain to be mentioned. The necessity for considering these questions arose long after the original Indian caste system had been arrived at and fixed, and the matter has never been reduced to any intelligible theoretical basis. From the point of view of the ceremonial law of the Brahmins and higher castes, Mahomedans and foreigners are as much beyond the Hindoo pale as are the out-castes named above; but it would be absurd to carry out this argument into detail. In the case of Europeans the spirit of exclusion directed originally against a darker and politically subordinate race is thus directed against a fairer and politically dominant race. Suffice it to say that the caste relations between Hindoo natives of the country and others are theoretically anomalous, but are resolved practically by the common sense of the bulk of the community. The caste distinctions among Mahomedans and foreigners themselves are a subject distinct from the present. Among the Mahomedan tribes there is the mutual right both of connubium and of convivium. The child there takes the rank of his father, whatever the mother's class; as opposed to the principles of Hindoo caste, which permit this even in wedlock only where the mother's rank is equal. Any Mahomedan tribe may assume any occupation, even that of imaum or priest. The Syeds, who have also the title of Meer, take social precedence. A Moghul ranks somewhat above a Pataun, and a Pataun somewhat above a Sheikh. The Moplahs and Lubbays are in census enumerations much under-estimated, as they themselves take other titles; the former are really about 32 per cent., and the latter about 16 per cent. of the total Mahomedan population. Further particulars regarding the social distinctions existing among the Mahomedans will be found at page 233 of the second volume.

54. RELIGION.—If an examination be made of the Hindoo religion of the whole body of the population, including the upper classes, it will be found that the pantheon of worship embraces one set of deities quite aboriginal, a second class of mixed or doubtful origin, and a third which in its present form they have derived from the Brahminical system. The original population has in fact borrowed something from the Brahminical pantheon while giving numerous deities to it. The great bulk of the population retain beliefs which are too primitive to be assimilated with the Brahminical religion. In the south of India for every person who professes that religion there are twenty who are really not at all either Sheiveites or Veishnavites. On the other hand the Brahminical religion is in point of influence of the first importance. The composite Hindoo religion of Southern India will here be first mentioned; after which will be indicated separately Jeinism, Mahomedanism and Christianity [24–26].

---

[24] SKETCH HISTORY OF THE COMPOSITE HINDOO RELIGION OF SOUTHERN INDIA.—*Introduction.*—The following remarks will to a certain extent trace the development of the religion according to its subject-matter, that is to say according to the stages lying between the rudest spirit-worship and monotheism. These stages however are mostly to be ascertained by inference only, and the action of history often traverses that of development. The remarks will therefore partly follow the order of the subject-matter, but partly also the order of time. (2) *Fetish Worship.*—Man conscious of powers within himself is unable to conceive of the absence of power in external objects. Moreover in the operations of nature he is early aware of the existence of actual forces which he cannot understand. Hence the attribution to external objects of a mysterious power to harm or benefit. This when the idea of mystery is sufficiently developed and when it does not go further so as to attribute intelligent power to the object is fetishism. The worship of fetishes is a present form of religion among the woolly-haired races, but with the straight-haired and curly-haired races it is only to be mentioned as a necessary historic germ of their religion. Nevertheless an instance of its continuance in this country is given in the text. And as an accompaniment of magic and sorcery it survives in many religions. (3) *Worship of Spirits.*—When intelligent power is attributed to objects, they become embodiments, and the idea arises of a spirit-world or unseen world. The old Chinese popular religion consists professedly of the worship of two distinct classes of spirits, one which have originated outside and independent of mankind, and the other which are the souls or continuances of deceased men. The last-named idea is perhaps historically the later. In this double form at any rate the spirit-idea pervades the primitive religion of the whole of Southern Asia. In some places the belief inclines to one side, and in some places it inclines to the other side, of the conception. And in some cases the spirits are endowed with little, while in other cases they are endowed with much, superiority. The manifestations in either case are the same. The spirits are conceived as moving freely through earth and air; and, either of their own accord, or because conjured by some spell and thus under compulsion, appearing to men. They may also take up their abode in some object, whether living or lifeless; and this object, as endowed with higher power, is then worshipped. In this religion fear is far more powerful than any other feeling such as gratitude or trust. As a rule all spirits are hostile or evil. But if any distinction is made, then evil spirits receive more homage than the good, the lower receive more than the higher, the local receive more than the remote, and the special receive more than the

55. Homage to remote ancestors is not a practice among the Dravidians, though observances are paid to relatives lately deceased with the intent that they may not return to do harm to the living. Hero-worship is unknown to the

---

general. The allotment of their rewards or punishments depends not on men's good or bad actions, but on the sacrifices and gifts which are offered or withheld by them. With morality this religion has little or no connection, and the doctrine of immortality consists almost entirely in the representation that the earthly life is continued elsewhere, while of the doctrine that men will receive hereafter according to what they have done only the first beginnings are to be traced. The remarks here given describe the most primitive religion of the Dravidians. They worshipped through fear a host of demons, including the souls of persons lately deceased. (4) *Worship of Tutelar Deities.*—How principal demons can have been made into mediatory deities has been described in the text. In the patriarchal system each family chose such a deity; the Penates of the Italian system, but far less pure. When the pastoral races settled into villages it was natural that one such deity should be resorted to in common. Hence the tutelar goddesses of every village in Southern India, the Lares of the Italian system but far less pure. (5) *Worship of Ancestors.*—This is a result of the worship paid through terror to the shades of persons lately deceased. Under favouring circumstances such a sentiment would expand into veneration, as in the case of the Manes or "good spirits" of the Italian system. The ancestor worship of the Todahs shows what was probably a rite of the ancient Coorumbar. The Khonds also retain the same. The ancient Dravidians burned their dead, before they deposited their ashes and bones in cinerary urns and vessels of baked clay. But not in all cases, for the cairns of the Kistna district yield bones, which have been uninjured by fire. Along with the human remains are buried in some cases weapons of iron or the ornaments of the deceased. That these people had some vague notions of a future life is shown from the care and labour they bestowed on the sepulture of the dead, providing in the tomb the various articles which had been useful to the corpse when living. But where fear ceased and veneration began, it is impossible to say. (6) *Ritual attached to Demon Worship.*—As soon as there arose ritual and the domination of a priestly class however indefinitely organized, the rites of devil-dancing began in which one sought to obtain power over many. On the one hand it has been said that devil-dancing has for object merely to draw the demon away from doing worse harm in times of calamity, but on the other hand the motive just mentioned or the desire of men to be soothsayers seems to be equally the cause. Devil-dancing and its connection with Siberian Shamanism are elsewhere described. Sacrifice is a universal phenomenon of all religions except the highest. Even the Israelites left Egypt on the plea of sacrificing in the desert. It has appeared among the Dravidians in all its phases. The demonesses of South India have seldom required less than the sacrifice of a living animal. A fowl is a common sacrifice, and a buffalo is a larger one. The essence of sacrifice is self-abnegation and the value of a sacrifice is in proportion to its cost. (7) *Human Sacrifices.*—That the living sacrifices of the Dravidians included originally human sacrifices, there can be no doubt. The most terrible domonesses, the prototypes of the Hindoo Kalee goddess, all demanded on great occasions a human sacrifice. Till within recent times the wandering gipsy Brinjarries when setting out on a journey immolated a child under inhuman circumstances. In the Tamul districts there are plain traces that Maury, a village goddess, has demanded human victims. At a village in Tanjore district small images in human forms but made of flour dough have quite lately been presented to the deity, the image being decapitated as a sign of the sacrifice. But the wild Koois or Khonds of the Ganjam hill tracts have maintained the rite to the latest times, under the names of Meriah, Tokky or Keddy. These affairs are within present recollection. Among them the goddess of agriculture demanded such victims in many villages and whenever drought occurred. Immense numbers were sacrificed yearly. The victims being purchased from other tribes, the sacrifice was consummated in a manner too cruel to be here narrated. The Government rescued thousands of victims reserved for sacrifice, and did not finally extirpate the rite till a quarter of a century ago. A development of this form of human sacrifice was that under which relatives and servants were despatched on the death of a principal man. Marco Polo in the thirteenth century describes the performance of this rite for a ruler of the South-east coast, probably a Maravan. The self-immolation of widows was another form. It may be held that the word suttee is only borrowed from shacty or female energy. It does not appear that suttee was an Aryan rite. The Caulica Poorana written in honor of Kalee prescribes human sacrifices with full details of observance, but it was written long after the Brahmins had joined their own religion with that of the aborigines. (8) *Connection of Demonolatry with the later Brahminism.*—The origin of demonolatry lies in unknown antiquity. That this form of worship was independent of and antorior to Brahminism need scarcely be stated. But the proofs can if necessary be formulated in the following way. "*a*" In all Brahminical myths the demons are represented as being the ancient enemies of the gods. "*b*" All Brahminical legends mentioning the original inhabitants of Southern India refer to a period when demons ruled over the jungles, which were inhabited by a race who eat flesh and offered living sacrifices. "*c*" All words used in Southern India relative to the Brahminical religion are Sanscrit, while the names of demons worshipped by the Shaunaur, and the various words referring to devil-worship are Tamul. "*d*" There is no priestly order devoted to the worship of devils; on the contrary every devil-worshipper is or may be his own priest. "*e*" The offering of living sacrifices is opposed to all Brahminical ideas. "*f*" A clear proof of the un-Brahminical origin of devil-worship is obtained by reference to the history of the devils themselves. The process of demonification is still going on amongst the Shaunaur, but none of those most recently raised to this position has any connection with the legends of Brahminism. "*g*" There are evidences that the Brahminical system was considered by the Shaunaur a hostile and rival creed, and opposed as such. The only national festival of the Shaunaur is the first day of the solar month Audy, which is celebrated in memory of Ravana, the Racshasa king of Ceylon, who on that day carried off Seeta, the wife of Rama the hero-god of the Brahmins. Ravana's prime-minister, Mahodara, was a Shaunaun; and to this day the Shaunaur please themselves with Rama's grief and Ravana's success. There is a mythical record of the adoption of the aboriginal demonolatry into the Brahminical system, and of the object in view in this alliance, in the Pooranic story of the sacrifice of Dacsha. According to that story, Shiva (representing Sheiva Brahminism) found himself unable to subdue Vishnoo and to secure to himself the exclusive homage at which he aimed, till he called in the aid of the demons (representing the aborigines), and put himself at their head in the person of his son Veerabhadra. The latter was a demi-god whose wife emanation or representative, Bhadrakalee, is regarded by the Shaunaur as their patroness and mother. (9) *Worship of Trees.*—Trees from their beauty and general utility are recognised by primitive nations as suitable abodes for their gods. From this cause in an indeterminate way they become themselves objects of worship. There is scarcely any country where tree worship has not been found. The Assyrians, Greeks, Romans, and Druids had their ancient sacred groves. The Assyrians especially worshipped trees. The trees of life and knowledge which stood in the garden of Eden represent legends of tree worship anterior to the Jewish religion. The burning bush on Mount Horeb in which Moses saw the deity is connected with the same belief. Baal was worshipped in sacred groves. There are many other references of the same sort in the Pentateuch. Amongst the Romans trees were consecrated to particular deities, votive wreaths being hung on the branches. Other countries where traces of this ancient worship have been specially investigated are Mesopotamia, Persia, Africa, Germany, Sarmatia, Scandinavia, France, and America. In classic Sanscrit literature the creed is represented by Parijauta, Calpadrooma (the tree of wishes), and other celestial trees, as well as by the singular trees which are the distinctive symbols of, and give their names to, the different dweepas or continents of the cosmography of the Pooranas. The Booddhists, for their part, have quite a collection of sacred trees; among others, the different Bodhy trees, of which each Booddha has had his own, and four of which, specified in the Deepavamsha, are the objects of a special adoration. It was under a peepul fig-tree (Ficus religiosa) that Booddha sat when he passed through that spiritual crisis which converted him into a religious mendicant. The Mahavanso or ancient native history of Ceylon narrates how a branch of this tree was sent there by Asoca king of Magadhah about 260 B.C., and planted at the town of Anooraudhapoora, thenceforward and to the present day to be the object of special regard. The Ficus religiosa is very prevalently worshipped for its own sake in Ceylon. In Southern India

Dravidians. They do not act with any hope of reward, or any fear of punishment, which will arise after death. They do not believe in metempsychosis, or the passage of a soul through the bodies of many animals. There is yet in some way

---

the reverence paid to single trees as the abode of evil spirits, and sacred groves as that of superior deities, has always been universal among the lower population. To be strictly correct it should be said that the worship of trees is rather an adjunct to worship than worship itself. (10) *Animal Worship.*—There is no distinct evidence that formidable animals other than the serpent were ever worshipped in Southern India, but it was most probably so when the country was not sufficiently cleared for the occupation of man. A superstitious awe of the tiger at any rate remains. The animal worship which has been most characteristic of Southern India within periods that have come under observation is the worship of apes, especially that species known to naturalists as langhurs. These are tended with affection. They were sacred before Shiva worship was introduced, and when that took place the old monkey god Hanooman was styled an incarnation of Shiva. Regarding the transference of the South Indian monkey worship to South Indian history, reference should be made to the note on Sanscrit Legends given later on. The buffalo was held sacred by the early tribes of Mysore, and is still by the Todahs of the Neilgherries. The buffalo was indigenous to Southern India before the ox class Mysore means the town of buffaloes. The bull has not been worshipped in Southern India for itself, but as Shiva's vehicle and under the name of Nundy it has always been placed in the Shiva temples opposite to the lingam or emblem of Shiva. The worship of the cow came with the Brahmins. The totem system by which tribes reverence each a special animal has been as common in South India as in any other part of the world. The Pandyans had their fish, the Cadambas their monkey, the Ballaulas their tiger, the Jadows their kite, &c. No instance is known in the south however where an animal has been eponymous to a tribe. In the old Dravidian astronomy the designation of the constellations by names of animals already appears. (11) *Serpent Worship.*—This demands a special notice. The serpent of all animals moves with singular celerity and grace, although destitute of the usual appliances for locomotion. The shape of its body is elegant, and its colours are often beautiful. Noteworthy attributes are also its longevity, and its power to exist for an indefinite period without food. On the other hand, the serpent has mysterious and exceptional powers of destruction. These qualities have early singled it out as the object of a complex regard and worship. Historical traces of serpent-worship have been discovered in most parts of the world, but principally in the following countries:—Judæa (where was erected the Brazen Serpent), Phœnicia, Mesopotamia (the scene of the story of Bel and the Dragon), Greece (where Hercules was the progenitor of the whole race of serpent-worshipping Scythians, through his intercourse with the serpent Echidna), Italy, Sarmatia, Scandinavia, Great Britain, Africa, America, Persia, Cashmere, Cambodia, China and Oceania. Of these instances the most remarkable is that occurring in the French dependency of Cambodia, part of a peninsula projecting into the China sea in the same way that India projects into the Indian Ocean. An examination of this country has produced astonishing results on the subject of the high civilization enjoyed there by a former snake-worshipping population, and there also caused as in India by an Aryan acting on a primitive race. This discovery may have much influence on South Indian ancient history. Ceylon was at one time wholly occupied by a serpent religion. And the only questions in that case arising are to what extent it was imported, and how far again it was shared with Southern India. For the present, Cambodia is connected rather with Northern than with Southern India, and it must be assumed that this religion is intrusive in the peninsula. The Sanscrit Mahabharat opens, like the Pentateuch, with a curse on the serpent. Then after the first canto, which is merely a general introduction to the whole poem, the next three cantos are wholly occupied with the affairs of the Naga race, commencing with the birth of 1,000 Nagas from Cadroo wife of the Rishy Casyap. From these Nagas descended the serpent race, who reign in the nether-world. Arjoona, one of the Pandava brothers, is also represented as marrying two Naga princesses. These statements divested of poetic dress will refer to a serpent-worshipping race in Northern India with whom the early Aryans came in contact. According to the Mahavanso, Ceylon was inhabited by the Naga race of serpent-worshippers prior to the third century B.C., but they were then converted to Booddhism. Booddhism itself did not disdain to make use of the religions of the aboriginal races, and incorporated serpent worship even more definitely than it did tree worship. Serpent worship as a distinct ritual was suppressed by one of the Magadhah kings about the end of the seventh century B.C., at the same time that the twin faith of tree worship was elevated to the first rank. In Asoca's inscriptions during the third century B.C., there is no trace of the worship either of Booddha himself or of serpents. In the sculptures at Saunchy which date from about the middle of the first century A.D., the serpent appears as an emblem, but only rarely. In those at Amravatty however again three centuries later, the Naga is found co-equal with Booddha. These variations from time to time indicate the fluctuations between different forms of faith. The latest known example of any important Naga sculpture is a bas-relief at Mauvellipore (the Seven Pagodas), forty miles south of Madras. The sculptures at Mauvellipore are supposed by archæologists to be the work of a religion progressing from the north. The Naga worship then may be considered to have been that of a people residing in Northern India, whose affinities were principally with Thibetans, Burmese, Siamese, and other trans-Himalayan populations; and of whom an offshoot has appeared in Ceylon. It is alien to the Dravidians. Its connection with Booddhism has been mentioned. It underlies Veishnavism also, where it appears as a many-headed tutelary deity. It has not been employed for worship by Sheivism; the serpent of Shiva being a cobra, and representing only an adjunct designed to cause terror. Naga worship is a religion of the Mongolian Turanians. (12) *Phallic Worship.*—The best history that can be given of this is to show its universality. As the mind opens, the first abstract idea that develops itself in primeval races is of that reproductive energy of nature, which more or less veiled is the ultimate idea and principle underlying all primitive systems and deities. And of this the earliest and rudest expression would be some form of the lingam, most readily typified by the stones scattered around. Evidence is not wanting of the prevalence of this worship in Phœnicia, the scriptural Canaan, from whence it entered Palestine itself. Herodian in his 5th book thus describes the image of the sun at Emesa, called by the Phœnicians Elaiagabalom, and worshipped not only by them but by the neighbouring kings and satraps. "It has no form of a statue, but is a "very large stone, round at bottom, and tapering sharply conelike, its colour black; it is said to have fallen from the "sky, and to be an unformed image of the sun." The stone said to have been devoured by Saturn in mistake for Jupiter and related by Pausanias to be placed in the temple at Delphi, and anointed daily with oil, was a lingam. "The ancient "Arabians," says Maximus Tyrius in the above cited essay, "worship I know not whom, but the image I saw was a "quadrangular stone." From Suidas it is further learnt that it was black, and it is the same meteoric stone now preserved in the Caaba at Mecca. The chief idol of the Germanic tribes, the Hermansaul, was at first a tall black stone. In Masson's Travels the idol of the mysterious Sia-posh of Central Asia is affirmed to be "an erect image of black or dark "coloured stone the size of a man." The practice of anointing stones with oil dates from very ancient days, and is no doubt the cause why in most instances sacred stones are described as black. The May-day dances and poles in England are a relict of the phallic rites of pagan times. Pausanias states that in the most ancient times even amongst the Greeks rough stones were reverenced instead of images. Hercules was represented at Hyetta by a rude stone according to ancient usage. So was Juno at Samos, and even the Graces at Orchemenos. These facts might be indefinitely multiplied. When lingam worship first arose in this country is not known, but the Sanscrit writers make a very clear reference to the lingam as a deity reverenced by the aborigines, who were ever at war with the power and religion of the Brahmins. In the Oottara Khaundam of the Ramayana the following lines occur:—"Wherever Ravana, "lord of the racshasas, went a golden lingam was carried thither. Placing that lingam in the midst of a pedestal of sand, "Ravana worshipped it with incense and flowers of ambrosial odour." In the denominational jealousy which gave rise to the Pooranas, the lingam worship assumed a special part and found its exponents. The Linga Poorana advocates the worship of Shiva in various forms. There can be no doubt that at the time of the Mahomedan invasion, the worship of the lingam was common all over India. Twelve principal symbols were set up at widely distant places, which were objects of especial veneration. One was situated at Rameswaram in the extreme south. The idol destroyed by

a belief in a future state. In their primitive state the Dravidians have no idea of an all-pervading power; still less do they contemplate a benevolent personal deity. They dread that which is beyond their comprehension, and are not averse to

---

Mahmood of Ghuznee at Somnaut in Goozerat was one of these lingams. At the present day the lingam is the only form in which Shiva is worshipped in Southern India. Shiva is sometimes represented in effigy as an ornament, but never as an object of worship. Its counterpart is the yony or symbol of female nature as fructified and productive. This was added by Brahminical philosophy. The two together are called in Tamul அருவுருமாகி or that which has life. The Lingayets hereafter to be mentioned did not recognize the yony. (13) *The Early Religion of the Aryans.*—The religion of the Aryans before they entered the Indian continent was a nature worship of a pure nature. It consisted of oblations to fire (Agny), and invocations to the firmament (Indra), the seasons, the sun, and the moon. The sacrificer invited these deities to be present, and to accept his offering; which was either clarified butter, or soma juice. In some texts only three deities are acknowledged; fire, air, and sun. Fire had the pre-eminence, and the Aryans used the funeral pyre. The early religion of the Aryans was a worship of elements. It contained no idolatry. It contained scarcely any anthropomorphism. Transmigration was not at that time recognized. The Aryan religion is known from mutual comparison of the Indian and Persian religions. The elements they possess in common must once have been the joint property of both. (14) *The Vedas.*—After the separation of the Iranian and Indian peoples, the Hindoos established themselves in the land of the seven rivers, at the mouths of the Indus. There the old Aryan religion gave way before the independent development of the Vedic religion, known to modern inquiry through the principal Veda called the Rig Veda. Professor Tiele of Leiden, to whose compendium on religion this note is in several respects indebted, points out that if in its doctrine of spirits and worship of ancestors, as well as in the child-like nature of some of its ideas, it still exhibited the survivals of earlier conceptions, it had on the whole outgrown their influence. The Devas were no longer simple powers of nature, but to some extent at least beings endowed with moral qualities, raised above nature, creators and governors of the world. Among all the gods however Indra and Agny were still the principal objects of praise. The goddesses were kept in the background. The conception of goddesses was developed by contact with the aboriginal races of India. The Brahmins already made claims to distinction, but they did not yet form an exclusive caste, for kings and kings' sons also performed priestly functions. The first office of the Brahmin was that of family priest. Morality and religion were already closely connected. The gods ruled over the moral as well as over the natural order. The ideas of the Vedic Hindoos about ancestors and their worship were the same as those of ruder nations, and their representations of future bliss were still sensuous, but they looked for requital of their actions after death. The conceptions of immortality were immature, but they existed. Of the doctrine of the transmigration of the soul, the Rig Veda exhibits no trace. It is evident that the religion here sketched was on the whole in strong contrast with that of the Indian nations. (15) *The Brahmins.*—With the diffusion of the Hindoo-Aryans over the region south-east of the seven rivers, and their settlement on the banks of the Ganges and Yamoonah, their religion entered upon a new era. The Vedic religion was succeeded by the hierarchy of the Brahmins. The Brahminic religion is entirely under the control of what Europeans call the caste system, which has been before described. The circumstance that writing was unknown, or at any rate was not generally employed for literary purposes, contributed to give increasing influence to the Brahmins. Subject at first to the princes and nobles, and dependent on them, they soon acquired the sole right to conduct public worship, made themselves masters of instruction and of the most influential civil offices, and set themselves up as the exclusive guardians and interpreters of revelation (srooty) and tradition (smrity), in virtue of possessing a higher knowledge which the mass of the people did not comprehend. The character of the religion of this period is revealed by its religious literature. By far the greater number of the works belonging to it were composed with a view to the sacrificial service. In the doctrine of the gods Brahminism made but little change. The Ashooras however who had been in earlier times the chief of the gods, and in the beginning of this period were still placed along with the Devas, were lowered, perhaps in consequence of their resemblance to the gods of the old hostile occupants of the country, to the rank of evil spirits. The reverence for the Devas also perceptibly diminished as the Brahmins placed themselves on their level, and the hermits especially who did penance regarded themselves as superior to them in power and dignity. The only exception was in favour of Roodra the storm-god, whose worship increased considerably in this period, and served as one of the foundations of the later Shiva worship; he had not yet however become the chief god. The conception of Brahma also as an all-ruling deity arose in this period. The moral and social ideal of the Brahmins is known from the law book of Menoo. (16) *Contest between the Brahmin and Cshatriya Castes.*—Part only of the population on the banks of the Indus left its ancient home. Those who went established a schism, and designated the ancient section as Vrauteenas or out-castes. The Western non-Brahminic Aryans refused to adopt to the reforms of the emigrants, and adhered to their own Yoddhahs (warriors) and Arhants (teachers). The Cshatriyas also who proceeded into India exhibited the same antagonism, and it was not for some time that the Brahmins completed their ascendency. One of those Cshatriyas, Gowtama (or a Cshatriya school of that name) evolved and moulded into shape the ideas which subsequently became the basis of the Booddhist faith. (17) *Development of Monotheism among the Aryans.*—The conception of Brahma led to monotheism. Texts in the later Vedas read thus. "There is in truth but one deity, the supreme spirit." "He "from whom the universal world proceeds, who is the lord of the universe, and whose work is the universe, is the "supreme being." "Adore god alone; know god alone; give up all other discourse." Ministration to idols was then held infamous. Menoo says that temple priests are unfit to be admitted to family sacrifices, or to engage in intercourse with the people. Even to this day Brahmins who wait upon images, or serve in temples, are regarded in an inferior light. (18) *Sheivism.*—Roodra whose worship as above seen had made advances was presently raised, under the name of Shiva, to the position of supreme deity or Mahadeva. His character is not to be reproduced in a single word. As Roodra his nature is violent and dreadful; he lives in the wilderness on the loftiest mountains; in ascetism and therefore in power he surpasses all other beings. But at the same time he is a god of fruitfulness, and thence the creator; and he is from this time therefore generally worshipped under the symbol of the lingam. This symbol is not of Aryan origin, and the Shiva of this period must have arisen out of the fusion of Roodra with a native deity. Both the representation of his person and the character of his worship are thoroughly unbrahminic, the worship of demons being connected inseparably with his worship. He was particularly popular in the mountain districts of the north and in the Deccan. The consort of Shiva, who combines in her person the same conflicting characteristics, and who is marked out by her self-renouncing piety (tapas) as an ancient fire-goddess, and by her relation to Saraswatee, the goddess of the waters and of knowledge, as a goddess of mountains and streams, was invoked alike under the ancient names Ambikah and Oomah, the "mother" and the "protectress," and under the more modern titles Kalee, the "black one," and Doorga, the "terrible." As Kalee-Doorga she is the goddess of death, horrible in shape, and worshipped with living sacrifices. In the pantheon she takes a much more prominent place than all the other goddesses, whose composite qualities and names indeed have been generally transferred to her. Roodra it may be said became really Shiva only after the aboriginal goddess Doorga had been united to him, and he borrowed from her all his terrible characteristics. Doorga again was changed in the process, for the aboriginal races never regarded her as having a consort. She was also confounded by the Aryans with their own ancient goddesses. Out of this process at any rate arose Shiva and Parvaty, as man and wife. In one form, but not in Southern India, Shiva is represented as half man and half woman; or Ardhanauree. In its mystic side, Sheivism remained long a professional religion of the Brahmins and men of letters. The most ancient dramatic literature is under Sheiveite patronage. It is the same with the works of romance. It is likewise to Shiva that legend ascribes the origin of grammar; and Ganesh, who is met with early as the god of arts and letters, is a figure of the Sheiveite pantheon. As a popular religion Sheivism was carried south by the Brahmins, when they undertook to instruct the Dravidians in the religion of the Pooranas. Though Doorga was not indigenous to the south, she was allied to the spirit of the demon-worship of the south. (19) *Veishnavism.*—In the Vedic period Vishnoo was a god of subordinate

converting such ideas or objects into the embodiments of supernatural power. They are no longer in a state which recognises fetishism, and stocks and stones do not in their estimation have inherent power but represent only the habitation of other

importance, generally connected with Indra, and seldom celebrated by himself. He did not rise much higher in the Brahmana period, at least among the Brahmins and Cshatriyas. Presently however he was elevated to be the supreme god. In his heaven, Vaicoonta, his consort was Lutchmee or Shree, the goddess of fruitfulness and marriage; to her the cow was dedicated, and her symbol was the lotus flower. Of the Vishnoo worship the doctrine of the avatars or incarnations (literally "descents") is the most characteristic feature. Vishnoo, when danger threatened either the Devas or their worshippers, assumed certain terrestrial forms to assist them. The doctrine of the avatars afforded an opportunity of identifying Vishnoo with favourite heroes of tradition. Such were Rama or Ramchendra, who extended his conquests to Ceylon; and Parshoorama, the "axe-Rama," a native hero of the Deccan whom the Brahmins canonised as the destroyer of all the Cshatriyas. In the Krishna avatar the worship of Vishnoo reached its climax. Krishna was probably an aboriginal hero of some of the northern tribes. In the Bhagavatgeeta Krishna appears as the preacher of an ethical-pantheistic doctrine, and proclaims himself as the supreme being. In the Geetagovinda prominence is given to the legends of his miraculous birth, his intercourse with the shepherds, and his life with the shepherdesses, the remembrance of which was celebrated by special religious festivals; but this was a later production. When Booddhism had ceased to be dangerous to the Brahmins, Booddha himself was included among the avatars of Vishnoo. At the end of this age or Kaliyoog Vishnoo is to appear as Calky, to root out all wickedness. (20) *The Hindoo Triad.*—This is called Trimoorty in Sanscrit and Moonmoorty in Tamul. It was foreshadowed in the Vedic association of the three gods Agny, Vayoo, and Soorya; fire, wind, and sun. Philosophers endeavoured to unite the conflicting claims of Shiva and Vishnoo, and first conceived of Harihara who combined the two. Then the original Brahma was added, making a triad. The acceptance of the triad as an article of creed was of late growth and special to Southern India. (21) *Minor Deities of the early Brahminical Period.*—Among the gods adopted during this period into the Brahminic system, Ganesh, the god of arts and wisdom, occupies the principal place. Besides him however there were Scanda Cartikeya the god of war, and Cauma the god of love. (22) *The Six Darshanas or Earliest Systems of Hindoo Philosophy.*—The religious literature of the early Brahmins may be thus summarised. It began with the hymns of the Rig Veda. Then was added the Yajoor Veda, divided into "white" and "black," and the Saumaveda; but these are only new versions of the Rig Veda. Later came the Atarva Veda, containing incantations against evil spirits, and marking a new stage of religion. Together these constitute the complete Veda, the sacred knowledge, or the four Vedas. The whole body of religious literature thence proceeded. First each of the Vedas had its samhitah or collection of hymns. Secondly to each Veda belonged different Brahmanas, treatises of ritual and theology, afterwards supplanted by the Aranyacas (forest treatises), and the connected Oopanishads (confidential communications), theological-philosophical treatises, prepared more especially for the use of the hermits. The Brahmanas contain here and there elevated thoughts, and not a few antique traditions of the highest importance. Thirdly each Veda had its sootras (threads), short compact guides for public and domestic sacrifices and for the knowledge of the laws. All these books were handed down orally, and each school (charana) had its special text (shakhah), both of Samhitahs and of Brahmanas. Even when the art of writing was already known, it was regarded as grave sin to write them down. Of the existing Oopanishads only a few belong to this period; the rest are of later day. The composition of Oopanishads and Sootras continued when the Vedic Samhitahs were already closed, and no new Brahmanas were composed. Menoo's law book contained the moral and social code of the Aryans, and this also was claimed by the Aryans under the head of religion. So again philosophy. The main propositions of early Brahminical philosophy have been numbered at seven as follows. In the first place, it holds the eternity of soul, both retrospectively and prospectively, and the soul is either the supreme or a personal soul. In the second place it asserts the eternity of the matter or substance constituting the visible universe. This is so whether that substance has a real material existence or is simply illusory. In the third place, the soul, though itself sheer thought and knowledge, can only exercise thought, consciousness, sensation, and cognition, and can only act and will, when connected with external and material objects of sensation, invested with some bodily form, and joined to mind; this last belonging to the body and being distinct from soul. The supreme soul has thus connected itself in successive ages with objects and forms, becoming manifest either as Brahma the creator or in the form of other gods, as Vishnoo and Shiva, or again in the form of men. Fourthly, this union of the soul with the body is productive of bondage. When once so united the soul begins to apprehend objects through the senses. It also becomes conscious of personal existence and individuality. Then it commences acting. But all action entails a consequence; and if an act be good it must be rewarded, and if bad it must be punished. Fifthly, in order that the consequences of acts may be entirely worked out, the soul must not only go to heaven or hell, but must also return to corporeal existence. Thus it has to pass through innumerable bodies, higher or lower, according to its various shades of merit or demerit. Sixthly, it is to be observed that in all this the soul has to bear the consequences of its own acts only. Moreover it is exposed to the action of a force which can never be guarded against, because its operation depends on past action wholly beyond control and even unremembered. Seventhly and lastly from a consideration of the above six propositions it is plain that the aim of philosophy is to teach a man to abstain from every kind of action and every kind of sentiment. The living personal soul must shake off the fetters of action and getting rid of body, mind, and all sense of separate personality, return to the condition of simple soul. This constitutes nyauna, the right apprehension of truth, which, if once acquired by the soul, confers upon it final emancipation, that is to say moksha or bliss. In other words the aim of philosophy is the loss of all separate identity by absorption into the supreme being. The Hindoo schools of philosophy founded on this common basis are usually classed in the following order:—the Nyauya, founded by Gowtama; the Veisheshica, by Canauda; the Saunkhya, by Capila; the Yoga, by Patanjaly; the Mimaumsa, by Joiminy; the Vedanta, by Baudarayana, sometimes called Vyausa, or Veda Vyausa. They are called the six shastras, or writings of authority, and sometimes the six darshanas, views or expositions of doctrine. The Nyauya is properly a system of logic, offering many points of resemblance to the methods of Aristotle. The Veisheshica treats of physics, of the categories or general attributes of things, and of the formation of the kosmos, which it attributes to the qualities and movements of primitive atoms. The Saunkhya is an atheistical philosophy. The Yoga is similar, but inclines to pantheism. The Mimaumsa, or prior Mimaumsa, arose from a desire to maintain and illustrate the ritual of the Vedas. The Vedanta, or later Mimaumsa, was formed at a subsequent date on the base of the Oopanishads. Its main object is to explain and enforce the religious doctrines of the Vedas. The word means end or scope of the Vedas. It represents a pure pantheism, and maintains absolutely the doctrine of adweita, or non-dualism. In its fuller development, this system denied the existence of matter or material forms as objective realities. Visible things are only appearances, a kind of mirage, called mayah (illusion). The doctrine of the Vedanta is summarized in this half couplet: 'Brahma is true; the world is false; the soul is Brahma himself and nothing other.' And explained and expanded by the advocates of the Vedanta, the meaning of these words is as follows: "Brahma alone—a spirit; essentially existent, intelligence and joy; void of all qualities, and of all acts; in whom there is no consciousness such as is denoted by 'I,' 'thou,' and 'it;' who apprehends no person, or thing, nor is apprehended of any; who is neither parviscient nor omniscient; neither parvipotent nor omnipotent; who has neither beginning nor end; immutable and indefectible—the true entity. All besides himself, the entire universe is false, that is to say, is nothing whatever. Neither has it ever existed, nor does it now exist, nor will it exist at any time future. And the soul is one with Brahma." The Vedanta thus interpreted was preached by Shuncaracharya very many centuries later in Southern India. Every Sheiveite so regards it to this day, and this may be called the orthodox interpretation. It consorts in a remarkable manner with the natural mental tendencies of the Dravidian population. The Madhwas convert adweita into dweita, and the Ramaunoojeeyas convert it into vishishtadweita; but these two sects of Veishnavites are none the less Vedantists. (23) *Booddhism as a rival to Brahminism.*—The first blow received by Brahminism in its progress southwards was the uprising of the half-brahmi-

powers. A relic of fetish-worship however subsists in the festival of Gowry or wife of Shiva, at which each offers sacrifices to the tools and implements used in the exercise of his calling; the labourer worshipping his plough, the mason his

---

nized native tribes on the east of the Madhyadesha, initiated by the preaching of Booddha in the sixth century B.C. Gowtama Booddha, or Shakya Moony, was the son of the Rajpoot king of Capilavust, on the confines of Nepaul and Oudh. After pursuing the ordinary habits of a prince till his twenty-eighth year he assumed a religious life, and gave himself up to austerities for a period of six years. He then abandoned his solitude, and passed the rest of his life preaching and inculcating virtuous conduct. This missionary aspect of Booddhism appealed to the non-Aryan races of Northern India with which he was then in contact, and finally to a large section of the Asiatic world; from its contrast with the ritual of the Brahmins, which they reserved solely for the three twice-born castes. The native races of the north had from long familiarity with the Aryans acquired such a degree of civilization as led them to desire something like equality with their masters. They therefore welcomed a preacher who proclaimed the abolition of caste. The religion in its earliest stages was rather social and moral, than doctrinal. In one aspect Booddhism is merely a development of the Saunkhya philosophy of Capila, and this and Brahminism are connected by intermediate links. The dynasty called Mowrya was founded at Palibothra or Patna near the confluence of the Ganges and the Sone in B.C. 325 by Chundragoopta (the Greek Sandracottus), undoubtedly an aboriginal ruler. Chundragoopta, according to Megasthenes, was king of the Praxii or Prasii. This is the Greek form of the Sanscrit Prauchya or Eastern. Chundragoopta forms a connecting link between India and the West, by his connection with Seleucus, King of Bactria, whose daughter he married. Seleucus sent an ambassador named Megasthenes who resided at Palibothra for many years, and wrote an account of India. Chundragoopta consolidated the whole of the northern and much of the eastern portions of India into one monarchy. He died in 300 B.C. and was succeeded by his son Mitragoopta or Bindoosaura, who in his turn was succeeded in 260 B.C. by Asoca. This event is memorable in religious history. Soon after his accession, Asoca renounced the Hindoo faith, and changed Booddhism from a struggling sect into the religion of the state. The extent of his widely-spreading dominions is marked by inscriptions on stone pillars and rocks, many of which still remain and have been discovered to be edicts proving him a wise and benevolent monarch. In the eighteenth year of Asoca's reign (242 B.C.), Booddhist missionaries were sent into the south; to Mahishamandala or Mysore; to Banavausy the capital of the Cadambas on the river Varadah north of Mysore; and to other places. Booddha himself is said to have visited the Naga kingdom of the Deccan, and even Ceylon. After Asoca's death his empire was divided. His son Mahindo or Mahendra in 244 B.C. carried the Booddhist scripture to Ceylon in the Maugady language of Palibothra, and soon afterwards Mahindo's sister Sanghamitta followed with a company of female devotees. The religious literature was translated into Pali, the sacred language of the Ceylon Booddhists about 420 A.D. Booddhism though it checked Brahminism, did not dispossess it from any large part of India. The two systems co-existed as popular religions during more than a thousand years (244 B.C. to about 800 A.D.). As to the south, Booddhism never gained a footing of much importance among the Dravidian races. In the eighth or ninth century A.D. the few votaries of that religion who existed in Southern India were finally expelled from it. The principal seat of the Booddhist monks was the valley of the Kistna, and the Amravatty stoopa is a well-known monument. There are no principal Booddhist monuments south of the Kistna. A controversy is said to have taken place between the Booddhists and Maunicavausagar, minister of one of the Pandyan kings, at Chidambaram; but the advocates of the Booddha faith came over from Ceylon for the purpose of holding the disputation. The date of this controversy is not satisfactorily ascertained. Note may also be taken of the confutation of the Booddhas of Malabar by Coomaurilabhatta, hereafter to be named, as noticed in the Keralolputty. Dismissed from India, except among the Nepaulese and some other northern tribes Booddhism betook itself to other countries. At the present date it bears full sway in Ceylon, and over the whole Eastern Peninsula; it divides the adherence of the Chinese with the systems of Confucius and Lao-tse, claiming perhaps two-thirds of the population; it prevails also in Japan (although not an established religion); and, north of the Himalayas, it is the religion of Thibet (where it assumes the form of Lamaism), and of the Mongolian population of Central Asia, and extends to the very north of Siboria, and even into Swedish Lapland. Its adherents are estimated at 400 millions; more than a third of the human race. The Booddhistic form of faith is probably as old as it is now prevalent. It was plainly much antecedent to the reputed date of Gowtama Booddha; indeed Booddhists speak sometimes of four and sometimes of twenty-four Booddhas at different periods of history, preceding Gowtama Booddha, each with a sacred tree, and each conducting a life similar to his. Booddhism is decidedly not Dravidian in any of its tendencies. It will be clearly understood that though Booddhism is here mentioned to illustrate the history of the Hindoo religion, it forms no part of that religion. Great as is the latitude applied to the term Hindoo, it cannot in any sense connected with religion include the followers of Booddha. (24) *Religion of the Jains.*—The sect of the Jeinas derived its name from its veneration of Jinas or eminent ascetics, who had conquered all the desires of sense and thus raised themselves above the gods, Mahaveera being the most celebrated among them. It is very closely related to Booddhism, and in Sanscrit literature is hardly to be distinguished from it. Its origin lies hidden in obscurity, but it is not improbable that it proceeded from a compromise between Booddhism and Brahminism in the first centuries after Christ. According to the Jeinas, Gowtama or Booddha himself was a disciple of Mahaveera. The Jeina sect took its origin in the Gangetic valley; but spread down the Coromandel Coast and thence inland. It reached much further south than Booddhism had done; but being checked in its southward course it extended itself in the centre and west of the peninsula. In the eighth or ninth century it was fully established as the religion of influential parts of the community in Madura, Mysore, and the West Coast. Previous to this the Jains had contributed to the expulsion of the Booddhists. There is a tradition to the effect that the Booddhas of Canjy were confuted by Akalanka, a Jain priest, and were thereupon expelled the country. Veera Pandya, king of Madura, became a Jain and persecuted the Booddhas, putting them to torture. These are examples from one part of the country only. In the twelfth century the joint attacks of Sheivas and Veishnavas induced the decline of Jeinism. The Jains however always had a political leaning towards the Brahminical Hindoos. This was observable in their recognition of the orthodox pantheon; in the deference paid by them to the Vedas and to the constitution of castes; and in their employment of Brahmins as ministrant priests. This sect still remains to this day, and the tenets will be elsewhere described. (25) *Further Progress of Brahminism.*—During this period the Brahmin intellect ever at work had resolved on and achieved an effective compromise with the indigenous creeds of the country. But in doing this it produced a second religious literature, the Pooranas. (26) *The Hindoo Pooranas.*—These Pooranas, next to the Vedas, are accounted the most sacred works of the Hindoos. They are eighteen in number, and are said to be the work of the same Vyausa who is accredited with the compilation of the Vedas. It is laid down that a Poorana should treat of five subjects, primary creation, secondary creation, the families of the patriarchs, the reigns of the Menoos, and the dynasties of kings; but in point of fact none of them carry out this intention, and they afford internal proof of being compiled by different hands at different times. None of them are of very high antiquity. The oldest may possibly have been composed about the eighth or ninth century A.D., and the latest about three or four centuries ago. In their sectarial views; the prominence they allot to some one deity, or to his incarnations; the importance they attach to certain observances, as fasting on the eighth, eleventh and fourteenth days of each half month; the holiness they attribute to certain places; and in the often frivolous legends which they have grafted on to the more dignified inventions of antiquity; they betray the purposes for which they were composed, namely the propagation of new dogmas and the belief in new gods. The Hindoos themselves have controversial doubts as to the authority of the Bhagavata, the most popular of the Pooranas, and many pundits regard it as the uninspired work of a grammarian named Vopadeva, who lived in the twelfth century. There is little doubt that the Brahma-veivarta Poorana is still more modern. It treats of Krishna and his favourite mistress Raudhah; and although the worship of Raudhah is now very popular, especially in Western India, all the other Pooranas, the heroic poems, and the popular literature of the Hindoos before the last four centuries, are silent concerning her. The Pooranas in their

trowel, &c. The real worship of the population consists in doing homage either to demons to avert their displeasure, or to deities who rule such demons to induce their interposition. The former worship is more constant than the latter. But

present form were designed to uphold the doctrines of rival sects, who were engaged in contest in religious supremacy especially in Northern India from the third to the ninth or tenth centuries. Their earliest efforts were directed against Booddhism, which disappeared before them. A list of them as known in Southern India is given in a later note. (27) *Tantric Worship.*—This is a dark and mysterious phase of the Hindoo religion. Its history is obscure, and its founders are unknown. From its nature only, as it is based on phallism, it is evidently a faith belonging to early nations. Its origin as a special religion is said to have been in North-eastern India some two thousand years ago, but it may be immensely older. Tantric worship is based on the theory of the combination of human excess with religious contemplation. The Tantras themselves assume the form of a dialogue between Shiva and his wife Parvaty. The doctrine specially inculcated is the worship of the Shacty, or female energy of divinity. Parvaty herself thus becomes the object of worship. That the religion was once widely prevalent is shown by the hold it still retains on the population in Bengal. The ritual under it is extreme, and this is probably not a corruption but the original form of the creed. In Southern India it is not indigenous. It has representatives however, especially the Canchoolyas elsewhere described. (28) *Coomaurila Bhatta.*—Coomaurila Bhatta was a Brahmin of Berar. In the eighth century he excited an opposition to the Booddhists and Jeinas. This movement has been exaggerated by tradition into an extermination of Booddhists from the Himalayas to Cape Comorin, but the fact that the decadence of the Booddhists is united with his name, shows that he initiated a movement. His doctrine was a revival of the old Adweita philosophy. He travelled into Southern India, and it is said had for disciple Shuncaracharya next to be named. (29) *Development of Shiva Worship in the South, or the Smarta Shiveite Sect of Shuncaracharya.*—A number of works are current in the south of India relating to this teacher, under the titles of Shuncara Charitra, Shuncara Katah, Shuncara Vijaya, or Shuncara Digvijaya; all following the same course of narration, and detailing little more than Shuncara's controversial victories over various sects. Of the two principal works of the class one is attributed to Anandagiry, a pupil of Shuncara; the other is the work of Madhwacharya, the minister of some of the earliest chiefs of Vijianugger. This last is a composition of high literary and polemical pretension, but not equally high biographical value. Some particulars of Shuncara's birth and early life are to be found in the Keralolputty, or political and statistical description of Malabar, although the work is sometimes said to have been composed by Shuncara himself. With regard to the place of Shuncara's birth, and the tribe of which he was a member, most accounts agree to make him a native of Cranganore in Malabar, of the tribe of Numboory Brahmins, and in the mythological language of the sect an incarnation of Shiva. According to other traditions, he was born at Chidambaram in South Arcot district, although he transferred his residence to Malabar. He is said to have been born of a Brahmin mother by a low-caste father. That there was something unusual about his birth is to be inferred from the fact that afterwards, when on his return home, he was called to perform the funeral ceremonies of his mother, the Brahmins refused their co-operation. Shuncara, it is said, produced fire from his arm, erected the pyre in the garden of his own house, and concluded the ceremony alone. In Malabar he divided the four original castes into seventy-two, or eighteen sub-divisions each, and assigned them to their respective rites and duties. All accounts concur in representing Shuncara as leading a wandering life, and engaging in successful controversy with various sects, whether of the Shoiva, Veishnava, or less orthodox persuasions. In the course of his wanderings he established several matts or convents under the controul of his disciples, particularly one still flourishing at Shringairy, on the Western Ghauts, near the sources of the Toongabudra. Towards the close of his life he repaired as far as to Cashmeer, and seated himself, after triumphing over various opponents, on the throne of Saraswatee. He next went to Badaricaushrama, and finally to Kedaurananta in the Himalaya, where he died at the early age of thirty-two. The events of his last days are confirmed by local traditions, and the Peeta or throne of Saraswatee on which Shuncara sat is still shown in Cashmeer; whilst at the temple of Shiva at Badaree a Malabar Brahmin of the Numboory tribe has always been the officiating priest. The system advocated by Shuncara continues to influence the creed of the Sheiveite Brahmins to the present day. It is based on the Vedanta philosophy, and holds the adweita interpretation of that philosophy. There is but one true substance, Brahm Parabrahm. But on the other hand as the mind of man cannot elevate itself to the contemplation of the inscrutable first cause and only soul, he may be contemplated through inferior deities. The influence exercised by Shuncara in person has been perpetuated by his writings, the most eminent of which are his Bhashyas or commentaries on the Sootras or aphorisms of Vyassa. Shuncara is said to have had four principal disciples, in the popular traditions called Padmapauda, Hastamalaca, Sooreshwara or Mandana, and Trotaca. (30) *Development of Vishnoo Worship in the South, or the Veishnavite Sect of Ramaunoojacharya.*—The supremacy of Shiva worship did not remain long unchallenged. Towards the end of the eleventh century Ramaunooja, a follower of Vishnoo undertook to depose Shiva and to substitute his own divinity. Ramaunooja was born in Shreepermatore near Madras, and studied at Canjy, where he taught his system of the Veishnava faith. His Tamul name was Yembramaunaur, and he was the last of twelve Tamul Auzhwar or religious Veishnavite leaders. His works and those of the other eleven go under the title of Tiroomozhy, or "sacred writ;" and are all written in Tamul. Of the twelve Ramaunooja was the only polemical writer. Next in fame to him was the Shreevillipoottore Auzhwar in the South Pandya country. After leaving Canjy, Ramaunooja resided at Shreerungam near Trichinopoly, in an island formed by the division of the Cauvery river. He subsequently visited other parts of India and was successful in converting many from Shiva worship. Tripatty the largest and richest temple in the peninsula, situated in North Arcot district, was taken from the votaries of Shiva by Ramaunooja and his disciples. On his return to Shreerungam, the disputes between the Veishnava and Sheiva religions became exceedingly violent, and the Chola ruler who, according to some accounts was at that time Caricaula Chola, being a devout worshipper of Shiva, commanded all the Brahmins in his dominions to sign an acknowledgment of the supremacy of that divinity. Ramaunooja would not conform, and the king sent to seize him. With the assistance of his disciples he effected his escape, and ascending the ghauts found refuge with the Jeina king of Mysore, Vittaldevar or Vellaula Roya. In consequence of rendering medical service to the daughter of this prince, he obtained his regard and finally converted him to the Veishnava faith; whereupon the Rajah assumed the title of Vishnoo Varddhana. Ramaunooja remained several years in Mysore at a temple founded by the Rajah on Yadavaghorry, now known as Mailcotay. On the death of the Chola king, he returned to Shreerungam on the Cauvery, and there spent the remainder of his life in religious seclusion. In his philosophical system, Ramaunooja inculcated what is technically called the Vishishtadweita doctrine, that is, the "almost non-dual." The divine soul and the human soul were not absolutely one as the Adweita system taught, but were closely related. Final beatitude was to be obtained not by knowledge only; devotion and the usages of public worship were also required. Para Brahm was identified with Vishnoo, whose superiority was asserted. No prominence was given to the incarnation of Krishna since become so popular. Ramaunooja is said to have founded 700 religious houses. One of them remains at Mailcotay above-mentioned in Mysore. He also established 74 hereditary teacherships amongst his followers, the representatives of which are still found in Southern India, at Conjeeveram, Shreerungam, &c. The followers of Ramaunooja are called either Ramaunoojeeyas or Shree Veishnavas. (31) *The Veishnavite Sect of Madhwacharya.*—At nearly the same period as Ramaunooja another Southern Brahmin Anantateerta, born at Calyauna on the Malabar coast, pushed still further than Ramaunooja the reaction against the idealism of the school of Shuncara. Another of Anantateerta's names is Madhwacharya. In the Sarwadarshanasangraha he is cited by the name Poornapranya. A work is also quoted as written by him under the name of Madhyamandira. He was the son of Madhige Bhatta, and was born in the Saca year 1121 (A.D. 1199). According to the legendary belief of his followers, he was an incarnation of Vayoo, or the god of air, who took upon himself the human form by desire of Narayana, and who had been incarnate as Hanooman and Bheema in preceding ages. Originally a Sheiveite he became a pervert to Vishnooism. He was educated in the convent established at Ananteshwara, and in his ninth year was initiated into the order of ascetics by Achyootaprajah, a descendant of Sanaca, son of Brahma. At that

the distinction between the two cannot always be ascertained. The Dravidians conceive that hosts of demons surround them. These may have their origin in many ways; but most frequently at the present day they are the disembodied

early age also he composed his Bhashya, or commentary on the Geetah. This he carried to Badaricaushrama, in the Himalaya, to present to Vedavyausa, by whom he was received with great respect, and presented with three Shalagrams. He brought back and established these as objects of worship in the Mutts of Oodipy, Madhyatala, and Soobramanya. He also erected and consecrated at Oodipy the image of Krishna, that was originally made by Arjoona, of which he became miraculously possessed in the following manner. A vessel from Dwarca, trading along the Malabar coast, had taken on board, either accidentally or as ballast, a quantity of Gopichandana or sacred clay from that city, in which the image was immersed. The vessel was wrecked off the coast of Tooloova, but Madhwa receiving divine intimation of the existence of the image caused it to be sought for, and recovered from the place where it had sunk, and established it as the principal object of his devotion at Oodipy, which has since continued to be the head-quarters of the sect. He resided here for some time himself, and composed thirty-seven works. The principal of these are the Geetabhashya, Sootrabhashya, Rigbhashya, Dashopanishadbhashya, Anoovaucaunoonayavivarana, Anoovedantarasapracarana, Bhauratatatparyanirnaya, Bhaugavatatatparya, Geetatatparya, Krishnaamritamaharnava, Tantrasaara. After some time he went upon a controversial tour, in which he triumphed over various teachers, and amongst others, it is said, over Shuncaracharya. He finally, in his 79th year, departed to Badaricaushrama; and there continues now to reside with Vyasa, the compiler of the Vedas and Pooranas. Before he quitted Southern India Madwacharya very considerably extended his followers, so that he was enabled to establish eight different temples, in addition to the principal temple at Oodipy. In these were placed images of different forms of Vishnoo, and the superintendence of them was entrusted to his brother and eight sanyasies, who were Brahmins, from the banks of the Godavery. The images were Rama with Seeta; Seeta and Lutchman; Kaleeyamardana, with two arms; Kaleeyamardana, with four arms; Soovitala; Soocara; Nrisimha; and Vasantavittala. He taught that matter, souls of individuals, and the deity, that is to say Krishna or Vishnoo, are so many irreducible and eternally distinct essences. This was to make a step in the direction of the fundamental principle of Saunkhya deism, that is to say to a system which had not in the main the tendencies of Veishnavism. And Anantateerta was by profession a Vedantist. But in spite of the close affinity of the theory of the Avatars with Vedantic ideas, it cannot be doubted that there existed early a Veishnavism with a Saunkhya metaphysics. The followers of Anantateerta strictly speaking are all Brahmins, for, in opposition to Ramaunooja, Anantateerta was a strict observer of the distinctions of caste; but the doctrine called the doctrine of the Dweita or duality is widely spread among the masses, and the popular songs of the Teloogoo and Canarese Dausas, many of whom are of low caste, extol it with a sectarian fervour bordering on fanaticism. This sect is fully described in a later note. (32) *The Lingayets or Jangam Sheiveites Sect.*—In the south and west of India about the twelfth century a new sect of the Sheiveites arose, between whom and the disciples of Ramaunooja a religious conflict was carried on, in which the Rajah of Calyaunapoora was killed and his capital was destroyed. Basava, the founder of this sect, was the son of a Shiveite Brahmin. When a boy he refused to wear the sacred thread, because the initiatory rites demanded adoration of the sun. He went with his sister (A.D. 1135) to Calyaunapoora in the Deccan, then the capital of the Carnataca kingdom, whose ruler was a Jain. Here he joined his maternal uncle, a Brahmin and the minister of the king, who gave him employment and married his daughter to him. When the former died, Basava became prime minister. The creed of Basava was a monotheism, embodied in the worship of Shiva. The lingam, as the image of Shiva, was always to be borne on the person, and called Jangamalinga or locomotive image, otherwise living being; in contradistinction to the lingams erected in Shiva temples, called Stanvaralinga or stable image. His ethical teaching was the abolition of caste. This sect also will be found fully described in another note. (33) *Alleged influence of Christianity on early Forms of South Indian Faith.*—It has been surmised that some of the traditions concerning Basava just mentioned might have been borrowed from the legends current among the Syrian Christians, whose country bordered on that of Basava. Cosmas Indicopleustes states that in the sixth century there was a Christian Bishop at Calyauna, on the coast near Oodipy; or the same locality where Basava was prime minister six centuries later. It seems indeed by no means improbable that the early Christian religion affected in this way other modern philosophic schools of Southern India. In addition to the case of Basava just mentioned, Shuncaracharya was born not far from Cranganore, and Madwacharya the founder of the sect which approaches nearest of all to Christianity was a native of Oodipy. (34) *The Shataany Veishnavite Sect.*—About the end of the fifteenth century there arose in Bengal a new form of Vishnoo worship introduced chiefly by Cheitanya, born at Nuddea, in the year 1485. At the age of twenty-four Cheitanya, like Sakya Moony, abandoned his domestic life, and began his career as a religious devotee and teacher. For some time he settled at Cuttack and was engaged in the worship of Juggernaut, to whose festival at Pooree he communicated great energy and repute. Later in life he fell into a condition of mental derangement, and disappeared mysteriously about the year 1527. Cheitanya's work in Bengal was the counterpart, though in the name of another deity, of Basava's on the West Coast. His doctrinal teaching consisted in the worship of Krishna as a form of Vishnoo. Equally with Basava he desired to abolish all caste distinctions. This sect is represented in the south by the Krishna worshippers called Shataanies. (35) *Consequences of the Arrival of the Mahomedans in Southern India.*—When the followers of Basava were contending in Southern India with the Brahminical priesthood of Vishnoo, the Mahomedan invasion of India occurred; which had the effect of crushing both sects of disputants. This event marks the end of any large religious movement in Southern India. (36) *The Veda Samauj.*—Ram Mohun Roy (who was born at Burdwan in 1772, in Lower Bengal, and died in England in 1833), believed that the Oopanishads, rightly interpreted, contained pure deism, and he endeavoured to persuade his fellow-countrymen to renounce idolatry by appeals to tradition. With this aim he translated and published a certain number of the texts, and expounded his views on reform at the same time in original treatises. In 1830 he founded in Bengal the Brahma Samauj. The "Veda Samauj" was established at Madras in 1864, as a branch of the Bengal Brahma Samauj, and in 1871 it took the name of the "Southern India Brahma Samauj." In the former title the word Veda was used not merely as signifying the Hindoo sacred books, but in its literal sense as including in its scope "the teachings of nature and intuition." The "Brahma Samauj" means "the worshippers of Brahma," an unsectarian name of the deity. The principles and articles of faith are the same as in the parent society. All alike reject caste and idolatry, and believe in a supreme god of the universe.

[36] CONSPECTUS OF THE DEITIES AND GODS OF THE SOUTH INDIAN HINDOO PANTHEON—INTRODUCTION.—The following is an abstract tabulation of the pantheon, and more particular notices of each deity and god mentioned will be found in the Glossary and Index. The classification follows that of Ziegenbalg in his "Malabar Gods" (republished, Higginbotham, Madras, 1869). (2) TUTELAR DEITIES AND DEMONS.—*Gramadevatas.*—These are village or tutelar deities, who guard towns, villages, hamlets, fields, &c., from evil spirits. They are worshipped in numerous small temples, in front of which there is a sacrificial altar. Sacrifices consist of cocks, goats, swine, and buffaloes. With one exception all the Gramadevatas, properly so called, are females, and most of them are caricatures of the Hindoo Parvaty or Shacty. They are believed to cast out devils when the latter take possession of men, and in fact to exercise a general authority over them. They are represented by uncouth and often monstrous images. Their temples contain other figures, representing principal demons, Vigneshwara the belly-god, and sometimes different forms of Shiva. Annual festivals, lasting seven, eight, or nine days, are celebrated in honour of each one of the Gramadevatas. Their names are as follows. (3) *Ayenaur.*—He is the only male among the Gramadevatas, properly so called. He is considered to be a powerful ruler of demons. He is the son of Shiva and Vishnoo, the latter being Vishnoo in the female form called Mohiny. He is on this account called Harihar or Vishnoo-Shiva. He has two wives, named Pooranay and Poodcalay, who are worshipped concurrently with him in his numerous pagodas. (4) *Yellamma.*—She is identified with the Hindoo Renooca, that is to say the wife of the Rishy Jamadagny and the mother of Parshoorama. Round her head are serpents.

spirits of human beings who have met with violent or sudden death. The greater number of the demons live in trees, but some wander to and fro. Sometimes they occupy houses. Sometimes they even occupy the body of a living man, when all which he does is the demon's act. As a rule they cause no more than malady to the living. For accidents and disease among cattle, and for ruin or mishaps such as loss in trade, they are responsible. In fact the unseen world is ever hostile. Europeans and Mahomedans are not molested by demons, who afflict only the

---

The principal images found in her temples besides that of herself, are those of her husband and son mentioned above. The priest in her pagodas is a Pandauram or Sheiva devotee. (5) *Mariyammen.*—She is the goddess of small-pox, measles, and similar diseases. Near her pagodas stand small edifices with various images, the principal one of which is that of Kauttaun, a powerful demon. There are also figures of clay to be found within and without the enclosures of the pagodas presented in fulfilment of vows by people who recover from small-pox. In the richer pagodas she receives an offering daily, in the poorer pagodas only on Friday. In her honour an annual festival takes place, which lasts eight days. (6) *Ancalammen.*—In her pagodas stand besides herself several images. Of these may be specially named Veerabhadra, said to have 1,000 heads and 2,000 arms, and to have been produced by Eeshwara for the purpose of destroying the great sacrifice of the king Dacsha; Periya Tumbiraun (the great god), the god whom Dacsha designed to enthrone in the place of Eeshwara; and Cauttairy, a terrific demoness. Ancalammen has four arms and hands. She is worshipped every Friday or oftener. Like the other goddesses, she enjoys a yearly movable festival, lasting seven or nine days. (7) *Bhadrakalee.*—She has a fiery head and ten arms, and opposite to her stands a figure named Aghora, a form of Eeshwara. (8) *Pidaury.*—She is represented in a sitting posture, fire issuing from her body. She has four arms and hands. Her pagodas contain besides her own image that of the belly-god. The entrances to these pagodas are guarded by two door-keepers called Moonnadiyaur. The festival celebrated in her honour lasts seven or nine days. Those who commit suicide are supposed to be specially under her authority. (9) *Chamoondy.*—She is represented standing on the head of a giant Mahisha. In her pagodas, which are not numerous, besides that of herself there are several other images, the principal of which is that of the belly-god. (10) *Doorga.*—A female deity with a sheep's head. She also is represented standing on a giant. Amongst the various names given to her are Bhagiraty (goddess), Neely (the blue one), and Soondary (the beautiful). The principal images in her pagodas besides her own are those of the belly-god, Veerabhadra, and Bhadrakalee. She is supposed to give valour and to assist incantations. (11) *Malignant beings, from whom the Gramadevatas protect mankind.*—These are as follows. (12) *Peygel.*—Demons, who were according to the opinion of some created as such; but according to that of others were created in a higher form, and in consequence of misdeeds were cursed and changed to devils and banished from heaven to this world. Many of them are named after particular sins which they cause in mankind, of whom they take also sometimes bodily possession. Their number is said to be increased daily by the departed spirits of wicked men. (13) *Bhootas.*—Another sort of demons, created for the purpose of doing menial service to the gods, and of tormenting the wicked. They are said to be content with performing the lowest services for the gods, which is not the case with the Peygel. They assist the gods in keeping the devils in subjection. They execute the orders of the gods in punishing mankind. (14) *Racshasas.*—These are giants with many heads. Among these Ravana was king. They are fallen spirits now become monsters. (15) *Asooras.*—Another kind of giants, usually at war with the Devas or secondary gods. (16) THE DEVAS OR SECONDARY GODS, AND OTHER CELESTIALS.—These are said to be 330,000,000 in number, and to inhabit the Devaloca, also called Swarga, a place of delight and the abode of meritorious mortals, who become gods for a longer or shorter period according to their merits. The Devas have no temples erected in their honour, nor are they actually worshipped. They however receive marks of reverence at the sacrifices made to the Trimoorties and their families, and they come into prominent notice in the Pooranas, the secondary religious books of the Hindoos. Of the Devas are to be specially mentioned the following. (17) *Devendra.*—He is otherwise called Indra. His audience-chamber is so large that there is room in it for all the gods as well as for all the rishies and attendants on the gods. He is the chief of all the secondary gods. He presides over the seasons and crops, and is worshipped at the seasons of sowing and reaping. (18) *Indrauny.*—The wife of Devendra. (19) *Chitragoopta or Chitrapootra.*—He records the virtues and vices of mankind, and calculates the time when their lives are to end according to the destiny of each. (20) *Rishies.*—These are sages, said to be 48,000 in number, and to have obtained great gifts by practising austerities, so that they are able to be wherever they please, and need neither food nor sleep. The most famous among them are the following:—Agastya, Naurada, Gowtama, Vedavyausa, Poondareeca, Valmeeky, Vasishta, Vishwamitra, Doorvausas, Soota, Capila, Casyap, Marcandeya. (21) *Musicians and other attendants on the gods.*—Kinnaras, musicians and singers, having with the human figure the head of a horse; Kimpoorooshas, another kind of celestial choristers; Gandharvas, likewise a kind of celestial chorister represented with wings; Panuagas, celestial snake-charmers; Siddhas, saints enjoying the property of ubiquity; Vidhyaudaras, celestial scholars; Gananautas or Dootas, or messengers, divided into three companies, viz., Shiva-Dootas, or Shiva's messengers whose business is to carry the souls of the devotees of Shiva into his paradise Keilausa, Vishnoo-Dootas whose business is to carry the souls of the devotees of Vishnoo into his paradise Veicoonta, Yama-Dootas messengers of Yama, the god of death and king of hell, which is called Naraca and also Yamaloca, and said to contain various places of torment, into which the Yama-Dootas carry the souls of the wicked. In the Devaloca there are moreover also Devadausies, or female servants of the gods who correspond to the Devadausies or dancing-girls in the temples. (22) *Ashtadicpaulacas.*—These are the regents of the eight cardinal points and protectors of the earth:—Indra, the king of the secondary gods, regent of the east; Agny, the god of fire, regent of the south-east; Yama, the god of death and king of hell, regent of the south; Nirrity, a giant, regent of the south-west; Varoona, the god of the waters, regent of the west; Vayoo, the god of the wind, regent of the north-west; Coobera, the god of riches, regent of the north; Eesaunyan, a form of Eeshwara, regent of the north-east. These protectors of the earth are invoked on various occasions, but more especially at the beginning of a festival, when the burnt-offering called Homa is made. (23) THE MOOMMOORTIES OR TRIMOORTIES.—The term means the three forms. They are the three great gods, said to have originated in the masculine power of the supreme or universal being hereafter to be mentioned. By some they are regarded as triune, but by the majority of the people only one of the three is considered as paramount. They are as follows, with their families. (24) *Shiva.*—He is the object of worship in the Shivamata. In Southern India, Sheiveites are the chief sect. Of Tamul people three-fourths are Sheiveites. Of this god are narrated 1,008 appearances, according to which he has 1,008 names, and is almost in every place called by a different title. The paradise where he resides is called Keilausa. His principal attendants, who are always with him, and whose images stand in his pagodas by the side of his own image, are the following:—Nundikeshwara, a form of Shiva; Bheirava, another form of Shiva; Coondodara, his umbrella-bearer; Dwaurapaulaca, two door-keepers; Aroopattmoover, the sixty-three persons whom Eeshwara is said to have taken into bliss visibly in their bodies, and among whom Dandeshwara is the most celebrated and most favoured. There is moreover in front of the larger pagodas Eeshwara's vehicle, a bull called Nundy, or in Canarese Basava. Shiva's family consists of the following members. (25) His wives, two in number, viz.:—"a" Parvaty (the mountain-born), who is by the Sheivas identified with the Shacty hereafter to be mentioned and worshipped in Shiva's pagodas under very numerous names, and carried about with him at his festivals. "b" Gangah, the river Ganges, and also the goddess of water, who is represented on paintings by a figure half woman and half fish; but her image is not to be found in any pagoda. She is honoured by the act of bathing with ceremonies. Gangah is said to have eight play-mates, which are likewise rivers, whose water is, like that of the Ganges, regarded as holy and efficacious for purification from sin. Their names are:—Yamoonah (Jumna); Saraswatee; Sindhoo (Indus); Norbudda; Godavery; Cauvery; Mannairy; Canya. Frequently however only seven sacred rivers are enumerated, among which Gangah herself is one, whilst the Indus and Mannairy are excluded. Frequently again four more are added to the seven, viz., the Indus, Krishna,

inhabitants of the country. The visitations of demons are met by ceremonies, incantations, and sacrifices; and in all serious cases the latter require that blood should be spilt, so that living animals must be included in the offering [27]. Demons are held ordinarily to do no good, but only much harm; and hence all offering made by the people is to turn away wrath. But in one respect demons lend themselves to the purposes of mankind, if on the occasion of a great solemnity or celebration a person himself invokes possession with a view to soothsaying.

Toongabudra, and Tambrapurny a small river in Tinnevelly. (26) His sons, two in number, viz.:—"a" Vigneshwara (lord or remover of obstacles), who as the god of wisdom is represented with an elephant's head. The most common of his names are Pillaiyar (the son), Vinayak (the great lord), Ganapaty or Ganesh (lord of hosts). He is called by Europeans the belly-god, on account of the protuberant belly which is one of his attributes. In his honour many small pagodas are erected, in which he is daily worshipped with offerings. His image stands everywhere by the way-side, under trees, in thoroughfares, and in all the pagodas of Shiva. He obtains always the first offerings "b" Soobramanya (the diamond-like). He has many large pagodas of his own, and is also like Vigneshwara found and worshipped in all the pagodas of Shiva. He has many names and six faces, though he is sometimes also represented with one only. His two wives are Valliyammay (jewel-matron) and Devayaunee (divine elephant); both of whom are represented as ordinary mortal women. (27) *Vishnoo.*—He is the object of worship in the Vishnoomata. All who profess this religion regard Vishnoo as the highest god, the creator, preserver, and saviour. He has many names and many pagodas, and almost in every one of them he is called by a different name. He is said to have undertaken ten Avatars, or incarnations, in the following order. (28) Matsya-avatar, in which he transformed himself into a fish, in order to fetch the Vedas from the bottom of the sea, where a giant, who had stolen them from the world of the gods, had concealed them. According to other accounts, Vishnoo dragged, in the form of a fish, the vessel in which the seven rishies and their wives were preserved in a general flood. (29) Coormavatar, in which he assumed the form of a tortoise, and thus supported the mountain Mandara, in order to enable the gods to churn therewith the sea of milk, for the purpose of obtaining the beverage of immortality called Amrita. (30) Varauhavatar, in which he transformed himself into a boar, in order to lift the earth, which had sunk into the ocean. (31) Narsimha avatar, in which he assumed the form of a man with the head of a lion, and destroyed the giant Hiranyacashipa. (32) Vaumanavatar, in which he assumed the form of a dwarf-Brahmin, who deceiving the monarch Mahabaly took the government of the world from him, and drove him down to hell. (33) Parshoorama avatar, in which he became a man named Parshoorama, whose parents were the Rishy Jamadagny and his wife Renooca, the latter being often identified with the Gramadevata Yellamma. Parshoorama's mission was to humble the Cshatriyas, or the royal and warrior caste, of whom he is said to have slain a very large number. (34) Rama avatar, in which he became king Dasharata's first-born son, named Rama; who had three brothers, called Lakshmana, Bharata, and Shatroogna. Rama's special mission was to destroy the giant Ravana, king of Lunka (Ceylon), who had carried away his wife Seeta. In the war with this giant he was assisted by his brother Lakshmana, and the monkey-king Hanooman. (35) Krishna avatar, in which he was the son of Vasoodeva, but brought up in the house of the shepherd Nanda. Krishna performed numerous miracles, and more especially assisted his relatives the Puncha Pandavas, five royal brothers named Dharma or Yoodishtara, Bheema, Arjoona, Nacoola, and Sahadeva, in their war with Dooryodhana, the head of the Cooroos; so that the Pandavas regained their kingdom, whilst Dooryodhana and his brothers were killed. (36) Vegootwavatar, or plurality-incarnation, in which he was incarnate in his twelve disciples, the so-called Panniraud Auzhwar, through whom he extirpated the religion of the Booddhists and Jeinas, and established his own; for which reason those twelve devotees are now worshipped along with him in his pagodas. According to more recent beliefs, Balarama or Balabhadra, a foster-brother of Krishna, was Vishnoo's ninth incarnation. According to others Booddha himself. (37) Ashwa or Calky avatar in which he will, at the end of the present age, transform himself into a horse, and having destroyed the wicked, create a new world. (38) The first, second, and third incarnations are said to have occurred in the first age of the world, Krityoog; the fourth, fifth, sixth, and seventh in the second age, called Tretayoog; the eighth and ninth in the third age, called Dwauparyoog; and the tenth incarnation is to take place in the present age called Kaliyoog. (39) Vishnoo's family consists of the following members. (40) His wives, two in number, viz.:—"a" Lutchmee, the goddess of beauty and fortune, who is by the Voishnavas identified with the feminine power of the Parauparavast. She is also called Mahalutchmee, or the great Lutchmee, and said to contain the Ashtalutchmee, or eight Lutchmees, viz., Dhanalutchmee, the patroness of riches; Dhaunyalutchmee, the patroness of grain; Dheiryalutchmee, the patroness of boldness; Showryalutchmee, the patroness of bravery; Vidyalutchmee, the patroness of science; Kirttilutchmee, the patroness of fame; Vijayalutchmee, the patroness of victory; Rajyalutchmee, the goddess of kingdoms; and Santaunalutchmee, the patroness of offspring and marriage. Lutchmee is worshipped under various names in Vishnoo's pagodas, and she is even worshipped in those of Shiva. At one time she disappeared, but rose again from the sea of milk when it was churned by the gods and asooras (non-gods). When Vishnoo was incarnate in the person of Rama, Lutchmee was incarnate as Seeta. To Lutchmee is opposed Moodevy (the elder goddess, Lutchmee's elder sister), the goddess of misfortune. "b." Bhoomidevy, the goddess of the earth, who is however not worshipped, nor represented by any image. (41) His sons, viz.:—"a" Manmata (the confounder of the heart), or Cauma, the Indian Cupid, the god of love. He is said to be the mental son of Vishnoo, and to have become incarnate in Pradyoomna, the first-born son of Krishna. Manmata wounds the heart with his arrow called Caumabauna (love-arrow). He has a wife, named Ratty (desire), who assists her husband in inspiring love, and corresponds to Venus. "b" Coosha and Lava, Vishnoo's sons, in his incarnation as Rama. (42) *Brahma.*—Brahma the creator is said to write in the skull of every one how long he is to live and what will happen to him on earth and after death. He is also regarded as the author of the Vedas, which he gave to the Rishy Vedavyausa, to promulgate in the world. There are however no pagodas erected in his honour, nor is he worshipped; except under the form of the Brahmins, who are regarded as indirectly his offspring. (43) Brahma's wife, named Saraswatee, is regarded as the goddess of learning. She is not worshipped, except at an annual festival called Saraswateepoojah, or Saraswatee-worship; when poets, accountants, teachers, and pupils make an offering to her of their writing instruments, books, and accounts. (44) PARAUPARAVAST.—This, the universal being, is considered according to different philosophies to exist in one or other, or in all three, of the following three forms. (45) An immaterial, formless, and incomparable being (or the universal spirit), which has neither beginning nor end; from which all beings have emanated, and into which all will again return; and which is self contained all in all. (46) A visible material being (or the universe), represented by an image clothed with the fourteen worlds, or again and more usually by the lingam and yony. These symbols indicate that in the Parauparavast are united the masculine and feminine principles or powers. The figure is found everywhere, both within and without the pagodas, and is worshipped extensively. (47) A double-being, viz.:—"a" Shiva or Vishnoo as the case may be, the embodied masculine power of the Parauparavast or the father of all gods and all beings. The Sheivas or the worshippers of Shiva, call the masculine power of the Parauparavast by the name of Shiva; the Veishnavas or the worshippers of Vishnoo, name it Vishnoo or Narayana or Poorooshottama. "b" Shacty (power, energy), the embodied female power of the Parauparavast, or the mother of all gods, and goddesses, and all beings; who is also called Parashacty, that is to say the supreme Shacty, because from her all Shacties or goddesses have descended.

[26] COMPARISON BETWEEN THE DEITIES OF THE BRAHMINICAL SYSTEM AND THOSE OF GREECE, ROME AND EGYPT.—The following table will show the general correspondence between the principal Hindoo deities of Southern India and those of Greece, Rome and Egypt. The worship of Osiris and Isis more especially is nearly related in its essential points to the worship of Shiva and his consort Bhawany or Parvaty:—

The person possessed becomes then a devil-dancer. The places in which demons are worshipped are called "peycoils" or "devil temples." Some of these are small buildings resembling tombs. Others consist of a heap of earth raised into a pyramidal shape, and adorned with streaks of whitewash and red ochre, with a smaller heap showing a flat surface which forms the altar. In the vicinity of the devil-temple is a large tree, which is the devil's dwelling place. There is no priesthood attached to demon-worship. In ordinary ceremonies the head of the family, or sometimes that of the community, officiates. But any one may assume the function; and this is constantly done as the impulse comes, especially with regard to devil-dancing. Demon-worship in its most conspicuous form is found chiefly in South Canara, Malabar, Tinnevelly, and Travancore; that is to say wherever the Dravidian population has been least disturbed. The demon-festivals of Mangalore are well-known, and the Shaunaur or palm-cultivators of Tinnevelly are pre-eminent in following the rites of demonolatry. At the end of cycles of sixty years large demon-festivals are held in many parts of these districts [28].

Indian.	Greek.	Roman.	Egyptian.
Shiva	Ζεύς	Jupiter	Osiris.
Doorga	Δημήτηρ	Ceres	Isis.
Bhagavatee	Ἀφροδίτη	Venus	Isis.
Bhawany or Parvaty	Ἥρα	Juno	Isis.
Kalee	Περσεφόνη	Proserpina	Isis.
Annapoorna	Δημήτηρ	Ceres	Isis.
Ganesh	Ἥλιος	Janus	...
Nundy	Μινώταυρος	Minotaurus	Apis.
Vishnoo	Ζεύς	Jupiter	Osiris.
Lutchmee	Ἀφροδίτη	Venus	Isis.
Krishna	Ἀπόλλων	Apollo	Osiris.
Brahma	Ζεύς	Jupiter	Osiris.
Soorya	Ἀπόλλων	Apollo	Horus.
Coobera	Πλοῦτος	Plutus	...
Cartigay	Ἄρης	Mars	Papremis.
Yama	Πλούτων	Pluto	Serapis.
Indra	Ζεύς	Jupiter tonans	Osiris.
Vishwacurmah	Ἥφαιστος	Vulcan	Thoth.
Boodh	Ποσειδῶν	Neptune	Osiris.
Gangah	Στύξ	Styx	Nile.
Menoe	Μίνως	Minos	Menes.
Naurada	Ἑρμῆς	Mercury	Apis.

[27] SKETCH ACCOUNT OF THE SACRIFICE OF LIVING ANIMALS IN SOUTH INDIA.—Sacrifices are common to all races and religions. They assume the form of offerings of the raw products of the earth, of cooked food, of water, and of living creatures. In the sacrifice of living animals the ceremony is begun by performing the fire sacrifice, pouring ghee into a large fire. The poojarry, not a Brahmin, then strikes the head from the victim and large portions of its flesh being thrown into the fire and reduced to ashes, portions are distributed to the assembly. This being a prasaudham or food offered to the gods, all castes can partake of it. In some few cases Sheiva sectarians, when aversion to take life prevents them sacrificing an animal, substitute an image made of dough. With many also of the Sheivas the victim's head is not struck off, but it is strangled so that blood is not spilled. Living sacrifices are an essential part of the worship of all the tutelary village goddesses in Southern India, as also of the goddesses of cholera, small-pox, &c. Thousands of sheep and fowls are annually sacrificed. The lower classes of Hindoos of Southern India also, though rarely, sacrifice pigs to the inferior gods. Large herds of buffaloes were until recently offered at the funeral rites of the Todah race of the Neilgherries, but the Government have restricted the rite to the killing of a limited number of animals at a time, at the discretion of the local authorities. Human sacrifices were at one time considered requisite to appease goddesses and demons who guard hidden treasure. Living sacrifices form no part of the worship paid to any deity of the Veishnava sectarians, nor Vigneshwara, Soobramanya, &c., of the Sheiva sect or of their respective goddesses. In addition to the village deities the Shacty of Shiva, defined by her votaries to be the visible energy of the divine essence symbolized as a female, requires living sacrifices.

[28] SKETCH ACCOUNT OF DEVIL-WORSHIP IN SOUTHERN INDIA.—*Introduction.*—The Shaunaur of Tinnevelly inhabit the south-eastern portion of that district and gain their livelihood by cultivating the palmyra palm, the juice of which they extract and make into coarse sugar. In social position they come between the cultivators of the soil or Vellaular and the Pariahs. They are descended from a pure Tamul stock. Their ancestors came from Ceylon. Among these people Christianity has made remarkably large accessions. Their demon-worship however is typical of that in other parts of Southern India. In Siberia a system of demonolatry called "Shamanism" prevails. This was the old religion of the whole Tartar race before Booddhism and Mahomedanism were disseminated amongst them. The Shamanites acknowledge the existence of a supreme deity, but offer him no worship. The demon-worship of the Shaunaur and of the Siberians are said to be identical. (2) *The different kinds of demons.*—These were described in the note above as they appear when absorbed into the Hindoo pantheon; but they may be mentioned here again entirely from the point of view of the lower classes. There are in Tamul three words ordinarily used to express the idea of a demon or devil; "poy," "bhootam," and "pishauch." The "peys" take possession of men. The spirits called "bhootam" specially haunt the places where dead bodies are burnt or buried. Companies of them attend Shiva, Ganesh, and other deities. They are described as dwarfs of ugly appearance, with large bellies and very small legs. They would be called in English ghouls. The pishauch is the most actively troublesome of all the demons. However this classification is not always attended to by the people. One of the principal objects of superstitious dread is the demon called "Maudan," a word signifying "he who is like a cow." He is supposed to be very large and tall, his body being of a black colour and covered with hair, like that of a cow. Images of Maudan are never made. He is said to strike men and oxen with sudden illnesses, and is in consequence greatly feared. There are numerous forms of Maudan, to which many mischievous acts are ascribed. "Shoolaimaudan," or "furnace devil," is

Ruling the demons are certain principal demons who have attained the rank of deities. They are worshipped by men by way of mediation, to prevent the mischief of the lesser demons; but they themselves will inflict harm if not worshipped. Again for every village there is at any rate one temple dedicated to a goddess who occupies this position inasmuch as she is specially tutelar to the locality. The presence of the goddess protects the village from sickness and disaster. So that there she will be worshipped for three causes; because she is hostile, because she is mediatory, and because she is tutelar. All the village tutelar goddesses are called Ammen or Ammah, and the word means "mother." The village goddess bears one of the following particular names:—Ponniyammah or gold mother, Cunniyammah, Yegauttaul, Mootyaulammah or pearl mother, Tripoora Soondary or the beautiful of three cities, Periyammah or great goddess, Osoorammah, Shellammah,

---

worshipped by potters, who dread his breaking their pottery while it is being burnt in the kiln. "Coomilimaudan," or "bubble devil," dances on the surface of the water. "Poroothoomaudan" is the "fighting devil." "Neechamaudan" is the "wicked devil." "Shoodalaimaudan," or "graveyard demon," dwells in places where corpses have been buried or burnt. Another popular demon is Mallan, "the Giant," revered especially by the tribes who inhabit the mountains of Travancore. His wife is Caroongauly, or "Black Kaloe." "Cootty Shauttan," "little Shauttan," is a familiar spirit invoked in performing juggling tricks. Another demon is called "Mootchandimoopan" or "the old man of the three roads." He is said to lie hid at places where several roads meet, watching his opportunity to injure the passers-by. In numerous instances the spirits of wicked men are actually worshipped after death. A noted robber named Palavaisham was long the object of worship in Tinnevelly. (3) *Observances in connection with devils.*—Many children are named after demons, to whom they are dedicated to save them from infantile diseases. In some families the eldest son is named after the demon worshipped by the father's family, and the eldest daughter after that of the mother's family. The spirits of depraved men, or of those who have met with a violent death by drowning, hanging, or other means, become demons, as above said, wandering about to inflict injury in various ways upon mankind. Hence arose a special custom in the execution of murderers by hanging. It was supposed that their spirits would haunt the place of execution and its neighbourhood, to prevent which the heels of the criminal were cut with a sword, or hamstrung, as he fell from the tree. Certain hours of every day are held to be unlucky and dangerous. At noon, as well as at midnight (especially on Fridays), evil spirits are supposed to be roaming about, waiting to seize on those who walk from their houses into lonely places. Iron rings on the fingers or toes, or an iron staff, are considered to afford protection from such attacks. At night the demons call loudly, in order to allure people out of their houses into the distant jungle, where they can kill them. Hence calls at night are never responded to until the fourth repetition, for devils will only call thus three times. At the period of puberty, and after childbirth, women are peculiarly liable to the attacks of demons, and they are the cause of convulsions and similar disorders. The sudden illnesses of children and adults are held to arise in this way. Claims to witchcraft, divination, and magical skill are made by very many of the demon-worshippers. (4) *Particulars of the ritual of devil-worship.*—The priests who officiate in the worship paid to evil spirits do not belong to any hereditary or exclusive class, like that of the Brahmins amongst the upper-class Dravidians. Any one, even a woman, may act as priest or devil-dancer, if they are duly inspired by the demon invoked. The "Poycoils," or devil temples, are very numerous throughout the country. They bear no resemblance to the large Brahminical temples. Images are no essential element in demon-worship; where they are found they have been adopted from the Brahminical worship. In front of the devil temple, or sometimes without any covered edifice, there stands a small pyramidal erection or obelisk four or five feet in height, generally built of brick and stuccoed, which is always associated with this worship, and takes the place of an image. Inside some temples are placed the implements and symbols of demon-worship; dancing-sticks or wands, the priests' garments, trident, &c. In others are found one or more images of the demon to whom the temple is dedicated. The devil-dancer's garments consist of a high conical cloth cap, with tapes hanging down at either side, probably to represent long shaggy hair; a jacket with embroidered representations of devils worked in red, to denote their blood-thirsty character; and a pair of short drawers, corresponding in style, with small bells attached to the border. A thick club and long wand, ornamentally painted and having iron rattles or jingling brass rings at either end, are also held in the hand while dancing; with sometimes a trident, sacrificial knife, bangles for the ankles with brass bells, and occasionally other instruments or ornaments. The principal feature of the worship consists in animal sacrifices and libations of blood. Doubtless human sacrifices were once offered; but the custom in South India now is to offer in sacrifice, on important occasions, sheep, goats, fowls, and pigs. Connected with the sacrifices is devil-dancing, in which the demoniacal possession is sought. Certain ceremonies are at times observed in order to drive out and dispossess a devil, but on these occasions it is desired to bring him into the soul of the worshipper; who is then considered to become his inspired oracle, and to utter prophecies, and give other information for the guidance of the assembled crowd of worshippers. These more important sacrifices and festivals are held annually; or occasionally as may be considered necessary, in times of prevalent disease, or in fulfilment of vows previously made. Funds for the necessary expenses are contributed by those interested. Night is the season chosen for the principal performances, and the festival usually continues for two or three days and nights. The officiating priest, whoever he may happen to be, is dressed for the occasion in the vestments and ornaments appropriate to the particular devil worshipped. The musical instruments frequently used in the devil-dance are the tom-tom, or ordinary Indian drum, and the horn, with occasionally the addition of a clarionet. But the favourite instrument is that which is called 'the bow.' A series of bells of various sizes is fastened to the frame of a huge bow, the strings are tightened so as to emit a musical note when struck, and the bow rests on a large, empty brazen pot. This instrument is played on by a plectrum, and several musicians join in the performance. One strikes the string of the bow with the plectrum, another produces the bass by striking the brazen pot with his hand, and the third keeps time by a pair of cymbals. When the preparations are completed, and the devil-dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen, and either stands still or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and to dance with a quick, but wild and unsteady step. Suddenly the afflatus descends; marked by a glare of the eye and leaps of the body. The dancer stares and gyrates. The demon has taken possession of him. Though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance. The bystanders signalize the event by raising a long shout, attended with a peculiar vibratory noise, caused by the motion of the hand and tongue, or the tongue alone. The devil-dancer is now worshipped as a present deity; and every bystander consults him respecting his disease, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and in short respecting everything for which superhuman knowledge is supposed to be available. One of the principal devil temples is situated at Agasteshwaram, near Cape Comorin. This is also the head-quarters of the Shaunaar tribe, where their Naudan or chieftain resides, who was formerly allowed the privileges of having a fort, of riding in a palankeen, and of retaining 100 armed attendants.

Yellammah, Padeivettammah, Tooloocaunammah, Moottoomaury, Polairammah, Caricauttah, Taundoniyammah, Tandoomaury, Mallammah, Chinnammah, Ammannammah, Chandeshwary, Vadivauttah, Naugauttammah. The representation of the goddess in such temples is generally a black stone or a piece of wood, and seldom an image. A poojarry, who is not a Brahmin, is appointed for the daily worship. He anoints the symbol of the deity daily, and puts ashes on her head. For offering he breaks a cocoanut in front of the idol. This is the commonest offering. The villagers make frequent vows to the goddess, promising sacrifices if she fulfils desires, and occasionally they collect money by subscription and celebrate a principal feast. When any member of a family is seized by sickness, the poojarry is consulted, who announces to the worshipper the offering that must be presented. If cholera or other large epidemic breaks out, the village deity will rise into importance and the sacrificial rite will be more frequently performed. The Mariyammen of the Tamuls is specially a deity of the small-pox, causing or protecting from that disease. When a person is attacked with small-pox it is understood that this goddess has taken possession of the patient. She appears in three forms:—as Tattammavauroo or Chinnammavauroo, that is to say small goddess or measles; Peddammavauroo, that is to say, great goddess or small-pox; and Peirammavauroo or goddess of green gram. The two first are the most feared. Sacrifice is specially made to the village goddess at sowing time and harvest; also for rain or fair weather. Besides the village deities many minor deities of a similar class are worshipped without temple and in secluded spots. A rude unhewn stone, a stump of a trèe, or even a lump of clay placed under the tree represents the deity. The object is usually marked with black or red pigment. When the shrine indicates Ayenaur, the only male among the tutelar deities, propitiatory offerings are made with clay effigies of horses; on these the demon rides by night. The religion of the Todahs of the Neilgherry hills exhibits some peculiarities. These are the prominence given in their worship to offerings of milk and clarified butter, their freedom from the worship of idols, the religious veneration with which they regard a sacred bell which is hung up in their temples or dairies, and their exclusion of women from all share in the rites of worship and even from the precincts of their temples. Though they do to a certain extent practise demonolatry, they do not do so with the enthusiasm of other primitive races of South India. Such peculiarities may be noticed, but they do not appear to indicate anything more than a modification of the ordinary Dravidian religion under local circumstances.

56. Serpent worship is foreign to the Dravidians, but it has penetrated into all parts of Southern India. In many villages carved representations of the cobra are found set up in groves, by road sides, or under the sacred peepul tree. The oldest are those of the single cobra, semi-erect with expanded hood; the next are the stones on which are shown the intertwining of two snakes after the fashion of the Æsculapian rod; the most modern are the three, five, and seven headed serpents, forming canopies over the gods and goddesses of the Brahminical pantheon. Offerings are daily made at these shrines where they exist, and the snake god is as commonly propitiated as any other of the village deities. Every woman who desires to have offspring, no matter what her professed religion, brings offerings of milk, ghee, eggs, or flowers to the naga. In many places the living serpent is to this day propitiated. At Vyasarpaudy, close to Madras, this worship draws crowds of votaries. The traces of serpent worship are most frequent in those districts where the Jeina religion now prevails. The temple of Soobramanya in South Canara is at the present day the principal seat of this worship in Southern India [29]. The

[29] SKETCH ACCOUNT OF SERPENT-WORSHIP IN SOUTHERN INDIA.—*Relics found of ancient serpent-worship.*—These are general throughout peninsular India. The sculpture is invariably of the form of the Naga or cobra, and almost every hamlet has its serpent deity. Sometimes this is a single snake, the hood of the cobra being spread open. Occasionally the sculptured figures are nine in number, and this form is called the "Navananga," and is intended to represent a parent snake and eight of its young; but the prevailing form is that of two snakes twining in the manner of the Æsculapian rod or the caduceus of Mercury. Ceylon sculptures show a greater admixture of serpent worship than are to be found in similar representations on the continent of India. The three or seven headed Naga is found adorning almost every sacred spot in that country. The three Ceylonese historical works which have been translated, the Mahavanso, the Ratnaucara, and Rajauvaly, all commence with an account more or less detailed of the conversion of the Nagas of Ceylon by Booddha himself. Snake stones are generally in sets of three. The first represents a seven-headed cobra and is called Soobramanya. The second is a female, the lower portion of whose body is that of a snake. The third represents two serpents entwined, the children of the two former, with sometimes a lingam between them. These three representations are necessary to form a complete and orthodox group. In the neighbourhood of

worship paid to rough stones is a widely spread feature in the ancient religions, and in the majority of its phases is connected with that phallic or lingam worship which now confined to India prevailed in early times throughout Southern and Western Asia and even penetrated into Europe. The history of the introduction of the latter into Southern India is mysterious, but the present facts are simple. The various shapes in which the reproductive power is popularly typified in this

---

Hassan and Halaboed, in Mysore, a frequent subject amongst the Jeina remains is the figure of a naked woman twined with a serpent encircling the right thigh. This is always accompanied by a smaller figure, clothed as for a cold climate, in a posture of adoration. The latter enigmatical figure is found also in the Kistna district. Snake stones are most numerous within and around Jeina temples. It may be stated of these stones generally that they all have an appearance of extreme antiquity, and are blurred, worn, and mouldered by age; and though all castes regard them with some sort of awe or superstitious respect, none appear to claim them as specially pertaining to themselves. (2) *Modern observances in connection with serpents.*—There is a great deal of serpent worship in South Canara, and on one of the highest mountains of the Ghauts, named Soobramanya, there is one of the most famous serpent temples in India. The locality is extremely wild and feverish, more especially during the cold and dry seasons; nevertheless great numbers of pilgrims resort thither, especially during the December festival called Kookkey Shashty, when a great cattle-fair is also held at the foot of the mountain. The temple has no architectural pretensions, being indeed mostly constructed of laterite. The sanctuary in the centre contains the idol Soobbaroya or serpent-lord. The image is only a shapeless block of granite. In the Travancore forests, on the bank of one of the many rivers flowing thence to the western sea, there is a small granite temple finely sculptured, considering its situation. And in the bed of the river opposite there rises a tall rock called Paumboopaura ('Snake rock'), a shining band, suggestive of a serpent's trail, winding round it from bottom to top in a remarkable manner, apparently caused by micaceous veins in the rock. It is held extremely sacred. No Brahmin acts as a priest in any serpent rites, and it is to be remembered that the Jains of Southern India have ever been the deadly foes of the Brahmins. No one will point at snake stones as it is believed the finger that so pointed would wither from off the hand. Women lay offerings of flowers before them and touch the sculptured heads with paint, believing they will be thereby blessed with children; but men very seldom offer any sort of adoration to these objects. Snakes are kept in houses in Ceylon and Goozerat, partly as objects of worship, and partly to destroy rats, but no similar practice prevails in the south-eastern parts of peninsular India. Nevertheless as mentioned in the text living snakes are worshipped. A hootta or deserted ant-hill, popularly regarded as the shrine of the god, is very often in reality the residence of a snake. No Hindoo will kill a Naga or cobra willingly. Should any one be killed within the precincts of a village by Mahomedans or others, a piece of copper money is put into its mouth, and the body is burned with offerings to avert the evil. Hindoos hold that it is most fortunate to witness snakes in congress and they believe that if they can throw a cloth at the pair to touch them with it, the cloth becomes a representative form of Lutchmee of the highest virtue, and is taken home to their houses and preserved as such. Naga is a common name both for males and females among all classes of Hindoos, from Brahmins downwards to the lowest classes of Shoodras and Mlechas. Nago Row, Nagojee, &c., are common Mahratta names. So are Nagappa, Naugova, &c., among the Canarese and Teloogoo population. Some Brahmins always keep the skin of a Naga in one of their sacred books. Lingayets, who deny the religious supremacy of the Brahmins, are nevertheless snake worshippers, many of them bearing the name Naga, both male and female. (3) *The same with trees and serpents combined.*—With observances paid to serpents are intimately connected those paid to trees. Naga stones, when properly erected, ought to be on a built-up stone platform facing the rising sun; and under the shade of two peepul (ficus religiosa) trees, these being a male and female growing together, and wedded by ceremonies in every respect the same as in the case of human beings. Close by and growing in the same platform are also a neem (margosa) and bilvapattra (a kind of wood-apple), which are supposed to be living witnesses of the marriage. The expense of performing the marriage ceremony is too heavy for ordinary persons, and so there is often found only one peepul and a neem on the platform. The fact of the neem and bilvapattra trees being selected as witnesses proves that the Sheivoite religion is in some manner connected with this form of tree and serpent worship. For the fruit of these trees is the only one which in any way resembles a lingam. And by placing the fruit of either on the leaf of the peepul, which represents the yony, there is given a fair representation of an entire lingam. The custom among Brahmins, still acted up to, that under certain circumstances men must marry plants, is remarkable. If a Brahmin is desirous of taking to himself a third wife, he goes through the marriage ceremony correctly, but abbreviated in details, with a yekke gida (Aristolochia indica). This is looked upon as the third marriage; after the ceremony has been completed the yekke gida is cut down and burnt. The Brahmin is now free, without fear of evil consequences, to marry the woman; and she is called nominally his fourth wife. This custom however owes its origin not alone to tree-worship, but also to the belief that the number three is unlucky. By burning the third wife bad luck is averted. It sometimes happens that an elder brother, not having met a suitable wife, is still unmarried when the younger brother wishes to get married. Before the younger can do so however, the elder goes through the ceremony of marriage with a plantain tree, which is afterwards cut down, and the younger is then free to marry. The privileges of chewing betel-nut, wearing flowers in the hair, using sandalwood paste on the body, and tying up the cloth behind in a particular manner, are confined to married men only. By going through the ceremony of marriage with a plantain tree, the unmarried are entitled to exercise those privileges. (4) *Particulars of actual serpent-worship.*—A snake festival has none of the elements of Brahminism in it. The worshippers bathe, mark their foreheads with red colour, and in small parties, generally families who know each other, go to places where cobras are known to live or to frequent. There are generally sacred stones in such places, to which offerings of flowers, ghee, &c., are made; and the stones are anointed with red colour and ground turmeric, prayers and invocations being made to the local spirit of the place and to the serpents. Small new earthen saucers, filled with milk, are then placed near the stones, or near the snake's hole if there be one. Cobras are fond of milk, and are believed to watch the ceremony, coming out of their holes and drinking the milk, even while the worshippers are near or sitting at a little distance to see if their offering is received. Should the snake appear and drink, it is esteemed a fortunate circumstance for the worshippers. Should the snake not appear, the worshippers after waiting awhile depart, and visit the place next morning, when the result is anxiously examined; if the milk has disappeared, the rite has been accepted, but not in so marked a degree as if the reptile had appeared at once. These ceremonies end with a feast. In some places persons who have made vows roll round the temple serpent-fashion, and if the temple is on a hill will even roll up to it from the foot of the hill. They also take home with them earth from the sacred serpent holes. This earth is believed to cleanse from leprosy if rubbed on the parts affected, and to remove barrenness from women if it be daily put in the mouth. The serpentine body-rolling is called angapradacshinam. There are men in the Madura district who for payment will perform the body-rolling as proxies for persons who have vowed it. These rollings are done very rapidly, with great fury and vociferation. It is perhaps remarkable that the snake festival is held after the season or at the season of casting the skin, and when the snake addressed or worshipped is supposed to have been purified. Snake worship is especially resorted to on behalf of children; and the women and children of a family invariably accompany the male head, not only at the annual festival, but whenever a vow has been made to a serpent deity. The first hair of a child which is shaved off when it has passed teething and other infantine ailments, is frequently dedicated to a serpent. On such occasions the child is taken to the locality of the vow, the usual ceremonies are performed, and with other offerings of flowers, &c., the child's hair is combined. In every case a feast follows, cooked near the spot, and Brahmins who attend receive largess and alms, and relations and friends receive invitations. In the Shacty ceremonies called Poornaubhishaica, which belong to aboriginal customs, the worship of the snake forms a portion, as emblematical of energy and wisdom. No priest is ever in charge of snake-shrines.

country are well-known, from the rude elongated stone set up under trees to the massive cylinders of hewn rock which are found in the enclosure of the ancient pagodas. Any natural formation of earth or rock which approaches the lingam in resemblance is regarded with special veneration, and is called swayambhoo lingam or natural lingam. The lingam is generally represented in mystical conjunction with the yony. In appearance these are pure symbols; in no respect images, as are met with elsewhere. And of all the representations of the deity which India has imagined these are the least materialistic. If the common people worship them it is nevertheless true that the choice of these symbols by themselves to the exclusion of every other image was, on the part of certain founders of sects, a protest against idolatry.

57. The subject of phallic worship introduces the Brahminical religion, which in its Sheivic phase reposes on it. The Brahminical mythology is a system vast and multifarious, but it is founded on the philosophical idea of an all-pervading mind from which the universe derived its existence. To this nature, which is called the Brahm, the Hindoos ascribe the most exalted attributes of power, wisdom, and beneficence. This being however is not represented as the active ruler of the universe, but as fixed in sublime and perpetual repose. He did not even, strictly speaking, create finite natures; but emitted them out of his own substance, into which those that are most perfect will again be absorbed. Thus sprung the Hindoo triad, Shiva, Vishnoo, and Brahma; the supreme objects of worship. Shiva bears the title of the destroyer, and in that character has very numerous worshippers. He is represented in the arts under a form calculated to inspire terror; of gigantic size, naked, riding on a bull, his eyes inflamed, and serpents hanging from his ears like jewels. Wars with the gods and extermination of giants form the leading events of his history. The worship of Shiva prevails mostly among the members of the upper classes of Indian society or the lowest classes of all. In the former case it stands for the philosophic conception of destruction as the necessary precedent of subsequent reproduction. In the latter case it stands merely for the conception of the forces hostile and formidable to man. Shiva is the special god of contemplatory Brahmins, but he is also the god who has furnished grounds for human sacrifices and swinging feasts among the lowest part of the population. Here in Southern India with a population wholly aboriginal and already devoted to a religion of fear, it has found a natural home. The great bulk of those who worship the higher gods in the south of India worship Shiva, or his wife Parvaty, indirectly through numerous deified heroes and heroines assimilated to the tutelar deities already mentioned. Parvaty especially is invoked as another mode of addressing the village Ammen. Shiva himself has no separate image. The outward representation of Shiva is always the lingam, but of the meaning of this the common people know little. It is evident that Sheivic worship has been founded on phallism. In the twelfth century arose in South-western India Basava, the founder of the sect of the Lingayets, who especially worship Shiva in the shape of the lingam. This must always be carried about by its disciples, and is therefore called jangamam or "movable" in contradistinction to the lingam of the Shiva temples which is stauvaram or "stable." The sect are also called Lingadhauries. Also Veera Sheivas or warrior Sheivas. They wear a rosary of toolasy beads. The sect has never gained much popularity. The jangams profess to have kept the most primitive faith. They reverence the Vedas and the teachings of Shuncaracharya. They reject the Bhaugavata and Ramayana, and with them the authority of the Brahmins. They disallow all distinctions of caste. Basava they regard as a personification of Shiva. Brahmins have in some cases joined this sect, when they are called Aradhya Brahmins. They are a peaceable race of Hindoo sectarians. They are still numerous in Western Mysore. Worshippers of Shiva are to be distinguished by the horizontal lines on the forehead, thus ☰, made with cow dung or sandal. Vishnoo is the most active member of the triad. His nine fulfilled incarnations, and his tenth expected one, are prominent epochs in Hindoo mythology. On these occasions he appeared differently as a man, a boar, a lion, or a tortoise; to deliver oracles, to destroy giants, and deliver the earth from the evils that oppressed it. In two of the incarnations he appeared as Rama and as Krishna, names which have almost superseded his own; and under

the last appellation his history has awakened the fancy of the Hindoo poets. Vishnoo the preserver is the popular god in Bengal and throughout the northern districts of this Presidency. Vishnoo's oft-mentioned "three steps" may mean the rising, meridian and setting of the sun; or the past, the present and the future. What the lingam and the yony are for Shiva and Devy, a petrified ammonite, the Shalagram (so called from a spot on the banks of the Gandakee where it is found), and the toolasy, a plant of the Basil species, are for Vishnoo and Lutchmee his wife. These last differ however in that they do not play such a part in the worship of the temples, and that they continue to belong rather to the circle of private devotion. In Southern India, the worshippers of Vishnoo are divided into two sects, called Tengalays and Vadagalays. The Tengalays follow the precepts of Manavaulamaumoony or Ramyajamautry, and the Vadagalays those of Vedantacharry or Vedanta Desicar. Both of these saints were pupils of the same master, Ramaunoojacharya, and neither sect speak disrespectfully of the apostle of the other. Both sects use the same rites, with only minor differences. The Tengalays and Vadagalays, if of the same caste, may also eat together and intermarry. So that the points of difference apparently are not of vital importance. Yet among no other sects are there such frequent and bitter quarrels. Tengalay means "southern veda," and Vadagalay means "northern veda;" and in all probability the existing disputes, if their history could be traced, have reference to the assumption of superiority of ritual on the part of Northern Brahmins, who settled in the south. The Tengalays are most numerous in the southern provinces. The serious matter in dispute between the two sects is in regard to the mode of wearing the trident or sectarian mark. The Vadagalays draw these marks from the hair to the nose between the eyes; while the Tengalays prolong the middle line to the middle of the nose. Cheitanya, a native of Bengal, who died in 1527, introduced the worship of Krishna into Southern India, and his disciples there are called Shataunies or Sanautanas. Like the jangams among Sheiveites, these among Veishnavites reject caste. Worshippers of Vishnoo are to be distinguished by the trident mark on the forehead, thus ⋔ or Ψ, made in red and white lines. The sign is also often found on their house doors and elsewhere [30]. Between these two great religions, Sheiva and Veishnava, there are many disputes which

[30] SKETCH ACCOUNT OF THE SECTARIAN MARKS WORN BY THE HINDOOS OF SOUTHERN INDIA.—*Introduction.*—These are sometimes called caste-marks, as indicating that only those are entitled to them who belong to what are considered Hindoo castes. They vary however with the religion professed, and would be more appropriately called sectarian marks. All religious persons belonging to any Hindoo sect use them, and on the other hand no others do so. They form part of the daily ceremonies which are performed prior to the morning meal, are not put on till those ceremonies are completed, and are generally continued in whole or in part for the rest of the day. They are applied to the face, breast, and arms; chiefly the first of these. (2) *Pariah and hill tribes.*—These are not entitled to wear sectarian marks, but sometimes affect them on occasions of festivity; especially the minor mark of the pottoo in Tamul countries. The Badagahs of the Neilgherries wear them always, thus showing that the tribe is within the Hindoo caste system. (3) *Veishnavas.*—For this purpose, all the Veishnavas employ especially a white earth called Gopichandana, which, to be of the purest description, should be brought from Dwarca, being said to be the soil of a pool at that place, in which the Gopees drowned themselves when they heard of Krishna's death. The common Gopichandana, however, is nothing but a magnesian or calcareous clay. The material of which the naumam is made is called "tiroomun shreechoornam" or "akshatah." The naumam in very large size is marked on sacred buildings; and not infrequently in smaller size on the street-door of ordinary habitations. (4) *The Shree Veishnavas.*—The marks of the Ramaunoojeeyas are two perpendicular white lines, made of Gopichandana drawn from the root of the hair to the commencement of each eye-brow, and a transverse streak connecting them across the root of the nose; while in the centre is a perpendicular streak of red, made specially with a particular preparation of turmeric and lime. They have also patches of Gopichandana, with a central red streak on the breast, and each upper arm. The marks are supposed to represent the Shankh, Chacra, Gadah, and Padma, or Shell, Discus, Club, and Lotus, which Vishnoo bears in his four hands, whilst the central streak is Shree, or Lutchmee. Some have these objects carved on wooden stamps, with which they impress the emblems on their bodies, and others carry their devotion so far as to have the parts cicatrized with heated metallic models of the objects they propose to represent. Besides these marks, they wear a necklace of the wood of the Toolasy, and carry a rosary of the seeds of the same plant, or of the lotus. (5) *The Tengalay and Vadagalay sub-divisions of the Shree Veishnavas.*—The opposition between these in the present day relate more to the external mark of their sect than to differences in fundamental doctrine. The one party contends that the mark should represent both Vishnoo's feet and should extend halfway down the nose, while the other maintains that the mark should only represent one foot of Vishnoo and that the nose should not be painted. The due marking of the idols in their temples is a special subject of contention and sometimes of litigation. The Tengalay frontal mark, which has some resemblance to a trident, is represented thus Ψ. The two outer lines stand for the two soles of Vishnoo's feet, while the line which extends down the nose represents a lotus throne on which the feet rest. On the other hand the Vadagalay mark ⋔ stands for only one of Vishnoo's feet. The Vadagalays contend that since the Ganges sprang from the sole of Vishnoo's right foot, his right foot should be held in special veneration. Both parties agree in employing a central mark to symbolize Vishnoo's wife, Lutchmee. (6) *The Vallabhacharry Veishnavas.*—The mark on the forehead consists with those of two red perpendicular lines meeting in a semicircle at the root of the nose, and having a round spot of red between them. The Bhactas have the same marks as the Shree Veishnavas on the breasts and arms, and some also make the central spot on the forehead with a black earth, called Shyaumabandy, or any black metallic substance. The necklace and rosary are made of the stalk of the Toolasy. This sect is scarce in Southern India. (7) *The Madhwa Veishnavas.*—The marks common to them, and the lay votaries of the order, are the impress of the symbols of Vishnoo upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines, made with Gopichandana and joined at the root of the nose like that of the Shree Veishnavas; but instead of a red line down the centre, the Madhwacharries

sometimes end in blows. In former days, such occurrences were more frequent than they are now. The disputes consist in the question which god is the greater and which is the original one. The most complete examples of both creeds are now to be looked for in Southern India, for the north was always more exposed to conquerors. It was the south which produced the great religious revivalists of both creeds; Coomaurila, Shuncara, Madhwa, Ramaunooja and Vallabha. The Sheiveites are in the minority in the northern districts. In the Ganjam district they are as one to ten of the Veishnavites; in Vizagapatam as one to four; in the Godavery district as one to three and a fraction. When the Kistna district is reached, the Sheiveites approach in numbers to the Veishnavites. In Nellore, Cuddapah, Bellary, Kurnool, Chingleput, North Arcot, and South Arcot the proportions are nearly equal. In the districts to the south, the Sheiveites constitute by far the larger portion of the Hindoo population. In Tanjore they are nearly seven to one of the Veishnavites; in Trichinopoly and Coimbatore four to one; in Tinnevelly and Madura more than five to one. On the western coast they out-number the Veishnavites in the proportion of two to one in Canara and sixty-seven to one in Malabar. Brahma, though the highest in dignity, and manifesting even the qualities of the source from which he emanates, is comparatively little regarded, and has no temples raised and no national worship paid to him. It is doubtful whether he was ever worshipped, though the Brahma Poorana speaks of it being so at Pooshcara near Ajmeer. In no other part of India at any rate, amidst the millions abounding in the country, is there any trace of his worship. Among inferior deities the first place is held by Indra, bearing the title of king of heaven. This high place is maintained only by perpetual contests with Ashooras and Racshasas. He is even liable to be ejected by Brahmins skilled in magic. Other objects of worship are Cartigay, god of war; Soorya, the sun; Pavana, the god of the winds; Varoona, god of the waters; Yama, the king who judges the dead. These deities however are little regarded by the people. The rivers are accounted divinities. Sanctity attaches to the Godavery and its affluents, the Cauvery, the Kistna, and the Toongabudra; the latter being called the Gangah of the south. Like the Ganges and the Jumna, these rivers have their holy places, to which there flock troops of devotees. The worship of animals is also prevalent. The cow above all is held in deep and general reverence. The bull is the vahan or vehicle of Shiva and is called Nundy. In all temples of Shiva may be seen the image of this animal made of black stone kneeling before the lingam and yony, the symbols of Shiva and Parvaty. And in pictures Shiva is invariably represented riding on a bull. A bull both in the Sheiva and Veishnava temples carries the kettle-drums which are sounded for worship three times daily. It is one of the most meritorious acts to dedicate a bull to Shiva. What the bulls are to Shiva the monkeys are to Vishnoo. Legions of these animals infest the neighbourhood of his temples, where they are maintained and revered as the representatives of Hanooman, the monkey-god once associated with Rama. The exploits of the monkey are largely celebrated in the sacred books. Several animals are appropriated as vahans or vehicles to other members of the pantheon

---

make a straight black line with the charcoal from incense offered to Narayana, terminating in a round mark made with turmeric. (8) *The Sanautany Veishnavas.*—The Veishnavas of this sect are distinguished by two white perpendicular streaks of sandal, or Gopichandana, down the forehead, uniting at the root of the nose and continuing to near the tip; by the name of Raudhah Krishna stamped on the temples, breast and arms; and by a close necklace of Toolasy stalk of three strings, with a rosary of one hundred and eight or sometimes even of a thousand beads made of the stem of the Toolasy. (9) *Veishnava women.*—These wear a perpendicular red mark, and a horizontal white mark between the eyebrows. (10) *Sheiveites.*—The full mark of a Sheiveite is three horizontal lines on the forehead, thus ≡. The common name for these is keetnaumam. In the early morning these consist of Vibhooty or sacred ashes. The ashes should properly be taken from the fire of an agni hotra Brahmin, but may also be the ashes of burnt cow-dung from an oblation offered to the deity. The material or Vibhooty, and the efficacy of the mark the Tripoondra, are thus described in the Caushikhanda:—"The ashes of fire made with burnt cow-dung are the material fittest for the Tripoondra. Whoever "marks the Tripoondra with ashes, agreeably to rule, is purified from sins of the first and second degree; who makes it "on his forehead without the mantras, being ignorant of its virtue, will be purified from every simple sin." The mode of making it is thus laid down:—"Beginning between the eye-brows, and carrying it to their extremity, the mark "made with the thumb reverted between the middle and third fingers is called the Tripoondra." The preparation of the ashes is attended with ceremonies, and the use of mantras. Aundies or Sheiva ascetics smear all visible parts of the body with the ashes. After ablution, in the case of all who are not ascetics, the Vibhooty is replaced with sandal-paste or shandanam. Strict Smarta religionists add a white circular spot on the central line of the keetnaumam. This indeed often takes the place of the three lines in the process of applying sandal, and is thus worn during the day. The circular spot is called pottoo in the Dravidian languages. On occasions of mourning the pottoo is either rubbed off or made of white. Most of the Numboory Brahmins of the West Coast are Shiva worshippers. (11) *Sheiva women.*—Sheiva women wear a crimson pottoo made of turmeric and lime-juice. (12) *Nayars.*—Though the Nayars of Malabar are Veishnavites, they retain the old Shiva mark on the forehead.

besides Shiva. The swan and eagle belong respectively to Brahma and Vishnoo, and are severally named Hansa and Garooda. Ganesh, eldest son of Mahadeva or Shiva and Parvaty, the elephant-headed god of prudence and policy, rides a rat; Cartigay, their second son rides a peacock; Indra rides the elephant, Eirauvatham, the symbol of might; Varoona, the god of the waters, rides a fish; Cauma Deva, the god of love, rides a parrot; Agny, the god of fire, rides a ram. The Hindoo goddesses are uniformly represented as the subordinate powers of their respective husbands. Lutchmee is the wife of Vishnoo, Bhawany of Shiva or Mahadeva, and Saraswatee of Brahma. Here it should be mentioned that the followers of the Tantras or worshippers of Shacty, the female energy, are to be found in Southern as in Northern India; and are divided into Dacshinacharries or right-hand worshippers and Vaumacharries or left-hand worshippers. The former practise magical rites, and the latter indulge in orgies of extreme description. Some of the followers of the Tantras are also called Canchoolyas. These sectarians may belong outwardly to either the Sheiva or the Veishnava religion. The Hindoo religion has a reverence for the impressions of feet. At the summit of Adam's Peak in Ceylon is a natural hollow artificially enlarged, which is said by the Ceylonese to be the impression of the foot of Booddha. It is called however by the Hindoos of Southern India, Shreepada, meaning the divine footstep; Vishnoo having alighted on that spot in his avatar of Rama. Mahomedans have also claimed this footmark as a religious relic. The following is a list of trees and plants in Southern India sacred to either Shiva or Vishnoo :—Cratæva religiosa, for Shiva; Cratæva nurvala, for Shiva; Jonesia asoca, for Shiva; Cæsalpinia pulcherrima, for Shiva; Jasminum undulatum, for Shiva and Vishnoo; Guettardia speciosa, for Shiva and Vishnoo; Calophyllum inophyllum, for Shiva and Vishnoo; Oroganum marjorana, for Shiva and Vishnoo; Ixora bandhuca, for Shiva and Vishnoo; Artemisia anstriaca, for Shiva and Vishnoo; Nerium odorum, for Shiva and Vishnoo; Chrysanthemum indicum, for Shiva and Vishnoo. The ideas of a future state present a strong and peculiar character under the Hindoo mythology. The human mind being considered an emanation from the Brahm, or supreme mind, the Hindoos find a ground for its pre-existence in the doctrine of the metempsychosis, or transmigration of souls, which is diffused over the whole East. Under this system, the souls of all animals are held to be those of men thus degraded in punishment of their sins, but capable after many ages of regaining their pristine condition. The Hindoo creeds afford for the reward of the good a variety of heavens. The places of future punishment are in like manner multiplied and filled with various species of torture. The deeds according to which these rewards or punishments are awarded compose the moral code of the Hindoo. The doctrines of the more ancient religion of the Hindoos are contained in the Vedas or four sacred books, each composed of two parts; one containing forms of worship, the other containing moral and religious instruction. These Vedas are of the highest antiquity, indeed of an age quite unknown. Their primary doctrine teaches theism, or the worship of a self-existent supreme being, to whom all are subject. "There is in truth," they say, "but one deity, the supreme spirit, the lord of the universe, whose work is the universe." The Pooranas, the other best known sacred books of the Hindoos, are compositions of later date, and are the exponents of modern Brahminism. The Pooranas are eighteen in number, and were written in support of the doctrines of particular sects and the supremacy of the priesthood. They are for the most part legendary in their character. The pure theism of the ancient Hindoo faith, as defined in the Vedas, has become developed into an elaborate polytheistic system. The ancient Darshanas give the philosophy of the Hindoos, than which none is more subtle. Brahmins alone prosecute this, but the people are not without their philosophic intelligence. Brahmins are of three classes according to the distinctions made by a combination of creed and philosophy. When called Smartas they worship Shiva and prosecute the Adweita philosophy; these have followed Shuncaracharya. When called Madhwas they worship Vishnoo, and prosecute the Dweita philosophy; these have followed Madwacharya. When called Shree Veishnavas they worship Vishnoo and prosecute the Vishishtadweita philosophy; these have followed Ramaunoojacharya. Of the three philosophies the old or Adweita is that which prevails most in Southern India. It teaches that the deity is the one great essence, filling all space and time. It is separated by little from pantheism. While pantheism says

"every thing is God" the exact maxim in the Adweita is "every thing is of God." In the Adweita system worship is held to begin with an access of the "state of knowing." The conversion is not accompanied by, or dependent upon, any initiatory rite. The enlightenment comes from within. The whole of the ethical and much of the dogmatic part of the Adweita system coincides with the tenour of the ancient Dravidian literature written long before Sanscrit teachings; and Shuncaracharya did not do more than dispose in order the instinctive beliefs of higher Dravidian minds. The causes which have made the Adweita philosophy congenial to the population of this country are the same that have predisposed them to adopt Christianity in much greater numbers than the inhabitants of any other part of India [31 & 32].

---

[31] SKETCH ACCOUNT OF THE PRINCIPAL EXISTING HINDOO SECTS IN SOUTHERN INDIA.—*Shiva worshippers*—This sect prevails among the people who speak the Tamul, Canarese, and Malayalam languages; that is to say through the well populated countries attached to the ancient Hindoo kingdoms of Chera, Chola, and Pandya. A casual observer may convince himself of the prevalence of the Sheiveite faith by comparing with those who wear the Veishnava sign, the number of those whose foreheads are marked with the triple horizontal line of ashes. The most imposing fanes in Southern India are devoted to this religion. Its tenets, ethics and Pooranic fables have supplied the Tamul language with the greater part of its literature. The feeling of the Sheiveites as a body is decidedly polemic with regard to other sects. Their religious works are filled with stories which redound to the glory of Shiva, whilst they impute a vast inferiority to other deities. The Smarta Brahmins derive their title from the word Smarta 'pertaining to law,' and deem it applicable to themselves since they strictly adhere to the rules of the Veda, as selected and expounded by the great Shuncaracharya. Their theology is pantheistic; Shiva is all things and everywhere, and Brahma and Vishnoo are manifestations of him. The community is very large; to say that a person is a Smarta Brahmin is colloquially the same as saying that he is a Shiva Brahmin. Their education, dignity, and not unfrequently their wealth, give them great influence over the adherents of the Shiva faith and contribute to sustain the strength of that faith. The ascetic adherents of the Shiva system are termed Yogies. The Shiva system holds out to its votaries a four-fold bliss in a future state, termed Saulokya, Saumeepya, Saroopya, and Sayoojya; or the presence of God, propinquity to God, similitude to God, and absorption into God. These states of bliss are attached to four kinds of devotion, to which they respectively correspond. These are religious services, ceremonies, asceticism, and the exercise or possession of spiritual wisdom. The two last methods are said to be impossible to men who are so unfortunate as to live in the present Kaliyoog or iron age. Religious service and ceremony may be presented to the deity by a worshipper in his own home. A temple devoted to the worship of Shiva does not differ in its architectural character from one consecrated to Vishnoo. An outer wall, generally a parallelogram, incloses a court; in which very numerous sacred buildings may be erected. The principal edifice is the shrine, which is approached through a vestibule. There is no image of Shiva, who is worshipped only through the lingam or phallic emblem. Lingam worship is among the most ancient objects of homage adopted in India independently of the ritual of the Vedas. How far the worship of the Lingam is authorized by the Vedas is doubtful, but it is the main purport of several of the Pooranas. There can be no doubt of its universality at the period of the Mahomedan invasion of India. The idol destroyed by Mahmood of Ghuznee at Somnauth in Goozerat was nothing more than a lingam, being a block of stone four or five cubits long and of proportionate thickness. It was one of the twelve great lingams then set up in various parts of India, several of which, besides Somnaut, were destroyed by the early Mahomedan conquerors. The twelve lingams are particularised in the Kedaunacalpa of the Nundy Oopapoorana, where Shiva is made to say: "I am omnipresent, but I am especially in twelve forms and places." These he enumerates and they are as follow:—"a" Somnaut, in Sowrashtra or Surat, in its most extensive sense, including part of Goozerat, where indeed Pattana Somnaut, or the city of Somnaut, is still situated. "b" Mullicarjoona, or Srisheilam, "c" Mahacaula in Oojjein. This deity of stone was carried to Delhi, and broken there upon the capture of Oojjein by Altmish, in A.D. 1231. According to the Tabkauty Acbaree the shrine was then three hundred years old. "d" Omcaura. This is said to have been in Oojjein; but it is probably the shrine of Mahadeva at Omcaura Mandhattah on the Nerbudda. "e" Amareshwara. This is also placed in Oojjein. "f" Veidyanauta, at Deogurh in Bengal; the temple is still existent, and is a celebrated place of pilgrimage. "g" Rameshа, at Setoobandha, the island of Rameswaram, between Ceylon and the continent. This lingam is stated to have been set up by Rama. The temple is still in repair, and is one of the most magnificent in India. The gateway is one hundred feet high. "h" Bheemashancara, in the Deccan country, which is probably the same with Bheemeshwara, a lingam worshipped at Draukshаramam in the Rajahmundry district, and there venerated as one of the principal twelve. "i" Vishweshwara, at Benares. "j" Triyambaca, on the banks of the Goomty; whether the temple still exists is not known. "k" Gowtameesha is another of the twelve, whose original site and present fate are uncertain. "l" Kedauresha, or Kedarnauta, in the Himalaya; this deity is represented by a shapeless mass of rock. Most, if not all of these lingams are named in works of which the date cannot be much later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as anything short of positive testimony can afford that the worship of Shiva, under this type, prevailed throughout India at least as early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence no doubt dates much earlier; but the particular modifications under which the several types received their local designations and became entitled to special reverence are not in every case of remote antiquity. The principal lingam of a Shiva temple should be accompanied by images of Oomah or Parvaty; of their offspring, Ganesh, Soobramanya (Cartikeya) and Veerabhadra; of Brahma and Vishnoo; of the Shacties of these; with many others. The worship paid in such a shrine is of the most formal description. Reverence is paid to Ganesh; permission to enter is requested from Nundy, the bull; and the worshipper prostrates himself before the principal lingam or contents himself with lifting his clasped hands to his forehead. He presents his offering, if he has one, through the attendant Brahmin, does obeisance again, makes a gesture to any other of the deities whose favour he may wish to propitiate, walks round the temple, and departs. The bull Nundy is the porter of Koilasa, the abode of Shiva. Images of him occupy a similar position in Shiva temples. He is placed within the gateway, faces the shrine, and is always represented couchant. Smaller bulls are to be found in every part of the temple, and the presence of these is the surest sign of a Shiva temple. The bull itself is worshipped. Among the lingadhauries of Mysore this is in fact the most popular object of worship, under the name of Basava, who was an incarnation of Nundy, in the eleventh century. The Mysorean origin of the Naickar rulers of Tanjore will account for their general introduction of it in the south. It is not very popular amongst the Tamulians themselves. (2) *Jangams*.—One of the forms in which the lingam worship appears is that of the Lingayets, Lingavants, Lingadhauries, or Jangams, the essential characteristic of whom is the practice of wearing the emblem on some part of the dress or person. The sign is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the Sheivas generally the Jangams smear their foreheads with Vibhooty or ashes, and wear necklaces, and carry rosaries, made of the Roodrauesha seed. The clerical members of the sect usually stain their garments with red ochre. In the south of India the Lingayets are very numerous, and the officiating priests of the Shoiva shrines are commonly of this sect, when they bear the designations of Aradhya and Pandauram. The sect is also there known by the name of Veera Shoiva. The Basava Poorana in Canarese is the chief work on the religion of the sect. There are many other

58. This is the religion the details of which have been imposed on the Dravidians by the Brahmins, or have been derived by the Dravidians from their own traditions. For their celebration Southern India is covered with temples[33]. The

---

Canarese works, such as the Basava Poorana, Channa Basava Poorana, Prabhoolingaleelah, Sharanaleelaamrita, Viractaracanvya, and others, containing legends of a vast number of Jangama saints and teachers. There are also several works of the same nature in Teloogoo; as the Basaveshwara Poorana, Punditaradhyacharitram, and others. (3) *Ramaunoojeeyas or Shree Veishnavas.*—The establishments of the Ramaunoojeeyas are specially numerous in the Deccan, and the same country comprehends the site of the Guddee, the pillow or seat of the primitive teacher; his spiritual throne in fact, to which his disciples are successively elevated. This circumstance gives a superiority to the Acharyas of the Dacshina or south, over those of the Oottara or north, into which they are at present divided as will be hereafter noticed. The Brahminical heads of the sect are called Iyengars. The worship of the followers of Ramaunooja is addressed to Vishnoo and to Lutchmee, and their respective incarnations, either singly or conjointly; and the Shree Veishnavas, by which general name the sect is known, consist of corresponding sub-divisions, as Narayana, or Lutchmee, or Lutchmee Narayana, or Rama, or Seeta, or Seeta Rama, or Krishna, or Rookminee, or any other modifications of Vishnoo and his consort. The most striking peculiarities in the practices of this sect are the individual preparation and scrupulous privacy of their meals. They must not eat in cotton garments, but having bathed must put on woollen or silk. The teachers allow their select pupils to assist them, but in general all the Ramaunoojeeyas cook for themselves, and should the meal during this process or whilst they are eating attract the looks of a stranger, the operation is stopped. The chief ceremony of initiation in all Hindoo sects is the communication by the teacher to the disciple of the mantra, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly made known by the adept to profane ears. The mantra of the Ramaunooja sect is said to be the six syllable mantra :—Om Ramauya namah; or Om, salutation to Rama. Another distinction among the sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. This amongst the Ramaunoojeeyas is the phrase, I am your slave; accompanied with a slight inclination of the head, and the application of the joined hands to the forehead. To the Acharyas, or supreme teachers of this sect, the rest perform the Ashtaunga Dandawat or prostration of the body with the application to the ground of eight parts, the forehead, breast, hands, knees, and insteps of the feet. The principal authorities of this sect are the comments of the founder on the Sootras of Vyaasa and other Veidic works. These are written in Sanscrit, and are the Shree Bhashya, the Geetabhashya, the Vedaurtasangraha, Vedantapradeepa, and Vedantasaura. Besides these, the works of Vencata Acharya are of great repute amongst them; as the Stotrabhashya and Shatadooshinee, and others. The Chundamarootaveidica and Trimshatadhyauna are also works of authority, as is the Pauncharautra of Naurada. Of the Pooranas they acknowledge only six as authorities; the Vishnoo, Nauradeeya, Garooda, Padma, Varauha and the Bhagavata. The other twelve are regarded as Taumasah, or originating in the principles of darkness and passion. Besides these, the Ramaunoojas have a variety of popular works in the dialects of the south, one of which, the Gooroopaurambaray, contains an account of the life of Ramaunooja. The chief religious tenet of the Ramaunoojas is the assertion that Vishnoo is Brahma; and that he was before all worlds, and was the cause and the creator of all. Although they maintain that Vishnoo and the universe are one, yet, in opposition to the Vedanta doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities and with a two-fold form; the supreme spirit, Paramautman, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the Vishishtadweita, or doctrine of unity with attributes. In these assertions they are followed by most of the Veishnava sects. Creation originated in the wish of Vishnoo, who was alone without a second, to multiply himself. He said, I will become many; and he was individually embodied as visible and ethereal light. After that, as a ball of clay may be moulded into various forms, so the grosser substance of the deity became manifest in the elements and their combinations. The forms into which the divine matter is thus divided are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or ethereal essence. Here therefore the Ramaunoojas again oppose the Vedanticas; who identify the Paramautman and Jeevautman, or ethereal and vital spirit. This vitality, though endlessly diffusible, is imperishable and eternal; and the matter of the universe, as being the same in substance with the supreme being, is alike without beginning or end. Poorooshottama, or Narayana, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe. So that the Ramaunoojas assert three predicates of the universe, comprehending the deity. It consists of Chit or spirit, Achit or matter, Eeshwara or god; or the enjoyer, the thing enjoyed, and the ruler and controller of both. Besides his primary and secondary form as the creator and creation, the deity has assumed at different times particular forms and appearances for the benefit of his creatures. He is, or has been visibly present amongst men, in five modifications. In his Archah, objects of worship, as images, &c. In the Vibhavas or avatars, as the fish, the boar, &c. In certain forms called Vyoohas, of which four are enumerated; Vasoodeva, or Krishna, Balarama, Pradyoomna, and Anirooddha. Fourthly, in the sooshma form, which when perfect comprises six qualities :—Virajas, absence of human passion; Vimrityoo, immortality; Vishoca, exemption from care or pain; Vijighatsah, absence of natural wants; Satyacauma and Satyasancalpa, the love and practice of truth. Sixthly, as the Antarautmah or Antaryaumee, the human soul, or individualised spirit. All these are to be worshipped seriatim as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold :—Abhigamana, cleaning and purifying the temples, images, &c.; Oopadauna, providing flowers and perfumes for religious rites; Ijya, the presentation of such offerings, blood offerings being uniformly prohibited, it may be observed, by all the Veishnavas; Swadhyauya, counting the rosary and repeating the names of the divinity, or any of his forms; and Yoga, the effort to unite with the deity. The reward of these acts is elevation to the seat of Vishnoo and enjoyment of like state with his own, interpreted to be perpetual residence in Veicoonta, or Vishnoo's heaven, in a condition of pure ecstasy and eternal rapture. The Ramaunoojas are decidedly hostile to the Sheiva sect, and are not on very friendly terms with the modern votaries of Krishna, although they recognize that deity as an incarnation of Vishnoo. Some of the oldest monuments of the Veishnava faith in South India may be found in the ruins of Mauvelliporo or the Seven Pagodas, to which frequent reference will be found in these pages. Though symbols of Shiva and sculptured representations of Parvaty are found in the multitude of figures represented there in the various reliefs, yet the chief subjects are selected from the legends attached to the Veishnava faith. The dwarf incarnation of Vishnoo may be particularised. The most celebrated shrine devoted to Vishnoo is that of Shreerungam, erected upon an island formed by the waters of the Coleroon and Cauvery. The deity is there worshipped under the name of Shreerunganautha, or "Lord of the holy isle." The form presented to the eyes of his worshippers is said to be the same as that which he assumes when he reposes upon Shesha in Veicoonta. Vishnoo is called also Permaul in the south. Besides the temples appropriated to Vishnoo and his consort and their several forms, and those which are celebrated as objects of pilgrimage, as Ramnaad and Runganauta, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the Shalagram stone and Toolasy plant. The mendicant followers of Vishnoo are termed Byraghies. They profess to have obtained perfect moral restraint in speech, body and mind. (4) *The northern and southern branches of the Shree Veishnavas.*—In this Presidency the Veishnavas are divided into two great parties, known as the Vadagalay and Tengalay, or the northern learning and the southern learning. This division of the Veishnavas was occasioned mainly through Vedanta Desicar, a Brahmin of Conjeeveram, who lived about six hundred years ago, and laid claim to a divine commission to reform the customs of Southern Brahmins, and to restore the old northern rules and traditions. While both the sects acknowledge the Sanscrit books to be authoritative, the Vadagalay uses them to a greater extent than the Tengalay. The former also recognizes and acknowledges the female energy as well as the male; though not in the grosser form in which it is worshipped among the Sheivas, but as being the feminine aspect of deity, and representing the care of Providence. The Tengalay excludes the agency of the female energy in general, but allows it co-operation in the final salvation

temples of the Tamulians are not only by far the largest temples in India but are besides the largest temples in the world. Every temple must have its image, made of gold or silver; or in default of these of iron, brass, lead, or tin, sometimes even only of clay and pottery. The worship of all idols is of one kind. They are

---

of a human soul. The most curious difference between the two schools is that relating to human salvation itself, and is a reproduction of the European controversy between Calvinists and Armenians. For the adherents of the Vadagalay strongly insist on the concomitancy of the human will for securing salvation, whereas those of the Tengalay maintain the irresistibility of divine grace in human salvation. The arguments from analogy used by the two parties respectively are homely. The former adopt what is called the monkey-argument, the Marcata nyanya; for the young monkey holds on to or grasps its mother to be conveyed to safety, and represents the hold of the soul on God. The latter use the cat-argument, the Marjaula nyanya, which is expressive of the hold of God on the soul; for the kitten is helpless until the mother-cat seizes it whether it wishes or not and secures it from danger. The Tengalay omit to ring the bell when worshipping their idols, salute each other and their gods only once, make use of Tamul verses in room of Sanscrit mantras and prayers, modify the Shraddha ceremony materially, and do not shave their widows. While both sects wear a representation of Vishnoo's trident, composed of red or yellow for the middle line or prong of the trident, and of white earth called naumam for those on each side, the followers of the Vadagalay draw the middle line only down to the bridge of the nose thus \|/, but those of the Tengalay draw it over the bridge a little way down the nose itself, thus Ψ. Each party maintain that their mode of making the mark is the right one. These matters are treated of in a previous note. Shreemat Tennacharyar Prabhauvam is a pamphlet composed by Appow Moodelliar, on the Tengalay side, giving an account of a discussion between the two sects. Tennacharya Prabhauva Kandanam is a reply to it, by Veeraraghavacharry on the part of the Vadagalay sect. Shatsampradauya Deepicay, by the writer of the first-named treatise, is a rejoinder to the work last named. (5) *Worshippers of Krishna.*—Though the temples specifically dedicated to Vishnoo are very numerous, yet in many respects his popularity has been eclipsed by that of Krishna, the boy divinity, and his own incarnation. The sect which exclusively worships Krishna are called Shataunies or Sanautanas, and these also have temples dedicated to Krishna by name. In such edifices all the incidents of an infant's life are represented and deified. Every temple devoted to Krishna has its great annual festival. He is then carried to large halls or mantapams, where butter and curds are presented to him. He visits groves of tamariud or palmyra trees where the Gopees bear him company and have their representatives in the temple dancing girls. He sails over the sacred tank on a raft and is carried on a lofty car amidst the acclamations of the people. Women and children crowd in large numbers to these festivities. (6) *Brahma Sampradayees, or Madhwacharries.*—The marks which indicate these are the impress of the symbols of Vishnoo upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with Gopichandana, and joined at the root of the nose like that of the Shree Veishnavas; but instead of a red line down the centre, the Madhwacharries make a straight black line with the charcoal from incense offered to Narayana, terminating in a round mark made with turmeric. The essential dogma of this sect, like that of the Veishnavas in general, is the identification of Vishnoo with the supreme spirit, as the pre-existent cause of the universe, from whose substance the world was made. This primeval Vishnoo they also affirm to be endowed with real attributes, most excellent, although indefinable and independent. As there is one independent however, there is also one dependent; and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Ramaunooja as well as Shuncara, or those who maintain the qualified or absolute unity of the deity. The creed of the Madhwas is Dweita, or duality. It is not however that they discriminate between the principles of good and evil; or even the difference between spirit and matter, which is the duality known to other sects of the Hindoos. Their distinction is of a more subtle character, and separates the jeevautman from the paramautman, or the principle of life from the supreme being. Life, they say, is one and eternal, dependent upon the supreme, and indissolubly connected with, but not the same with him. A particular consequence of this doctrine is the denial of Mocsha, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death. The yoga of the Sheivas, and Sauyoojya of the Veishnavas, they hold to be impracticable. The supreme being resides in Veicoonta, invested with ineffable splendour, and with garb, ornaments, and perfume of celestial origin; being the husband also of Lutchmee or glory, Bhoomy the earth, and Neely understood to mean Doorga or personified matter. In his primary form no known qualities can be predicated of him, but when he pleases to associate with Mayah, which is properly his desire or wish, the three attributes of purity, passion, or ignorance, or the Sattwa, Rajas, and Tamas goonahs, are manifested as Vishnoo, Brahma, and Shiva, for the creation, protection, and destruction of the world. These deities again perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account may be styled, allegorical, though the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adapted to the apprehensions of ordinary intellect, has been converted into the legend known in northern India, of the supreme begetting the Hindoo triad by Mayah, and her subsequent union with her sons. Other legends are current amongst the Madhwas, founded on this view of the creation, in which Brahma and Shiva and other divinities are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of the Veishnava pooranas of the birth of Brahma from the lotus of the navel of Vishnoo, and of Roodra from the tears shed by Brahma on being unable to comprehend the mystery of creation. The modes in which devotion to Vishnoo is to be expressed are declared to be three, ancana, naumacarana, and bhajana, or marking the body with his symbols, giving his names to children, and other objects of interest, and the practice of virtue in word, act, and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection to the second; and clemency, freedom from envy, and faith to the last. These ten duties form the moral code of the Madhwas. The usual rites of worship, as practised by the Veishnavas of this sect, are observed, and the same festivals. The daily ceremonies at Oodipy are of nine descriptions:—"a" Malavisarjana, cleaning the temple; "b" Oopastauna, awaking Krishna; "c" Punchaumrita, bathing him with milk, &c.; "d" Oodvartana, cleaning his image; "e" Teerta Poojah, bathing him with holy water; "f" Alancaura, putting on his ornaments; "g" Auvritta, addressing prayers and hymns to him; "h" Mahapoojah, presenting fruits, perfumes, &c., with music and singing; "i" Rautry Poojah, nocturnal worship, waving lamps before the image, with prayers, offerings, and music. In the poojah however there is one peculiarity which merits notice as indicative of a leaning towards the Sheiva sects; namely that the images of Shiva, Doorga, and Ganesh are placed on the same shrine with the form of Vishnoo, and partake in the adoration offered to his idol. Rites are conducive to final happiness, only as they indicate a desire to secure the favor of Vishnoo. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as that is unattainable. Those who have acquired the regard of Vishnoo are thereby exempted from future birth and enjoy felicity in Veicoonta under four conditions, as Sauroopya, similarity of form; Saulokya, visible presence; Sannidhya, proximity; and Sarshty, equal power. The superiors, or gooroos, of the Madhwa sect, are Brahmins and sanyasies, or profess coenobitic observances. The disciples, who are domesticated in the several matts or monasteries, profess also perpetual celibacy. The lay votaries of these teachers are members of every class of society, except the lowest; and each Gooroo has a number of families hereditarily attached to him, whose spiritual guidance he may sell or mortgage to a Brahmin of any sect. Besides the writings of the founder, the following works are considered as forming the shastra, or scriptural authority, of this sect; the four vedas, the Mahabharat, the Panncharautra, and the genuine or original Ramayana. It seems not improbable that the founder of the Madhwa sect was originally a Sheiva priest, and, although he became a convert to the Veishnava faith, he encouraged an attempt to form a kind of compromise or alliance between the Sheivas and Veishnavas. Madhwa was first initiated into the faith of Shiva at Ananteshwara, the shrine of a lingam, and one of his names, Anantateerta, indicates his belonging to the class of dashnaumy gosains, who were

anointed with oil, and sometimes milk is poured over them. With each motion of the hand, every one of which is prescribed, prayers are uttered consisting of praises and requests. The doctrine is, that after certain prayers and ceremonies the god takes possession of the idol, which till then had been nothing more than stone or

---

instituted by Shuncaracharya. One of his first acts was to establish a shalagram, the type of Vishnoo, at the shrine of Soobramanya, the warrior son of Shiva; and, as observed above, the images of Shiva are allowed to partake in the Madhwa temples of the worship offered to Vishnoo. The votaries of the Madhwa gooroos and of the Shuncaracharya gossains offer the namascaura, or reverential obeisance to their teachers mutually, and the Shringairy Mahant visits Oodipy, to perform his adorations at the shrine of Krishna. It is evident therefore that there is an affinity between these orders, which does not exist between the Sheivas and Veishnavas generally, who are regarded by the Madhwas, even without excepting the Ramaunoojas, as Paushandees or heretics, whether they profess the adoration of Vishnoo or of Shiva. The chief station of this sect is, as mentioned in the history above, at Oodipy. There agreeably to the code of the founder, each sanyaasy, in turn, officiates as superior for two years, or two years and a half. The whole expense of the establishments devolves upon the superior for the time being, and, as it is the object of each to outvie his predecessor, the charges are much heavier than the receipts of the institution; and, in order to provide for these, the sanyaasies employ the intervals of their temporary charge in travelling about the country, and levying contribution on their lay votaries, the amount of which is frequently very large, and is appropriated for the greater part to defray the costs of the occasional pontificate. There are eight other Mutts in Tooloova below the ghauts; at Canoor, Pejanwar, Admara, Palamar, Krishnapoora, Shiroor, Sooda, and Poottigey. Madwacharya authorized the foundation of others above the ghauts under Padmanaubha Teerta, to whom he gave images of Rama and the Vyaasa Shalagram, with instructions to disseminate his doctrines and collect money for the use of the shrine at Oodipy. There are four such establishments under the descendants of this teacher above the ghauts, and the superiors visit Oodipy from time to time but never officiate there as pontiffs. (7) *Shacty worshippers.*—The power or energy of the divine nature in action is personified and worshipped, and is then termed Shacty. Saraswatee, Lutchmee and Parvaty are the Shactis respectively of Brahma, Vishnoo and Shiva. In these persons, the adoration of the female energy dates from a very early period. The adoration however took a grosser form in about the tenth century of the present era, in consequence of the publication of the Tantras, a class of works in which the female energy is worshipped through what is styled the maternal organ, which is regarded as a symbol of self-existent and all productive nature. The adherents of the Tantra ritual are termed Shactas or worshippers of the energy. They do not, at least in Southern India, form themselves into a separate class or sect, nor do they generally wear any characteristic mark. They are divided into two sections, called right-hand or Dacshinacharries and left-hand or Vaumacharries.

[32] RELIGIOUS BOOKS PREVALENT IN SOUTHERN INDIA.—The principal of these are the Pooranas. Their order as arranged in Southern India is as follows:—(1) Matsya, (2) Coorma, (3) Varauha, (4) Vaumana, (5) Brahma, (6) Veinavam (Vishnoo), (7) Bhagavata, (8) Shiva, (9) Linga, (10) Bowddhicam, (11) Nauradeeya, (12) Garooda, (13) Brahmaveivarta, (14) Kandam (Scanda), (15) Marcandeya, (16) Agneya, (17) Brahmaunda, (18) Padma. Of the last, the one half is Veishnava, the other half Sheiva; but the two parts are seldom together, and one of them is rare. The Oopapoorana, or minor works, as reckoned in the south, are:—(1) Oosanam, (2) Capilam, (3) Kalee (Caulica), (4) Sanatcoomaura, (5) Shaumbhavam, (6) Shivatanmam (Devy Bhagavata), (7) Showram (Aditya), (8) Doorvausam, (9) Nundy, (10) Narsinga, (11) Nauradeeyam, (12) Parausaram, (13) Bhaurgavam, (14) Aungiram, (15) Maureecham, (16) Maunavam, (17) Vasishta linga, (18) Vauroonam. The Sheivas have twenty-eight sacred books, termed augamas; which with them, supersede most of the Pooranas and Oopapoorana. They are as follows:—(1) Caumigam, (2) Yogasam, (3) Shindiyam, (4) Cauranam, (5) Achitam, (6) Teepattam, (7) Shoocmam, (8) Jagattiram, (9) Anjoomaun, (10) Shooprabhedagam, (11) Vijayam, (12) Nisvausam, (13) Swauyambhoovam, (14) Analam, (15) Veeram, (16) Rowravam, (17) Macootam, (18) Vimalam, (19) Chundranyaunam, (20) Vimbam, (21) Poorotgitam, (22) Lalitam, (23) Chittam, (24) Sandaunasarwottam, (25) Paurameshwaram, (26) Keeranam, (27) Bhedam, (28) Vantoolam. These last are rare, and very little known. The Padma-poorana, the youngest of the Pooranas, ranks its predecessors under the three classes of Sautveeca, Raujasa and Taumasah; or qualities of goodness, passion and darkness. They are more usually distinguished as Veishnava or Sheiva. The Matsya, Coorma, Linga, Shiva, Scanda, are considered to be Sheiva, the Agny medium, and the remainder Veishnava, or having that tendency. The Bharata, Ramayana, Maugha, Keralolputty, Parashoorama vijayam, Krishnaraja vijayam, &c., are really works of historical romance, but contain much pertaining to religion. The Harivamsha partakes of a historic and of a pooranic character. The influence exercised still by the Ramayana and Bharata, and the two chief heroes therein, Rama and Krishna, down to the present day, is very great.

[33] SKETCH ACCOUNT OF SOUTH INDIAN TEMPLES AND TEMPLE-WORSHIP.—The largest temple in Southern India is that at Shreerungam, built upon an island of the Cauvery of great fertility, and not far from Trichinopoly. It is surrounded by seven walls; the outer of which is nearly a mile each way in extent, so that the whole pagoda is nearly four miles in circumference. The space between each of the seven walls is 350 feet broad. In the middle of each wall over the entrance gate is a tower. The southern outermost tower has stones built in it 30 feet in length, and 6 feet broad, and is a fine though unfinished work. The building, as a whole, is a temple town rather than a temple. This was the residence of Ramaunoojacharya. The pagoda at Tanjore is not so large, but is fortified with a deep ditch and a rampart. The entrance towers are not remarkable, but in the middle there is a tower with 14 divisions. Each side of this tower measures 82 feet, and its height is 200 feet. One peculiarity of this tower is that it covers the shrine of the deity, whereas in most pagodas towers cover only the entrance. In front of this tower is a long building, the light enters only by its door. Besides these two, there are very large temples at Chidambaram, Trinomallee, Trivelloro, Conjeeveram, Madura, &c. After these large temples, there are a number of ordinarily-sized ones. Small temples, down to simple shrines cover the country without number. In the towns and villages there is scarcely a street without a temple, large or small, and it is held by some to be impious to live in a street without a temple. But even in places where men do not live are to be found temples and gods without number; on the tops of hills, in deserted spots on the plains, by tanks, by rivers, by the side of roads &c. All large temples have high walls round their enclosures. Heavy towers are built over the entrances, broad at the summit and covered from top to bottom with figures. There are many columned halls for pilgrims, and here and there there are dwellings for separate gods. With very few exceptions each temple has a square tank attached to it. In the case of the larger temples, this is inside the outer wall. It is to be observed that there have been no temples either in the ancient or modern world which are equal in size to the Tamul temples. In the principal temples the idols are anointed morning and evening, and in some temples also at noon. This is generally done with melted butter; but sometimes with milk. It is by no means always Brahmins who do this, but often Shoodra poojarries. Before worship the priest must bathe, and during it must repeat the prescribed prayers or mantras. The anointing takes place amidst many ceremonies. Afterwards the idol is crowned with flowers or flowers are scattered in front of it. Besides this daily worship, there are a number of festivals. Generally there are eighteen in the year, excluding the more especial ones which celebrate certain events which have occurred on the spot. On such occasions villagers flock to the feasts in thousands. On certain especial occasions, the principal god is carried round the larger streets of the town. For this purpose there are peculiar cars, built like one of the temple towers and covered from top to bottom with carvings and figures of gods. Some of these cars are from fifty to sixty feet high. They move on solid wheels which have no spokes. Long ropes are attached to the front, and hundreds of people pull at these. As the streets are often soft and sandy, the car does not advance far in one day. The cars may only be pulled by men, and not by animals.

metal; and that after certain other acts the god leaves the idol. As to domestic worship some parts of the Vedic worship are still extant among the Brahmins, though mixed up with later ceremonial. The holiest prayer used by the Brahmins is the Gayatree, which, personified as a goddess, is the wife of Brahma. This prayer is preceded by the mystic word "Om," the type of the Hindoo trinity and the essence of the Vedas; and by three sacred words, Bhoor, Bhoovar, Swar, denoting "earth," "sky," and "heaven." The daily ritual occupies the greater part of the forenoon and is burdensome, and in consequence has fallen into desuetude by secular persons. The ordinary Tamulians have no fixed hours for worship, and perform no daily ceremonies. They keep no images in their houses; but only pictures of Krishna, Hanooman, Rama, the saint Ramaunoojacharya, &c. Followers of Vishnoo will keep representations of the conch and disc. A few Dravidians, who are specially religious, will in the evening light camphor before the pictures above named; and throw flowers on them, repeating the names of the deity. A few devote themselves to a life of religious observance by the ceremony of 'moodraudhaurana,' or wearing the stamp; when the mark of Shiva or Vishnoo is branded on both arms. Such persons abstain from animal food or strong liquor. The lowest classes have no fixed worship. The religious festivals[54]

[54] SKETCH ACCOUNT OF THE PRINCIPAL HINDOO RELIGIOUS FESTIVALS OF SOUTHERN INDIA.—*Introduction.*—Besides the feasts peculiar to each district and temple, which return several times in the course of a year, the Hindoos have many more, which are held only once a year, and are commonly observed through the whole country. The religious festivals are closely connected with the systems of astronomy and chronology by which their periods are determined. The pure Tamul festivals follow the solar computation, and happen on the same day each year; unless there is a variation of one day on account of minor astronomical disturbances. The only representatives of this class at the present day are Pongal in the winter, the Tamul New Year in the spring, and the Audipundigay in mid-year. The rest are all reckoned by lunar time (like the English Easter), and fall at different dates each year; and as these calculations depend upon the particular data and mode of reckoning that may be adopted, the times of certain festivals differ slightly even in the same year in various parts of the country, in the same way that Easter is kept at different dates in the same year by the members of the Greek and Latin churches. Hence the high estimation in which almanacs are held by the Hindoos. A description of each of the principal festivals is given below beginning with the Teloogoo new year. (2) *Teloogoo New Year.*—This falls at the end of March or beginning of April. It is also the first day of the year for Canarese and Mahrattas, but not for Tamuls. Three days' rejoicing takes place, with exhibitions of fireworks and discharging of guns. Early in the morning each person anoints his body with oil and bathes in warm water. In the evening the family priest reads out passages from the new almanac, the family listening to hear their fortune during the coming year. (3) *Shreeramnavamy.*—This is the birthday of Dasharata Rama, an incarnation of Vishnoo. It is observed chiefly by Mahratta Vaishnavites, but also to some extent by the Canarese and Teloogoos. It is not a Dravidian festival, and was introduced into the country by the Mahrattas. It occurs on the ninth day of the month Cheitra, or about the end of March. The image of the hero is set up, adorned, and worshipped; and portions of the Ramayana, or poetical history of Rama, his romantic adventures in search of his wife, and his success in rescuing her from the giants who had carried her off, are sung to large audiences. Festivals are also observed in Vishnoo temples, especially in the shrines dedicated to Rama, for ten days ending with the birthday. In the Tamul countries, the birth-day is observed in the Tamul month of Cheitra, which is a month later. (4) *Mylapore Ratotsavam.*—This is a local car festival. It takes place about the seventh day of Pungoony, that is to say in March or April. It is held in honour of the god Capaleshwara, and lasts ten days. The car procession takes place on the seventh day. (5) *Mylapore Aroopatimoover.*—This falls on the day after the last. Sixty-three saints are taken in procession. (6) *Pungoony Oottiram.*—This takes place in the month Pungoony, that is to say in March or April. It lasts fifteen days. Its origin is in the following tale. Shiva was conducting the united offices of the trinity; creating, preserving, and destroying. His consort, Parvaty, went behind her husband and put her hands over his eyes, the result being that the whole world was enveloped in darkness. Shiva thereupon cursed her and deposed her from her position of wife. Afterwards regretting what he had done, but being unable to restore her, he instructed her to sit for six months in the Cumbanuddy tank in Yecaumbaran temple and meditate on the deity, at the end of which time he appeared before her and restored to her her privileges. This is symbolised on the tenth day of the feast by placing images of the god and goddess (Caumantchy) together in one chamber. At Conjeeveram at the wedding hour of the deities private marriages are performed within the precincts of the temple. (7) *Tamul New Year.*—This falls on April 12th, the first day of the Tamul month Cheitra. It is observed in the same way as the Teloogoo new year; but no anointment takes place, the day being dedicated on the part of the Brahmins to the spirits of departed ancestors. (8) *Narsimha Jayanty.*—In honour of the lion-man, the fourth incarnation of Vishnoo, in which he destroyed the giant Hiranyacaship. On this day Vaishnavas fast till the evening, when after worshipping the god, they eat in company. The special offering to Narsimha is sugar-water (paunacam). This festival falls on the 13th day of the second month Veishaukha. (9) *Garooda Ootsavam at Triplicane.*—This occurs on the third day of the month Cheitra, that is to say in April or May. It is held in honour of the god Partasaurathy at the place named. (10) *Ratotsavam at Triplicane.*—This is a car festival and is held in conjunction with the last, occurring four days later, that is to say on the seventh day of Cheitra. (11) *Garooda Ootsavam at Conjeeveram.*—This takes place in the month of Veiyausy, or in May. It lasts ten days, during each of which the Vishnoo idol Varadarajasawmy visits Shiva Canjy, or Larger Canjy, on various vahans for the purpose of permitting the other deities to pay their respects to him. He thus goes down the street two miles long, which leads from his own temple to the Rajaveethy, at the foot of which he rests for a while in a mantapam belonging to him. Varadaraja and Yecaumbaranauthar the Shiva idol are held to be brothers-in-law, and the evening of the sixth day of the feast is occupied by a visit to the Shiva temple. The image is brought down to the front of it, taken thrice round about from right to left and the same number of times the opposite way, and then taken away again. This festival is a display of Vaishnavism against the old Shaivism. (12) *Auny Amavausya.*—This is the new moon festival of the month of Auny. The floating festival at Trivellore falls on this date. (13) *Audy Amavausya.*—This is the new moon occurring in the solar month Audy, and is observed only by the Tamuls. (14) *Auvanimoolam.*—This is held in the month Auvany, that is to say in August or September, on the day on which the constellation Moolam appears. It is observed only by Tamuls. (15) *Vara Lutchmee Vratam.*—This occurs in the month Audy, or about August. It is a festival attended by women only, who make offerings to Lutchmee the wife of Vishnoo and invoke her aid in preserving them from being widows. Each woman celebrates the festival in her own house. (16) *Avaniyavittam or Oopacarmam.*—This is peculiar to the three twice-born castes, and is the annual renewal of their sacred order, a new thread being put on. One meal only is taken on this day. It occurs generally in August. (17) *Gocoola Ashtamy and Shree Jayanty or Krishna Janamam.*—The birth-day of Krishna, an incarnation of Vishnoo, which falls on the 7th or 8th day of the fifth month Shrauvana, or about the end of August. It is observed chiefly by Vaishnavas, and particularly by the class of

at the different temples are often prolonged for several days, with music, dancing, and various excesses which are prescribed by Hindoo manners. Once or twice in a year the people of the neighbourhood assemble to celebrate such feasts. Religion and business are combined on these occasions, and the rural inhabitants buy of traders. For the larger festivals the temple managers send out messengers throughout the country to give information as to the date of the occurrence, and the means of proceeding to the shrine. Frequently votaries will travel for hundreds of miles. The feasts are maintained mainly through the influence of Hindoo women. The ordinary life of these is dull and cheerless, and the festival is regarded as a relief from the routine of home duties. The passion for pilgrimage is universal, and the various forms of penance and self-infliction form another mode of propitiating the favour of the deity. Meritorious devotion consists of vratas, or penances of various kinds; and vratacalpas, or the fruit or benefit of such penitential observances. The expiation of crime is not so much here concerned, that being provided for by more costly appointments; as the prospective acquisition of some future benefit. The vrata is a condition laid down by authority, which is to be performed; and the calpa is the assured fruit, if the observance be fully conducted. Some vratas require much time. There are those which last for

---

cow-herds who are denominated Yadavas. It is a fasting day for Brahmins. In the evening the sectarians bathe, and after worshipping Krishna by offerings of toolasy (Ocymum sanctum) and other flowers parade the streets with hilarity. Sweetmeats are manufactured on this occasion in great variety. On the evening of the following day the images are carried in procession. Cow-herds keep up special rejoicings. (18) *Saumavaidy Oopacarmam.*—This is similar to the Oopacarmam mentioned above. It is however observed only by those of the three twice-born castes who belong to the Saumaveda school of philosophy. (19) *Pillaiyar Chowty or Vinayaca Chatoorty.*—This occurs on the fourth day of the sixth month Bhaudrapada, and is in honour of Vinayac or Pillaiyar, son of Shiva, who is worshipped by all Shoiveites as the dispenser of learning and the remover of difficulties from suitable undertakings. This deity is also called Vignoshwara and Ganesh. On the day in question clay images of the deity, riding upon the back of a rat, are made, duly consecrated, and worshipped in houses and families; they are afterwards thrown into a river or tank. (20) *Ananta Chatoordashee.*—This is a religious ceremony observed by males only. It occurs on the 14th day of the sixth month. At the break of day the Brahmin family priest consecrates a vessel, by reciting certain formulas. He is then presented with cloths and money. This ceremony is performed only by those who have previously made a vow. (21) *Mahaulya Amavausya.*—This is the new moon of the lunar month Bhaudrapada, when ceremonies are performed in honour of deceased ancestors, and food is offered to them. The whole fortnight indeed ending with the new moon is held sacred to the deceased ancestors, and goes under the name of Mahaulya Pacsham; ceremonies being performed on the tithy of the deceased by the surviving heir who performed his funeral obsequies. (22) *Saraswatee Poojaurambham, Ayoodha Poojah and Dusserah.*—This festival is principally in honour of deceased ancestors. It corresponds to the Doorga Poojah of Bengal, and is supposed to commemorate a victory obtained by Doorga, wife of Shiva, over a demon. It is celebrated on the 7th, 8th, and 10th days of the seventh month Ashwina, or in October, and is religiously kept. On this day the upper classes of Hindoos make offerings of rice, fruit, flowers, and new cloths to their ancestors. Brahmins worship Saraswatee, the goddess of learning. Every one offers sacrifice also to the tools and implements which he uses in the exercise of his profession, the labourer to his plough, the mason to his trowel, women to their rice-mill, &c. This ceremony is the Ayoodha Poojah (sacrifice to implements). In former times princes gave public shows with a distribution of prizes on these occasions. (23) *Deepauvaly or the Feast of Lights.*—This is celebrated on the 28th day of the seventh month, which occurs in October or November. The name means the Feast of Lamps, and a great number of lamps and lanterns are hung round the doors of houses. Husbandmen offer sacrifices to the fields, and in some places to the dunghill. The chief observance at this festival is an oil-bath early in the morning, which is considered equivalent to bathing in the Ganges. Fireworks and crackers are also used in large quantities and guns are fired. This feast is possibly a relic of ancient fire-worship. (24) *Gowry.*—This is held on the third day of the sixth month Bhaudrapada, or in the beginning of September, and lasts several days. It is principally in honour of Shiva's wife Parvaty, one of whose names is Gowry. The festival is concluded by erecting a shapeless statue in each village, composed of paste of grain and intended to represent the goddess. This image is finally placed under a canopy, and carried through the streets. (25) *Bharany Deepam.*—This is a feast of lights celebrated in honour of Vishnoo. It occurs in November or December. (26) *Cartigay.*—A similar festival to the Deepauvaly, observed by Tamuls only. It occurs on the full-moon day in the solar month Cartigay when the constellation Cartigay appears. In some parts of the country most of the observances of the Deepauvaly are adopted at the Cartigay. (27) *Vishnoo Deepam or Permaul Tirnaul.*—In honour of Permaul or Vishnoo, celebrated by the Veishnavas. It is generally celebrated on the day after Cartigay, and is considered to be the day on which Balichuckravarty obtained immortality, he being one of the seven Chiranjeevies or the undying who live till the end of the world. (28) *Veicoonta Vecaudashy.*—This occurs on the 11th day of the ninth month Margasheersha, or in December, and is a special festival of the Veishnavas. On this day the gates of paradise are open to all pious people; hence another name for the feast, viz., Swargadwaura, 'gate of Heaven.' It is a fasting day for both Brahmins and Shoodras. The feast is particularly sacred at Shreerungam, though common to Vishnoo temples in general. (29) *Aroodra Darsanam.*—This is held in the month Margaly, that is to say in December or January. It lasts for ten days. It is particularly sacred at Chidambaram. (30) *Bhogy Pundigay.*—This is an unimportant festival except for the fact that it immediately precedes the Pongal and is generally looked upon as part of that feast. It occurs on the last day of the month Margaly, or in January. There are no particular religious ceremonies connected with this festival. It is looked upon as a period for relaxation. (31) *Pongal or Sancraunty.*—This is one of the most famous festivals. It is celebrated on the first day of the Hindoo month Makara or Tei, which falls about the 11th or 12th of January, that being the day on which the sun passes from Sagittarius to Capricornus, and lasts three days, during which time the Tamulians employ themselves in visiting their friends. This feast is such for two reasons. The first that the month of Margaly (December), every day in which is unlucky, is about to expire; and the other, that it is to be succeeded by a month, each day of which is fortunate. In order to guard against evil, every morning during the month of December the women of the family scour a space before the door of each house, upon which are drawn by means of flour certain white-lines. Upon these lines are placed balls of cow-dung, each bearing a citron blossom. The balls are daily picked up and preserved, and on the last day of the month, the women put the whole in a basket, and go with music to some waste place, where they deposit the relics. The meaning of these very primitive customs has yet to be examined. The first day of the succeeding festival is called Bhogy Pongal, and is kept by inviting near relations to an entertainment. The second day is called Soorya (sun) Pongal, or Peroom (great) Pongal, and is set apart in honour of the sun. Married women having purified themselves by bathing clothed, boil rice and milk in the open air. This is the chief day for visits. The second day is called the

months, or for years ; and there are those which are observed on particular days to be continued through several years. A majority of these observances are intended for women. It is not infrequent to see a woman walking round two trees, considered to be married, and planted in an exposed situation on the bund of a tank. The object of this performance on Fridays, and on Monday when new-moon day, is to obtain offspring. Some vows are of difficult performance; such as lighting one hundred thousand lights in a temple, or presenting the same number of sprigs of sweet basil before a shrine of Krishna.

59. Booddhism is extinct in Southern India. Those sometimes called Booddhists are really Jains. But the form of religion is important historically and with reference to its intimate connection with Jeinism which still subsists. The Booddhists, while they reject the pantheon of the Hindoos, admit an indefinite

---

Pongal of cows. A mixture is made of water, saffron, and leaves, with which the cattle are sprinkled.* The animals are then adorned with garlands, their horns are painted, and strings of cocoanuts and other fruits are hung on them. They are then driven out with music, and allowed to graze for the rest of the day without a keeper. The festival concludes with a procession of idols to the village common. (32) *Tei Amavausya.*—This is the new moon falling in the solar month Tei, and is observed only by Tamuls. Shraddha, or funeral offerings to deceased ancestors, are performed specially on this day by the Hindooized upper classes; presents being at the same time made to Brahmins. The favourable days for this purpose are the new moons from August to January, but the Tei Amavausya is the chief. (33) *Teipoosham.*—This day is sacred to Soobramanya, the second son of Shiva. The feast is particularly observed at the shrine of Pulney in Madura. The day is considered auspicious for purposes of education, next after the Dusserah. The harvest feast is observed on the same day in Vishnoo temples. (34) *Maha Shivarautry.*—"The night of Shiva," a festival of great importance among Lingayets. It is celebrated on the 28th day of the Hindoo month Maugha, at the end of February or beginning of March, and the ceremonies consist of purification of the Lingas. After sacrifices, the celebrators should pass the night awake, employing themselves in reading pooranas relating to Shiva. The feast is particularly observed at Calastry in North Arcot District. (35) *Magizhady Sevay at Trivettore.*—This occurs in the month Mausy, in February. (36) *Holy Pundigay, Hootausana Powrnamy or Caumanpundigay.*—Celebrated on the full moon of the lunar month Phalgoona, occurring generally in March. It is observed principally by the lower classes to commemorate the destruction of Cauma (Cupid) by the god Shiva. At the close of the festival a pile is lighted in every village, on which a cake is placed In Bengal it is called Holy, or Swinging festival. In Travancore cocks are offered by Nayars, who kill them before the door of the temple of Kalee or Bhagavatee. (37) *Almanac.*—The following list shows the dates of the principal festivals for a period of six years, placing them according to the English calendar year. Aroodra Darsanam occurs often at the beginning of a calendar year, and then again at its end; and in the following calendar year it will be un-represented. The same for Veicoonta Yecaudashy. The reason is that they follow the solar month Margaly :—

Hindoo Festivals.	1881.	1882.	1883.	1884.	1885.	1886.
Aroodra Darsanam	...	Jan. 4, & Dec. 25	...	Jan. 11	Jan. 1, & Dec. 22	...
Bhogy Pundigay	Jan. 11	Jan. 11	Jan. 12	Jan. 12	Jan. 11	Jan. 11
Pongal	Jan. 12	Jan. 12	Jan. 13	Jan. 13	Jan. 12	Jan. 12
Tei Amavausya	Jan. 29	Jan. 19	Feb. 7	Jan. 27	Jan. 15	Feb. 3
Teipoosham	Jan. 16	Feb. 2	Jan. 23	Feb. 9	Jan. 30	Jan. 20
Maha Shivarautry	Feb. 26	Feb. 16	March 7	Feb. 25	Feb. 13	March 4
Magizhady Sevay at Trivettore	Feb. 12	March 3	Feb. 20	March 10	Feb. 27	Feb. 17
Holy Pundigay	March 15	March 4	March 23	March 11	Feb. 28	March 19
Telooguo New Year	March 30	March 20	April 8	March 28	March 17	April 5
Shreeraminavamy	April 8	March 27	April 15	April 4	March 24	April 13
Mylapore Ratotsavam	March 12	March 31	March 20	April 7	March 27	March 16
Mylapore Aroopattmoover	March 13	April 1	March 21	April 8	March 28	March 17
Pungoony Oottiram	March 16	April 2	March 23	April 8	March 29	March 20
Tamul New Year	April 12	April 12	April 12	April 12	April 12	April 12
Narsimha Jayanty	May 12	May 1	May 20	May 8	April 27	May 16
Garooda Ootsavam at Triplicane ...	April 16	May 4	April 24	April 13	May 1	April 20
Ratotsavam at Triplicane	April 20	May 8	April 28	April 17	May 5	April 24
Garooda Ootsavam at Conjeeveram ...	May 13	May 31	May 21	May 11	May 28	May 18
Auny Amavausya	June 26	July 14	July 4	June 22	July 11	July 1
Audy Pundigay	Aug. 14	Aug. 14	Aug. 14	Aug. 13	Aug. 14	Aug. 14
Auvanimoolam	Sept. 2	Aug. 24	Sept. 10	Aug. 30	Aug. 20	Sept. 6
Vara Lutchmee Vratam	Aug. 5	Aug. 25	Aug. 17	Aug. 1	Aug. 21	Aug. 13
Avaniyavittam	Aug. 9	Aug. 28	Aug. 18	Aug. 6	Aug. 25	Aug. 14
Gocoola Ashtamy	Aug. 16	Sept. 4	Aug. 24	Aug. 13	Sept. 1	Aug. 22
Shree Jayanty	Aug. 18	Sept. 5	Aug. 26	Aug. 15	Sept. 2	Aug. 23
Saumavaidy Oopacarmam	Aug. 28	Sept. 14	Sept. 4	Aug. 24	Sept. 10	Aug. 31
Pillaiyar Chouty	Aug. 28	Sept. 16	Sept. 5	Aug. 24	Sept. 12	Sept. 1
Ananta Chatoordashee	Sept. 7	Sept. 26	Sept. 15	Sept. 4	Sept. 23	Sept. 12
Mahaulya Amavausya	Sept. 23	Oct. 11	Sept. 30	Sept. 19	Oct. 7	Sept. 27
Saraswatee Poojah	Sept. 30	Oct. 18	Oct. 8	Sept. 27	Oct. 14	Oct. 4
Ayoodha Poojah	Oct. 2	Oct. 21	Oct. 10	Sept. 28	Oct. 17	Oct. 6
Dusserah	Oct. 3	Oct. 21	Oct. 11	Sept. 29	Oct. 18	Oct. 7
Deepauvaly	Oct. 22	Nov. 9	Oct. 29	Oct. 17	Nov. 5	Oct. 26
Kedaura Gowry Vratam	Oct. 22	Nov. 10	Oct. 30	Oct. 18	Nov. 6	Oct. 26
Bharany Deepam	Dec. 3	Nov. 23	Dec. 11	Nov. 30	Nov. 21	Dec. 8
Cartigay Deepam	Dec. 4	Nov. 24	Dec. 12	Dec. 1	Nov. 22	Dec. 9
Vishnoo Deepam	Dec. 5	Nov. 24	Dec. 13	Dec. 1	Nov. 22	Dec. 10
Veicoonta Yecaudashy	Jan. 11, & Dec. 31	Dec. 21	...	Jan. 9, & Dec. 28	Dec. 18	...

number of incarnations of the great spirit Booddha, who animated in succession the bodies of their chief priests and whose first human incarnation was in the person of the founder of their faith. They believe in the eternity of matter, the supremacy of intelligence as a property of matter, and the transmigration of souls. They deny the authority of the sacred books of the Hindoos, do not acknowledge caste, and have no respect for fire; but they have great regard for animal life. Their priests live much in monasteries. Indian Booddhism in its latest stages was a system of pure religious atheism and nihilism. *Ῥεῖ τὰ πάντα*, it said; every thing is flux. And the end of all things is nirvauna or extinction. The sacred books of the Booddhists are called tripitaca or three baskets. The Jains profess the doctrines, and in some sense are an offshoot, of Booddhism; but admit caste which Booddhism rejects. They worship many of the Hindoo deities in addition to their own saints; who are twenty-four in number called Teertancaras, and represent such as by ascetic practices have crossed the ocean of human existence and are then regarded as superior to the gods. Their priests are of all castes. The Jains have ever been addicted to learning. In South Canara the Jain community was once large. There are still extant the remains of large Jain towns, such as Moodbidry, which contain the ruins of numerous Jain temples; but from these the Jain population has all but vanished. In the southern talooks of North Arcot and an adjoining talook of South Arcot there are Jain cultivators. Both Booddhists and Jains use Pali as their sacred language[35].

60. The religious divisions of the Mahomedans are simple. They are classified as Soonnees, Shiahs, and Wahaubies. The Soonnees regard themselves as the only orthodox followers of the prophet. They insist on the supremacy of Mahomed over all created beings, and acknowledge the succession of Aboo Bakr, Omar, Osmaun, and Ally as the first four caliphs, or successors of Mahomed. The Shiahs dispute the succession of the first three caliphs, and acknowledge Ally alone as the rightful successor. They reject certain traditions favoured by the Soonnees, and insist on the authority of the Koran alone. The Wahaubies are chiefly

---

[35] SKETCH ACCOUNT OF THE EXISTING JEINA SECT IN SOUTHERN INDIA.—The leading tenets of the Jains are as follows. They deny the divine origin and infallibility of the Vedas. They believe in a supreme being. They revere certain holy men who have acquired by practices of self-denial and mortifications a station superior to that of the gods. They show extreme veneration for the sanctity of animal life. The supreme being is named Aroogan, the same as the Arhat of Booddhism. The name signifies the "perfect one," and besides this the deity has one thousand and eight other names. He is possessed of all attributes, yet abides in a state of rest. He neither saves nor destroys. The world is uncreated and imperishable; and so are the varied forms of life with which it is peopled. Below the earth there are seven hells; above it there are sixteen worlds of gods; higher than these a world, termed Augamindraloca; and highest of all, the world of bliss, the abode of Aroogan. The world has had its golden age, its time of increase. Then the stature and age of man were inconceivably great. There was then no sin and all men went to heaven. Men live now in the time of decrease; and the stature and age of man have both been greatly diminished. If a man have a large supply of merit, he departs at death immediately to heaven; if he have much demerit he descends at once to one of the seven hells; if merit and demerit have been commingled in his life, he undergoes transmigration. A worse age is coming, when no man will go to heaven. During a long period of years that surpasses arithmetic, the world has been visited by fourteen Menoos and twenty-four Teertancaras. In this age, these Teertancaras are to be regarded as deities; and they are spoken of as incarnations, as possessed of the divine nature, and as exercising government over gods and men. Temples are built for them, images are made of them, and worship is rendered to them. Large portions of Hindoo mythology are incorporated into the sacred books of the Jeinas. Brahma, Vishnoo, Shiva and all the Hindoo deities are regarded as the servants of Aroogan and as possessed of a sacred character. Hence images are made of these and are placed in Jeina temples, where they obtain a share in the reverence of worshippers. The poojah of a Jeina temple differs little from that of Hindoo temples. The veneration for animal life is shown in various peculiar ways. Some Jains carry a broom to sweep the ground before they tread upon it. They never eat or drink in the dark, fearing that they might inadvertently swallow an insect. There are two main divisions of the Jains, the Digambaras and Swetaumbaras. The former means "sky-clad," or naked; and the latter the "white robed," the teachers being so attired. In the present day the Digambara ascetics do not go naked, but wear coloured garments. These however they lay aside at meals. There are other minor sects besides those noted. Secular Jains follow the pursuits of other Hindoos. They give alms to their priests, termed Yatics, and present offerings and pay homage to their deified heroes or Teertancaras. There is no real distinction of caste amongst the Jains in this part of the country. They are all called Trivarnicas, a generic name for the three sub-divisions, Brahmins, Cshatriyas, and Veisyas; and a Jain is a Brahmin, Cshatriya, or Veisya according to the calling he pursues. But a Jain Brahmin is not superior to a Jain Cshatriya or a Jain Veisya in social position. All the three intermarry indiscriminately. The Jains are very unwilling to be confounded with Hindoos who acknowledge caste and Brahminical authority. They never associate with the Hindoo Brahmins or Shoodras on occasions of festivals and marriages. There is no intermarrying between the Jain and Hindoo, and the Jain has his own place of worship. The principal localities of the sect are at present Rajahmundry in the Northern Circars, Conjeeveram in North Arcot, Seringapatam and Shravana Belgola in Mysore, and Moodbidry on the Western coast. Small colonies of them are found in most of the principal towns of the peninsula who devote themselves to commerce and agriculture. In South Arcot the Jains abound chiefly in the Tindivanam talook, where there are 25 villages of them. There are about 45 Jeina villages in the whole of that district. In North Arcot they are mostly located in the Arcot, Wandiwash, and Poloor talooks. The chief priest resides permanently at Chittanore in the Tindivanam talook, where there is a large Jain temple. There are minor temples in 22 villages of the South Arcot district. In South Arcot there are many apostate Jains, whose ancestors gave up their worship through Hindoo persecution. There can be no doubt that in former times when the Tondoimandalam country was ruled by Jains, the Jain worship was very extensive there; as it was also in Mysore, Madura, and Canara, where the ruling authorities during the eleventh and twelfth centuries were Jains.

puritans of the Soonnee sect. The Soonnees in this Presidency are eighty-nine per cent. of the whole. They abound in all the divisions of the Mahomedan community, but principally among the Moplahs of the Western Coast. The largest proportion of Shiahs is to be found amongst Mahomedans of Pataun or Moghul descent. The Wahaubies are but few in number. The Mahomedans of Southern India are in a measure Dravidians by race. During Mahomedan rule forcible conversion was not uncommon, and to this day proselytism proceeds among the lower orders of society. It is especially active in Malabar, where the lowest castes of Hindoos are numerous, and treated with disdain by the superior castes. Conversion to Mahomedanism in their case implies the prospect of advance in the social scale. The South Indian Mahomedans must worship one God, but even more than in the north they have made additions to the simplicity of Islam by the adoration of peers or saints, by the veneration of relics, and by conforming to various Hindoo customs and superstitions[36].

61. The Christian population of Southern India is numerically important. In the native states of Travancore and Cochin, Christian communities, numbering many thousands of persons, flourished through the tolerance of the ancient Permaul rulers for centuries before the Portuguese established themselves in Western India. Rival bishops at present dispute supremacy over the Syrian churches of the Western Coast. Where the prevailing Hindoo faith is Vishnoo worship, Christianity has made but little progress. The five districts of Ganjam, Vizagapatam, Godavery, Bellary, and Cuddapah contain hardly any Christians and the adjoining districts of Kistna, Kurnool, and Nellore only a few. On the other hand, the southern districts have long been strongholds of Christianity. Xavier, Nobili, Beschi, Schwartz, Jænicke, and many more names now historical, are associated with the development of Christian churches in the south. Early in the sixteenth century

---

[36] SKETCH ACCOUNT OF THE PRINCIPAL MAHOMEDAN FESTIVALS AND RELIGIOUS OBSERVANCES OF THE PRESIDENCY.—*Introduction.*—The following are the principal Mahomedan festivals, &c., arranged according to the Hijrah year, an explanation of which is given in the article on Time, Money, Weights and Measures. Each Hijrah begins about eleven days earlier than its predecessor, and the festivals vary with the calendar year. In the Hijrah year 1302 (1884-85) they fall on the following dates:—Moharram, October 21st 1884; Teyrah Teyzee, December 2nd 1884; Akhiry Chahaur Shamba, December 17th 1884; Baurah Wafaut, December 31st 1884; Geearween, January 28th 1885; Shab i Baraut, May 29th 1885; Ramzan ka Roza, June 15th 1885; Ramzan ki eed, July 14th 1885; Bakreed, September 20th 1885. In all other years the same intervals occur between them. Every Mahomedan month should properly speaking begin when the new moon is seen, and not before; an arrangement which presents no difficulty in the clear sky of Arabia. In this country the month is deferred for one day for that cause, but not longer. The festivals may vary similarly by a day. (2) *The Moharram.*—The religious function of the 'Moharram' (lit. 'that which is sacred'), in the first month of the Hijrah, was observed among the Arabs before the time of Mahomed, as being the month of the creation. Since the martyrdom of the prophet's grandson Hossain, whom the Shiahs state to have been his lawful successor in the Caliphat, his fate has been specially commemorated by them at this period. The Soonnees, who are the bulk of the Mahomedan community in this as in all other countries except Persia, observe the occasion as an original ordinance, and particularly the tenth day, being the day on which God is said to have created Adam and Eve, heaven, hell, the tablet of decree, the pen, fate, life, and death. In fact the lower classes take this as a festival, but the upper classes as a solemn exercise. The observance commences if practicable on the evening the new moon becomes visible as above mentioned and may be said to last for ten days, this period being called 'aushra.' 'Ashoor-khanas' (ten-day-houses) are erected of mats and screens, so as to be ready for the new moon. In front of each 'ashoor-khana' is dug a circular pit, in which fires are kindled every evening during the festival, round which various amusements such as fencing, &c., take place. Every night funeral eulogiums are recited at one or other 'ashoor-khana.' On particular days processions are formed carrying 'taboots' (biers or coffins) formed of a frame-work of bamboo, covered with paper, and lighted up inside, and 'sulams' (representations in metal, paper, or wood of Hossain's banner); the chief night for these processions is the ninth night, on which the streets are illuminated and various kinds of diversion proceed. During this period Mahomedans do no work, drink no intoxicating liquors, and do not marry. From the fifth day, rich men and merchants dispense milk, sherbet, and scented water to the people. On the fifth day, necklaces of flowers and coloured threads are worn. On the seventh day there are representations of what is regarded by the Shiahs as the marriage ceremony of Cassim (son of Hassan, and great-grandson of Mahomed); and on the eighth day a spear with a lime on the top of it is carried about emblematic of Hossain's head which was carried through different cities of Syria on the point of a javelin. A horse-shoe of metal, wood, or paper, symbolizing Hossain's swift horse, is also carried about. A distinguishing feature of the festival is the number of men dressed up to represent various characters, who go about the streets and serve for the amusement of the people. A newly married bride and bridegroom may not see each other during these ten days. (3) *The Teyrah Teyzee.*—The 'Teyrah Teyzee,' or the first thirteen days of the auspicious second month 'Safar' are considered unlucky, owing to the prophet having been ill on those days. A newly married bride and bridegroom may not see each other on these days and no good work is undertaken during their continuance. On the twelfth day all Mahomedans bathe. They then take maash (black gram), unboiled rice, wheat, and til (sesamum), mix them together, put them on a tray, and deposit a small cup containing oil in the centre of the dish. They finally give away the contents of the tray to beggars. 'Kichery' (a mixture of rice and dall) and vegetables are then prepared and distributed to the poor. This feast is not observed by the higher orders. (4) *Akhiry Chahaur Shamba.*—The last Wednesday of the month 'Safar' is held as a feast in commemoration of Mahomed's having experienced some mitigation of his last illness and having bathed for the last time before death on that date. In most parts it is customary, in the early morning of this day, to write (on mango-leaves with rose or saffron water, or ordinary ink) seven verses of the Koran, known as the 'Seven Salaams,' then to wash off the ink and drink it as a charm against evil. The usual observances on this day are to bathe, put on new clothes, and generally to take a holiday. This feast is not observed by the Wahaubies. (5) *Baurah Wafaut.*—Mowlood Shareef commonly called Baurah Wafaut commemorates the birth of the prophet on the twelfth day of the third month, on the second day of which the death of the prophet also took place. This is the most essential of the feasts. Great processions take place, as during the Moharram. Recitations are made recounting the life, miracles, and death of the prophet. During all these twelve days educated persons spend the time in reading the Koran and the rich

there were Catholic communities near Cape Comorin and the movement has spread northward. The Catholics have lately found a footing in Kistna and Vizagapatam. The Protestants, whose operations were once limited to Tanjore, have spread over the three southernmost districts and have now communities in thirteen districts.

62. MANNERS AND CUSTOMS.—The manners and customs of the people have been most closely examined by the missionaries, who have thereby added one to several other benefits conferred by them on the secular administration. The habits of the Tamulians have been specially observed in former days by Fathers Bouchet and Dubois of the Catholic establishment, and of late by the Reverends E. R. Baierlein and S. Mateer. To the two authors last named these pages are in several places indebted.

63. The ordinary costume of the Tamulian of the Carnatic is simpler than that used in any other part of India, for he has little or no alternation of climate to provide against. While at work, fishers, tree-climbers, and others wear but a shred of clothing. The better classes wear the lightest clothing that is possible. With these, the upper part of the body is usually exposed to the air; but if not, over one shoulder or round the neck a muslin cloth is thrown. The principal garment worn by the better classes is a cloth fastened round the waist and extending more or less to the ground. This is a single piece of cloth, and is fastened merely by folding one part within the other. On important occasions only and in public, the wealthiest wear a long made-robe. With the women, where one cloth covers the person, the effect is highly graceful. Ancient sculptures show the same costumery as is now worn. For material the native-made calico or muslin is preferred; but foreign goods also obtain, from their superior economy. There is a ceremonial use of silks, dyed or printed in bright colours. Though living under a burning sun, it is not natural to the Tamulian to cover his head. The turban is of modern use.

---

distribute alms to the poor. Ceremonies are also performed in honour of the 'kadam i rasool (Prophet's foot-step), which is the impression of a foot on stone, kept in a box and also in honour of the asarishareef (the sacred hair) being a hair of the prophet's beard. On the twelfth day there are illuminations, and 'pillaus' are prepared and distributed to all. This festival is not observed by the Wahaubies, as its observance is not enjoined in the Koran. (6) *Gearweeu.*—This festival occurs on the eleventh day of the fourth month, in honour of Peer i Dustageer, the chief among 'walies' (saints) and a great miracle worker. He is revered by Soonnees but not by Shiahs. On the tenth of the month a large green flag is carried about, planted in an appointed place, and anointed with sandal-wood; while recitation is made of verses from the Koran. On the eleventh day there are illuminations, and food is distributed. When cholera or other plague is raging, a flag is similarly taken out in honour of this saint, on successive Thursdays, three or four times. Barren women sometimes vow that if they should have a child, they will dedicate it to the 'Peer.' Should their wishes be accomplished, they fix a large silver ring on the child's ankle on this day. (7) *Shab i Baraut.*—This is on the fourteenth day of the eighth month, Shaubaun. 'Baraut' is the book in which are recorded annually all the actions that men are to perform during the ensuing year, and also all the children of men who are to be born and to die in the year. 'Shab i Baraut' thus means 'the night of the record.' This is the Persian name, the Arabic being 'Leilat ool Moobaraca.' On the thirteenth of the month food is prepared in the name of deceased ancestors and relatives, prayers are offered over the dish, and portions of the food are distributed to relatives and friends. The lower orders make elephants and lamps of clay in the name of the boys and girls in the family, and a scaffolding being erected illuminations are made. Sitting up all night and reading the Koran are commanded by the prophet, and observed by the higher orders. Fire-works are much used in this festival. (8) *Ramzan ka Rosa.*—This fast takes its name from the name of the ninth month. From sunset to 4 a.m. it is allowable to break the fast, but from the latter hour until sunset, it is unlawful to eat or drink. In this manner a Mahomedan should fast every day during the month, and continue day and night engaged in the contemplation of Allah. Every day after evening prayer twenty ceremonial prayers of great length are recited in every mosque in the presence of a large number of the faithful. On the last Friday a special 'khootba' or farewell sermon is read in mosques. Some people during the whole month, others for only part of it, remain in a corner of the mosque, only going out on occasions of necessity, and to perform purificatory ablutions. Those pass their time in reading the Koran or praising Allah. The twenty-seventh night of the month is called the 'Leilat ool Kadar' or night of power, on which the Koran came down entire in one volume to the lowest heaven, whence it was revealed in portions by Gabriel. On this date people should sit up all night, burning frakincense, praying, and reading the Koran. The following are exempted more or less from the necessity of fasting; the sick, the aged, women suckling infants or pregnant, and very young children. A sick person, a traveller and others must keep the month's fast as soon as they are able to do so, this being called 'Kazah' or 'expiation.' It is possible that Mahomed borrowed the plan of the thirty days' fast from the Christian Lent. (9) *Ramzan ki Eed or Eed ool fitr.*—This is the festival following the Ramzan fast, and commences on the first day of the tenth month, Shawaul. On this day all Mahomedans bathe, put on new clothes, and perfume themselves; they then distribute alms of grain or corn, in specified quantities called fitrat and go to prayer in the mosque, where the 'khateeb' (priest) offers prayers and supplications for the prosperity of the religion, and for preservation from misfortunes. On the conclusion of this prayer some of the rich present the priest with shawls or cloths, and when this has been done the whole congregation rise up, and call out 'deen' (religion). Guns are then fired off. Friends mutually embrace, and strangers shake hands and congratulate one another. Beggars meanwhile collect, and alms are distributed. Visits are now paid, and betel and scents are presented. Schoolmasters distribute congratulatory addresses written on ornamental paper among their scholars, and receive presents. A great place of resort during this festival is the Eedgah which is a platform specially constructed outside every town, for the purpose of offering prayers at this and the Bakreed festivals. (10) *Bakreed.*—This is on the tenth day of the twelfth month Zool Hijja. The festival is also called Zihaj or Eed ooz Zahah, and is held in commemoration of Abraham's sacrificial offering of his son (Ishmael according to Mahomedans, Isaac according to Hebrews and Christians). On the ninth day, food is cooked, and supplications are offered for deceased ancestors. On the day of the festival, the people assemble for prayer, both in mosques and at Eedgahs. On their return home the head of the family takes a cow (whence the name 'Bakreed' or 'cow-festival'), sheep, or camel, and sacrifices it by cutting its throat, repeating the words 'in the name of the great God.' The flesh is then divided two-thirds being kept by the family, and one-third being given to the poor.

The most indigent people wear rude caps, composed of the thick leaf-sheath of the areca palm tree; but this is rather for ornament than for protection. Neither have the scorching sands of the Carnatic taught the Tamulians the necessity of covering the feet, in which respect they experience no inconvenience. Those whose profession it is to make long journeys on foot put on a leather sandal, but this custom seems to come from the upper tableland. The Mahomedan slipper is now worn, peaked and turned backwards and without heel. Those of the highest rank put off the foot-covering before receiving visitors or entering a house, in the same way that Europeans of whatever grade uncover the head. On the other hand they retain the turban on the same occasions, to put off which according to the rules of Hindoo etiquette would be a great impropriety [37]. Most of the castes shave the hair from the head and face at regular intervals. But a small portion of the

---

[37] SKETCH ACCOUNT OF THE CLOTHING WORN BY THE SOUTH INDIAN POPULATION.—*Hill and jungle tribes.*—These as the most primitive specimens of the Dravidians may be considered first. The men go naked but for the lungooty, a piece of cloth placed between the upper part of the legs and fastened at both ends by a cord which is secured round the waist. The women among some of the tribes wear merely the waist cloth, a cloth fastened round the waist and falling over the lower part of the body; but among the more civilized the woman's cloth covers the whole person. None of the hill or jungle tribes proper wear any covering for either head or feet. The hill tribes from the necessities of the climate carry a rug of cotton or cotton mixed with wool, which they fold round their bodies in different fashions when they require that covering. The Coorumbar and Iroolar of the Neilgherries inhabiting the slopes may be considered as intermediary between hill and jungle tribes; the men rarely wear anything but the lungooty and the women have one scanty cloth. The Todahs of the Neilgherries call the lungooty a kon, and the rug a pootcooly. Inhabiting the summit of the highest plateau in the country the latter is with them in constant use. It consists of a thick, coarse cotton cloth manufactured in the neighbouring plains; white in colour, but with one or two tinted stripes, generally red, woven into it at each end. It is usually purchased from the weavers who come to the hills from Shreemoogay in Coimbatore district, and costs about 4 rupees. The pootcooly is first hung over the left shoulder and then brought across the back and forward under the right arm; the point is thrown backwards over the left shoulder again, thus leaving the right arm free, and allowing the folds of the cloth to cover the lower part of the body down to the knees. On certain special occasions they wear a plain waist-cloth reaching to the knees called tarp, bought from the Shreemoogay merchants at a cost of one rupee; this is simply tucked round the waist, and crossed so as to cover the loins. When taking a part in funeral ceremonies they wear in addition to the tarp a more expensive waist-cloth called caung which they obtain from Calicut. The two dresses last named are probably traditional remains of costumes worn by them when they formed a part of the Dravidian community in the plains. The Todah women wear a tarp which extends upwards over the breast and also the pootcooly. The latter is somewhat differently draped to what it is among the men, being held in front by the hand which is thus never free, and reaching always to the feet. The hair of Todah men is cropped so as to resemble a natural skull-cap. Todah men wear gold and silver earrings, necklaces, and finger-rings. Todah women wear heavy brass armlets, generally two on one arm, silver bracelets, and silver finger-rings. The ornaments however of these, as of all other native women, are almost too numerous to mention. The Kotar of the Neilgherries dress much the same as Todahs, but though equally Canarese men they have different names for the articles of dress. Kotah male dancers who attend festivals have a peculiar dress which appears to be a medley of the ceremonial dress of the Dravidians and the ordinary Mahomedan dress, combining a long gown, trousers, and a turban. The Badagahs of the Neilgherries inhabit both the slopes and summits. They always wear a characteristic rug or cumbly, analogous to the Todah pootcooly, but they also wear the turban of the plains. (2) *Dravidians of the plains.*—The dress of the men generally consists of two pieces of white cloth, coarse or fine according to the means of the individual, each from two to ten yards in length, and from three quarters of a yard to a yard-and-a-half wide. Of these one is wrapped round the body, and if sufficiently long, one end is passed between the legs from behind, and arranged in folds in front. The second cloth is used chiefly out of doors as a spare cloth to throw over the shoulders or head. Men of the lowest castes commonly dispense with the cloth round the body, and wear in its place a small apron of white cloth supported by a string tied round the waist. Whilst at work many classes such as fishers, tree-climbers, and others, wear nothing but the lungooty, like the jungle tribes. Until the Mahomedan conquest, no clothes cut out and sewn together were worn by Tamulians, and by many such are still considered unlawful. Many however now wear made-up tunics, with the waist-cloth beneath. Others have even adopted the Mahomedan fashion of loose and tight drawers or trousers, the only distinction being that Tamulians fasten these on the right side, Mahomedans on the left. The materials used for made-up clothes are generally plain English or Native calico and muslin. The turban now in general use was originally borrowed from the Mahomedans. It is usually white and assumes different forms. Finger rings and earrings are the ornaments usually worn by men, but as a rule only the wealthy wear many jewels. Sandals or slippers are worn out of doors but never inside the house. The slippers are peaked and turned back at the toe, and down at the heel. Natives of all castes take off their shoes before receiving visitors or entering a house, but always retain the turban or head-dress. The state dress of southern rulers consists of the usual waist-cloth, a long white muslin robe edged with gold, and a head-dress of precious stones. The robe appears to be of Mahomedan origin. Officials when in office wear a somewhat similar robe of simpler make. The custom probably originated under Mahomedan rule. The dress of the women in its component parts closely resembles that of the men, but instead of wearing two pieces of cloth they wear only one, which varies in length from six to twenty yards, and in width from a yard to a yard-and-a-half. This cloth is usually coloured and embroidered, and is occasionally of silk. Widows wear a white cloth. The ordinary manner of wearing the cloth is as follows. One end having been gathered up into folds is held to the left side, and the other is then passed tightly several times round the body, from the waist to the middle of the leg or lower, and at last brought up over the right shoulder and down to the left side, where it is tucked in so as to fall in front in ample folds. This is the general arrangement, but women of different castes have slightly different methods of tying the cloth. By the usual mode of arrangement above described the bosom is usually completely covered. A half-jacket covering the upper part of the body is sometimes worn. In olden days this was considered indecent for respectable women. In some parts of the country, especially in the case of the lower-caste women on the West Coast, the women leave the upper part of the body completely uncovered. Until 1865 it was forbidden by law in Travancore for Shannaur men and women to wear any clothing at all above the waist, and their jewels might not be of any costlier material than brass or beads. Innumerable kinds of ear-ornaments, head-plates and combs, tassels for the hair, bracelets, armlets, rings for fingers and toes, and nose-ornaments, are worn by all castes indifferently. The ornaments on the feet are invariably of silver, gold being appropriated to members of royal families. The most important ornament worn by Hindoo women is the 'talee,' which corresponds to the wedding-ring among Europeans. It consists of one or more small gold jewels and beads strung on a twisted thread, and is tied on the bride's neck by the bridegroom or one of his relatives at the time of the wedding. It is never removed except in case of widowhood, when it is torn off and not again resumed. (3) *Brahmins.*—The ordinary costume of the Brahmins is much the same as that of the other castes. It consists of the same two pieces of cloth, which however are arranged somewhat differently. The waist-cloth is arranged so as to form five folds (called 'Panchacatcha') both in front and behind, and the second

hair is left uncut called the coodoomy; to be removed only on the occasion of the death of a father, and then only by certain classes. The coodoomy is usually worn at the back of the head, but the inhabitants of the West Coast have it at the front of the head over the forehead, where it is tied up in a loose knot. As for the Tamul woman, she has long, black, and luxuriant hair, which she ties up in a knot at the back, or in the case of some castes at the right side of the head [38]. On the forehead of the Tamulian who professes Hindooism are horizontal or upright lines drawn with sacred ashes, and renewed every morning. In very many cases the plain white spot replaces these. They are as already mentioned the sectarial marks denoting the particular deity worshipped. They are repeated on the shoulders and breasts. A few persons who aim at special purity rub the sacred ashes over the whole of the upper part of the body. Around the necks of Brahmins and others specially devoted hangs a necklace or rosary, made of the nuts of certain trees strung together. These are used for reckoning the repetitions of appointed prayers. The mark of Brahminical dignity is a cord composed of three treble threads of cotton, worn across the breast, running over the left shoulder and under the right arm. It is renewed from time to time as it wears out. This cord, or poonool, is assumed also by certain artizans and has been conceded to the male members of reigning families. Ornaments are worn in profusion by both men and women among the Tamulians. The nose and ear jewels are prominent in the case of the latter. In the oldest Tamulian fashion the women distended the lobe of the ear with ear ornaments of surprising size and weight. Necklaces of gold, silver, brass, or beads are worn by all women except widows. The talee, that is to say the marriage neck ornament, corresponds to the wedding ring amongst Europeans. It is composed of one or more small gold jewels and beads strung on a twisted thread. The talee is tied on the bride's neck by the bridegroom at the

---

cloth is usually worn over the right shoulder instead of over the left as among the lower castes; this latter distinction however seems to be only a local and perhaps accidental one. Pious Brahmins generally wear round the neck a necklace or rosary composed of the hard round nuts of certain trees, and used in reciting the appointed prayers. In common with the other twice-born castes, the Brahmins wear the sacred thread, with which they are invested some time between the ages of eight and fifteen. This cord consists of three thick twists of cotton, each of them formed of several smaller threads. The three threads are not twisted together but separate from one another, and hang from the left shoulder across to the right side. When a Brahmin marries, the number of threads is increased from three to nine. Brahmin women wear the cloth wound round the waist in the ordinary manner, but with five folds in front and behind like the men. Sometimes the end which hangs down behind is brought back between the legs and fastened in front, leaving the legs uncovered behind. Brahmin women are not allowed to wear a petticoat. The ornaments worn by Brahmin women differ in some respects from those worn by other castes, principally in being more costly. An ornament peculiar to this caste is the bracelet with diamond pendants. Brahmin women also decorate themselves by staining the face and other uncovered parts of the body with a yellow solution of saffron and water, and by painting with black the border of the eyelashes. (4) *Mahomedans.*—The Mahomedans wear dresses suited to occasions which may be divided into first state or durbar, secondly ordinary, and thirdly home. "a." The state dress consists of a turban on the head with a cap within, either conical-shaped or flat; a flowing robe gathered together into folds just below the chest and the folds sewn together, worn over an under-coat extending a little lower down the hip; a loose and open garment reaching the ankles and buttoned only at the throat is also allowed for Hajees or pilgrims and is worn over a waist-coat encircling a long coat, which again has a small jacket under it next to the skin; of a scarf or belt round the waist; of a pair of drawers; of a napkin; and of shoes worn over stockings. This dress is generally made of the richest materials according to means. "b." The ordinary costume differs from the preceding in that it has no scarf or belt round the waist. The flowing robe is replaced by an ordinary garment of various patterns covering the body from neck to lower down the knees, and the feet are naked without stockings. "c." The home dress consists of a simple cap on the head, of a jacket for the body, of a pair of drawers, a handkerchief and shoes, which are freely used in such parts of the house as are not covered with mats or carpets and are taken off only when entering a Mahomedan burial-ground, a mosque, and other places of sanctity, such as tombs, &c. The dress of the females may also be divided according to occasions. The state dress or dress used on occasions of festivities or ceremonies consists of a full robe as in the case of men or a scarf fastened at the waist and passing once round the body and over the head; of a boddice, a petticoat, bangles and a napkin. These are made of the most expensive materials which the wearer can afford to buy. At home, the napkins are dispensed with and the dress is not so expensive. Shoes are used by females on all occasions. Sandals are used only during the rainy season and males are prohibited from wearing ornaments of any kind. Finger rings are generally used. Mahomedan women wear a large number of various kinds of jewels on the head, neck, arms, fingers, waist, feet, ankles, toes, ears and noses.

[38] SKETCH ACCOUNT OF THE MODE OF WEARING THE HAIR AMONG THE DRAVIDIANS.—The tuft of hair which Hindoos are accustomed to leave when shaving their heads is called in Sanscrit the shikhah, in Tamul the coodoomy. There are many references in Menoo and other ancient Hindoo books to the practice of tonsure; understanding thereby either tonsure leaving a tuft, which is the mode in ordinary use, or tonsure including the shaving off of the tuft, which is the mode proscribed for ceremonial defilements. The wearing of the hair long, tied up in a knot at the back of the head, nearly after the manner in which women usually wear their hair, was the ancient natural usage of the Tamulians, and this usage, though to a great degree superseded by the coodoomy, has not yet disappeared. The Brahmins, who settled in Southern India, brought with them from the north the Aryan mode of wearing the hair. The use of the coodoomy may be said now to indicate respectability, and has by this time reached the middle and lower classes, but it has not yet by any means become universal amongst them. The great majority of the Shaunaur wear their hair long. There is a caste of bankers in Tinnevelly and Madura, called Nauttocottay Chetties, who wear their hair in neither of the modes referred to, but shave the head completely after the manner of the Mahomedans. When a Hindoo loses his father or mother and officiates as chief mourner at their funeral, he sometimes shaves off not his coodoomy only, but also his moustache, as a sign of mourning, or rather as a sign of the ceremonial impurity contracted by a near relation's death. However this is not a Dravidian custom.

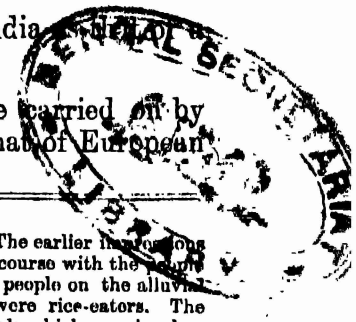
time of the betrothal, and is worn as an auspicious ornament. It is preserved with care, and not removed except in case of widowhood, when it is torn off and not again resumed. To wear gold on the ankle is a sign of royalty. Arms are rarely carried now by any caste, but their vestiges remain in several ceremonial costumes [39]. The Nayars wear on many occasions a long and broad-pointed sword. The habitations of the people are well designed to resist the tropical rays, and architecture has learnt much from the elegance of their sloping roofs and spacious vestibules. It is a singular error to suppose that the Tamulian house lacks comfort. The flat-terraced house of the Deccan is little used in the lower plains [40]. The keen intelligence of the Brahmins has been developed on the simplest dietary, and they have taught a similar regimen to the upper classes of the Dravidians. But among the latter meat is more often consumed than is generally supposed, and a vow to abstain from flesh is considered meritorious. Among those who are regulated by the Hindoo system, the rules of caste forbid that persons should partake of food in company with those of lower caste, or which has been prepared

[39] SKETCH HISTORY OF THE ARMS OF SOUTHERN INDIA.—The rudest type of South Indian arms may possibly be referred back to a time when a race earlier than the Dravidian race was spread over the mainland and islands. The Australian boomerang is still used in the Poodoocottah State in Trichinopoly district. This arm had its origin in a wooden club, the discovery of its particular curve being no doubt accidental. The Tamul name is வளைதடி or bent stick. However the Sanscrit writers also have a name for such an instrument, which they call astra or "scatterer." The arms still used by the hill-tribes may be taken as types of ancient war weapons. The Khonds use the sling, the bow, and an axe with a curiously-curved blade and a light handle strengthened by brassplate and wire. The Koles use a short axe and a bow. The Coorg carries a short dagger in his waist and a strong knife behind, the handle being stuck in his girdle, while the blade lies naked on his back. These knives are curved, so as to be also used as bill-hooks for clearing jungle. Gaspar Correa, who visited India in 1514, describes a Nayar as armed with 'a thin round shield' and 'a naked sword with an iron hilt; the sword was 27 inches long and broad at the point.' Vasco da Gama describes similar swords. These the Nayars still wear. Another type of sword is the gauntlet hilted with rapier-blade, formerly used by the Mahrattas. Indians have much respect for the sword, and to this day southern tribes administer an oath on it. Most of the forms of South Indian swords have been borrowed from conquering races, but the metal is indigenous, as South Indian steel has been famous from a very early period. They may be classed according to the form of the blade into scimitars, sabres, rapiers, and cut-and-thrusts. There are also two-handed swords and sacrificial swords; the latter being heavy weapons with two-handed hilts and curved, thick-backed, knife-like blades. A very extraordinary weapon has been the steel lasso, used to decapitate a flying enemy. The shape of the axe was originally borrowed from the tooth of some carnivorous animal, such as the tiger. Shields were usually made of buffalo or elephant skin, strengthened with steel. The most recent question is that of the introduction of fire-arms. This is sometimes ascribed to a remote period, but the allusions of ancient writers, on which the theory is based, refer rather to missiles containing a composition like Greek fire. The exact composition of that substance is not known, but it was doubtless petroleum or similar inflammable mineral oil. Ctesias (400 B.C.) mentions an oil used by the Indians, which, when set on fire, could only be extinguished by stifling it with mud. Ælien quotes Ctesias's account with additions. Philostratus states that this oil is got from a worm, seven cubits long, by which the crocodile is perhaps meant. The missiles containing the composition were often discharged through tubes. Negative evidence as regards the use of guns in ancient India comes from the fact that they do not appear in any of the Saunchy or Amravatty carvings. The first certain mention of guns in Southern India is in 1368 A.D., in which year the Bahminy Sultan captured 300 gun-carriages from the Rajah of Vijianugger. Shells were in use towards the end of the fifteenth century and rockets were known at a remoter date. Small guns were first used in action by Baber in the north at the battle of Paniput (A.D. 1526). They consisted at first of a simple metal tube attached to a straight piece of wood, with a touch-hole to which fire was applied to ignite the charge. An advance on this was the matchlock, still used by jungle-tribes. The firelock with flint and steel was invented by the French in 1635, and introduced into India subsequent to that date. Indian cannon were originally made of bars of iron hooped together but afterwards brass and bronze were also used, and the guns were cast. Acbar was the first of the Moghul emperors to pay attention to the construction and equipment of artillery. Aurungzeeb followed, and his armoury contained 50 or 60 field-guns of bronze, 70 cannon, and 200 or 300 light camel guns. Hyder and Tippoo placed great reliance on this branch of their army, and employed French and English artizans to superintend the manufacture of their ordnance. Gunpowder was known in Southern India long before it was applied to fire-arms. The principal component parts, viz., saltpetre and sulphur, are found here in large quantities. Fireworks also have always been a favourite amusement in the country, and the natives have attained great skill in their manufacture.

[40] SKETCH ACCOUNT OF THE HABITATIONS OF THE SOUTH INDIAN POPULATION.— The Tamulian's house is comfortable but simple. In many of the old towns there is not a single two-storied house, and those of one story are as low as possible. There is a tradition that the dwellings of the deities should rise higher than those of men. The house of a person of the middle classes is from 30 to 40 feet square. It has an open verandah towards the street, with a door in the middle. The house is divided into several small rooms. One is used by the females of the family; another is more public; and a third is the strong-room, carefully fitted with locks and bars, and upper ceiling, so as to form a secure repository for the cloths, jewels, weapons, coins, brass vessels, and other household valuables. Windows are either wanting, or are exceedingly small, and are fitted with wooden bars or carved work. The interior is often dark. The apartments within are built round an open court, paved but not roofed. In the middle of this there is a square hollow, where the rain water collects and is drained off. Into the open court the doors of the inner rooms open. In large houses there is often a second smaller court and a small garden. A well is dug inside the courtyard for convenience of access. In the more respectable native houses there are a great many separate buildings; some of them carefully secluded for the use of the various members of the family and their wives and children, with store-rooms, cooking-houses, and often a small domestic temple in one corner of the open courtyard. Tables and chairs are not to be found in a Tamulian house, and ordinarily a rush mat serves as bed, chair and table. A few earthen and metal pots, and a box for keeping cloths and jewels, form the whole of the house furniture. Latterly rude bedsteads have been introduced among the better classes. The walls of the better class of houses are built of clay bricks dried in the sun or kiln burnt, or of a hard clayey material called laterite, dug in abundance out of the hill-sides in almost every locality. It is cut into squares like bricks, and hardens by exposure to the air. Choonam, or lime for plastering the walls, is procured by burning bivalve shells, found in abundance on the sea-shore and in the backwaters. This is a perfect white and when properly applied and polished looks like fine white marble. The ceilings, rafters, and beams are of teak, jack, or palmyra wood and the roof is covered with small tiles of burnt clay. The dwellings of the poorest natives consist of four mud walls, with wooden rafters, and grass or palm-leaf thatch. Many huts are constructed wholly from the leaf and stems of the palmyra or cocoanut palms.

by such. The profession of a cook is as honourable in Southern India as that of a teacher[41].

64. All the ordinary occupations essential to civilized life are carried on by the Tamulian; often in a style very primitive, and different from that of European



[41] SKETCH ACCOUNT OF THE DIETARY OF THE SOUTH INDIAN POPULATION.—*Introduction.*—The earlier impressions obtained by travellers with regard to the manners and customs of this country arose from intercourse with the people living on the sea-board, and as rice is one of the staple products and the chief food of the people on the alluvial plains near the coasts, it was erroneously assumed that the whole population of the country were rice-eaters. The sea-board of the Madras Presidency is generally rice-producing, but in the interior other cereals which require less moisture, and which can be grown without artificial irrigation, take the principal place in the dietary. In most of the districts raggy (Eleusine corocana) is the grain chiefly eaten by labouring men. In nutritive power this is equal, if not superior, to wheat, the staple of northern countries; and hence arises its general use by those who have to endure bodily exertion. About one-fifth of the entire area of cultivated land in the districts is devoted to the production of rice and sugar, the remaining four-fifths being used for the cultivation of the dry cereals, dholl, gram, cotton, oil-seeds, &c. (2) *Cereals.*—As regards the labouring population, the great bulk of their food is furnished by the staple cereal of the district in which they live. The following are the chief of the grain-yielding grasses used as food, but there are some other species of millet grown, such as Panicum miliare and P. frumentaceum :—

English names.	Botanical names.	Tamul names.
Rice (several sp.)	Oryza sativa	Arisy.
Raggy	Eleusine corocana ...	Raggy.
Great millet ...	Sorghum vulgare ...	Cholum.
Spiked millet ...	Penicillaria spicata ...	Cumboo.
Italian millet .	Panicum Italicum ...	Tinay.
Little millet ...	Panicum miliaceum ...	Varagoo.
Wheat	Triticum æstivum ...	Cothoomay.
Barley	Hordeum hexastichon ...	Varcothoomay.
Indian corn ...	Zea mays	Makkacholum.

(3) *Pulses.*—Next in importance to the cereals, are plants of the order Leguminosæ; in fact, those of the population who eat little animal food are compelled to seek in these plants the nitrogenous material required to renew waste of tissue. The pulses, the peas, the beans, gram, and dholl contain a large percentage (namely from 25 to 30 per cent.) of vegetable albumen, or casein, besides a proportion of inorganic constituents. The principal pulses in general use are included in the following list :—

English names.	Botanical names.	Tamul names.
Dholl	Cajanus Indicus ...	Tovray paroop.
Green gram ...	Phaseolus radiatus ...	Putchay payar.
Black gram ...	Phaseolus mungo ...	Oolandoo.
Cooltee ...	Dolichos uniflorus ...	Colloo.
Lentil	Ervum lens	Mysore paroop.
Bengal gram ...	Cicer arietinum ...	Cadalay.
Common pea ...	Pisum sativum ...	Puttauny.

These substances enter largely into the composition of vegetable curries. They are also made into thin cakes with pepper and assafœtida, which are fried in butter and thus eaten. Those who do not use animal food consume from two to four ounces of dholl, or some other of the lentil tribe per diem in addition to the ordinary amount of cereal grain. (4) *Animal food.*—The animal foods used in Southern India do not differ materially from those of other countries. Of these, butter, butter-milk, and fresh curds are the most universally used by all classes. The wealthier the family, the more ghee (clarified butter) and butter-milk is generally consumed. The religion of the Hindoos prohibits their eating beef, and the Mussalmans are equally forbidden the use of pork; but with these exceptions the flesh of domesticated animals and of the wild ruminants of the forest is generally eaten. The flesh of domesticated animals in Southern India is remarkably lean, and deficient in succulent juices. This is because cattle are not specially fattened for consumption. The lower castes and Pariahs even eat horse-flesh, as well as the bodies of cattle which die of disease. Along the sea-board, fish of all kinds is used as food, and salted fish finds its way into the interior, being an article of trade in most bazaars. (5) *Fruits and vegetables.*—Succulent vegetables and fruits used as food are numerous. Green vegetables are chiefly used in curries. The ripe fruits are eaten raw in their season. Lime juice enters into the composition of nearly all Indian dishes, and the preservative action of this vegetable acid on the fluids of the body is probably very important, where there is a consumption of large quantities of cereal grain. The general use of the fruit of the tamarind in curries is an analogous fact. Many of the Indian fruits are in themselves highly nutritious. The plantain, jackfruit, mango, custard apple, pine, and melon are instances. The fruit of the custard apple (Anona squamosa) which grows wild has in times of scarcity been the means of saving thousands of the population from starvation. The cocoanut, the palmyra nut, date, &c., contribute in an important degree to the food of the population, wherever they are indigenous. (6) *Sugars and starches.*—Sugar is made not only from the cane, but from the inspissated juices of different varieties of palm. Sugarcane, in the districts where it grows, is eaten largely in a raw state. In the south of Tinnevelly, the jaggery, or impure sugar obtained by boiling down the toddy of the palmyra tree, forms a very important item of the staple food. The higher classes both of Hindoos and Mahomedans eat largely of sweetmeats; many of them very curiously composed, but their chief bases are sugar, butter, almonds, and flour. Arrowroot abounds on the Western Coast of the Presidency. Sago and tapioca are also used to some extent. There has been an extended culture of the potato on the Neilgherry plateau. This is consumed now to a considerable extent by the natives on the hills, and forms an article of considerable traffic with the low country. (7) *Spices and condiments.*—Chillies, black pepper, coriander, cardamoms, turmeric, ginger, garlic, and onions are used to an extraordinary extent. Curry and rice is one of the characteristic dishes. Curry is a compound of spices; such as mustard, pepper, turmeric, ginger, coriander seed, tamarinds, onions, cocoanut juice, &c., in varying proportions,

workmen, but still practically efficient[42]. The occupations of the different castes can be seen from Vol. II, App. XXXII. The products of native handicrafts are described at page 359 of this volume. Prosperous persons lend out their money at heavy rates of interest. Some however hoard it concealed beneath the floor of the house or elsewhere. Many expend their savings on gold and silver ornaments, which, being of small bulk, can be easily guarded besides being readily convertible. The goldsmiths are skilful workmen. Weavers do not as a rule attempt the manufacture of any but plain cotton cloth. But in special localities there are also silk-weavers. The carpenter's chief tool is the rude chisel of various sizes and breadths. With this he cuts through timber, instead of using the saw. There is some waste of material. Planks are planed with the broader chisels. Narrow tools are used for piercing holes, into which pins of palm wood, instead of iron nails, are driven to fasten portions of timber together. Wood-carvings are astonishingly correct in their execution, as well as elaborate and curious. In the erection of temples and wayside rest-houses, and for images and decorative carvings, stone is largely used. It is expensive to work, but it is imperishable. Noble and imposing works of art exist in some of the ancient temples, made of this

---

according to the flavour required. The ingredients being ground with a stone roller, on a flat smooth stone, are boiled and added to the meat, fish, or vegetable which is to be curried. The rice is thoroughly well boiled in water. (8) *Drinks.*—The most common drink of the people everywhere is plain water. The water in which grain has been boiled is also frequently drunk with meals, either fresh, or after standing for some hours and becoming acid by fermentation. "Pepper water," a kind of soup without meat, is another very common drink with meals. An infusion of ginger is not unfrequently used on the Western Coast. Of late years, tea and coffee have been more largely consumed by the native population. In the districts where coffee is grown, there is a very large local consumption of the berry. Native road-side coffee-shops are often met with. (9) *Fermented and distilled liquors.*—With the wide-spread distribution of toddy-yielding palms, it follows necessarily that the use of that beverage in a simple and fermented condition will be prevalent. Many drink the fresh toddy; others use it as fermentation is beginning, or again when it has attained considerable intoxicating power. Those whose means permit it, drink country spirit (arrack), distilled from jaggery or toddy. The natives of hilly districts in the interior are more addicted to spirit-drinking than the people of the plains. (10) *Preparation of food.*—The prior processes which in Europe fall to industries are performed in the Hindoo household. The mortar is generally of stone; but often a log of wood, the lower part shaped like an hour-glass stand, while in the upper is a conical cavity of the contents of about two gallons. The pestle is of hard wood, about four feet long and two inches in diameter, with the ends ferruled with iron, to prevent splitting or wearing. It is usual for two women to work together; the pestle is then raised perpendicularly by the right hand of one, and as t falls is caught by the right hand of the other. When tired with the right hands, they use the left. A song is chanted during the work. The stone mill, consisting of two flat stones worked by one or two women, is in use in every house. (11) *Meals.*—Only two meals are, as a rule, taken daily. One meal is invariably taken at night, when the day's work is over. The hours of the other meals or meal depend upon the employment and means of each individual. Those who are employed as domestics by Europeans take generally two meals during the day-time; a light one in the morning, and a second and more substantial one at noon. The labouring classes and those whose occupations necessitate their leaving home early, take only one meal before the night meal, and that early in the morning. Officials and merchants, and people of the middle classes generally do the same; but the morning meal is considerably later, usually at noon. This in fact is the ordinary habit of the country, and appears to be the one most suitable to tropical residence. When eating, the natives sit cross-legged upon the ground. Neither plates, spoons, nor forks are used. A plantain leaf holds the rice. For liquids, the hard leaves of the jack tree are fastened at one side with a thorn, so as to form a rude kind of spoon. These leaves are thrown away after being once used. In Southern India, men and women never eat together. After the males of the family have finished their repast, the women, who have meanwhile been attending upon them, retire to their own meals. It is considered unbecoming for a female, unless a child, to be seen eating by any male member of the family. Brahmin widows take only one meal a day, at noon.

[42] SKETCH ACCOUNT OF THE OCCUPATIONS OF THE SOUTH INDIAN POPULATION.—The occupations in an agricultural village are a key to the whole of the native life. The smallest village has its head magistrate or moonsif who represents the supreme local authority. The other village officials are the monigar, whose duty it is to collect and remit the Government dues, and the kanakan, who keeps the accounts and the registers of the different holdings. The monigar and moonsif are in very many cases the same person. In most districts the posts of these officials are hereditary. Not far from the village, there is a suburb, called the chery. This is inhabited by Pariahs, who cultivate the fields of the other inhabitants. Among them is a taliyary or headman of the Pariahs, whose duty it is to guard the whole village, and to catch thieves and send them in custody to the police, for which latter purpose he carries in many villages a spear. His assistant is the vettiyaun, who also attends the burial of dead cattle, and performs other menial occupations. The posts of these also are mostly hereditary, and are paid by the grant of a piece of land. In larger villages and towns, each division has its moonsif, monigar, kanakan, taliyary, and vettiyaun. A more detailed description of these five principal officials will be found later, on page 154. The artificers form properly a part of the hereditary village establishment, though they are not recognized as such for the purposes of Government. The first of these is the carpenter. He works sitting on the ground, with the wood that is being operated upon held between his feet; and his principal tools are the hammer and chisel. He occasionally uses a saw, the teeth of which are set in a direction opposite to the European fashion, and a plane. A village carpenter will with these tools make any ordinary piece of furniture, including the most skilful wood-carving. The lathe is a modern introduction. The smith also sits on the ground and works in that position. By his side sits the bellows-blower with a goat skin in each hand. The smithy and its tools are easily transported, and the furnace is built in a few minutes. The potter shapes round pots, large and small, whilst standing, by turning the wheel with a bamboo and shaping the clay as it turns. The barber sits and shaves the head and face of the customer sitting opposite to him. The washerman fetches linen from house to house, and carries it to the river or the tank, where he beats it upon a stone. If the river is far, donkeys are employed as beasts of burden. The calendar writers and astrologers are always Brahmins, and their science is a part of religion. Other trades are those of the goldsmiths, oilmongers, confectioners and bazaarmen. The goldsmiths, particularly those from Trichinopoly, are capable of executing the finest work. The oilmongers yoke one or two oxen to a long beam turning the grinder, which fits into a hollow wooden mortar. The oil is thus pressed, and the operation produces loud tones which are heard for a long distance. The confectioners exhibit their wares by the roadside. The bazaarmen sell everything that is required for daily life. In their leisure these are fond of reading.

material. The iron industry is very important[43]. Potters are an essential part of every village community. They produce the common red chatties and other vessels of clay used for drinking, eating, cooking, storing oil, and many similar purposes. As these are exceedingly fragile, and are besides frequently dispensed with and thrown away, the household stock being renewed on account of defilement, immense quantities are used throughout the country. They are moulded by hand on a wheel, and burnt in a small furnace. The musicians belong as a rule to the lowest classes, but occasionally a professor of the higher art is found among caste Hindoos[44]. A knowledge of reading and writing is very generally diffused; but those who cannot write use marks for their sign manual, of which there are some peculiarities. Thus men use a horizontal line, women a circle. Men on the West Coast sign with three vertical lines. Christians sign with a cross. The traders sometimes sign with a trade-mark; as a dagger for a soldier, and a hammer for a goldsmith.

65. Mention has already been made of the formation of Tamul geographical names. Although it is impossible to discover the meaning of every local name at present in use, yet the greater part of such names have a definite signification.

---

[43] SKETCH ACCOUNT OF THE IRON AND STEEL INDUSTRY IN SOUTHERN INDIA.—The iron manufactures of the Tamulians are both important and interesting. The mountains are rich in iron ore, and no trouble or skill is required to produce it. The ore is merely picked up, broken into pieces, washed clean from the earth, and then placed in the furnace. The furnace itself is neither a costly nor permanent structure; it consists of a few walls of plaster, which two men can build without expense in one or two days, and it is erected at the place where the ore has been collected. The bellows, of which there are two, consist each of an entire goat skin. A man sits on the ground, takes one in each hand and moves them up and down quickly, so that an equal and powerful blast is effected. The earthen furnace is filled at the bottom with charcoal, and then ore moistened with water is placed on the top of it. The same is done several times in layers. The blowing up of the fire with the goat skins continues for several hours. After this period the iron is taken out with tongs, beaten with hammers so as to free it from the dross, and given to the blacksmith. The latter throws the iron into chauldrons full of charcoal, and thence after a while taking it out hammers it into bars twelve inches long and one and a half broad. The iron is thus ready for manufacture. Such iron is very brittle, and the color is red. But this unpretending material produces the Indian steel, celebrated already in the earliest ages, and from which the swords of Damascus were manufactured. The preparation of the steel is as simple as that of the iron. Small crucibles of mud mixed with husks of rice are built on the spot. Into these crucibles is thrown a quantity of broken iron with about a quarter of the weight of dry wood of the wild cinnamon bush (Cassia auriculata) cut into small pieces, and after adding a few leaves of celandine (Asclepia gigantia) the whole is covered up. An earthen cover is put over the mouth of the crucible and smeared with mud so as to render the whole air-tight. A number of such crucibles filled in this way are then placed in a furnace and covered with charcoal. A fire is lit and blown with goat skins for two or three hours. The operators then wait until the whole has cooled, after which they proceed to extract the steel from the crucibles. By the above process, all the unnecessary particles of carbon, which are the cause of brittleness in the iron, are removed and the finest steel is obtained. It is impossible to ascertain how the natives of India have arrived at this simple but profitable way of making steel; but it seems certain that in former times they were the only persons who understood its preparation and the oldest Persian poems speak in praise of Indian steel. The following is the detailed recipe for making native steel:— "a." To work the iron—Take of the ore of iron, called canacull; put it by baskets into the furnace, made in the manner of the choonam kilns; cover this with the same quantity of charcoal; in this manner put in three layers of each, ore and charcoal alternately. Then work the furnace with a large bellows for six hours; when the stone or ore will be found melted into one mass; which should be quickly beat out into bars before it cools, employing four or five men with heavy hammers for this purpose. "b." To make steel of the iron—Take the bars of iron, beat them into pieces of eight inches long, and four inches in circumference; cut them into two equal parts. Then take a sufficient quantity of red clay, and put it in water; strain it off by a channel, and conduct it into a hollow place when the water is found to become clear; drawing off the water, take the pure clay, and an equal proportion of black ashes of paddy husk, and employ two men, one to pound them in a stone mortar in the manner in which paper is beat, and the other to supply the mortar with this mixture; then of this impalpable powder make crucibles of a span in length and eight inches in circumference, of the size or shape of the plantain-flower or guava-fruit; and dry it gradually by exposure, at first under the shade, and then to the sun, till it is properly dried. Put into each of these crucibles when perfectly dry, one of the above-mentioned half pieces of iron; and cover it with a handful of the creeper (with its leaves) called in Canarese, oogganabully, or in Teloogoo, tungaid; and fill up the vacancies with paddy husk; cover the whole with some of the purified earth, which dry well by exposing it to the fire. Of these crucibles, to the number of 54 are put into the furnace. "c." To make the furnace—Make the furnace one cubit square, and three in height; make a hole from behind through the wall into the furnace, in which two large bellows are to be fixed; spread some grass on the bottom of the furnace; on this, lay charcoal, and over it, a clay pipe, in which the mouths of the bellows are inserted; then arrange the 54 crucibles in the furnace one over another; and lay in plenty of charcoal, as much as is necessary. The bellows are to be well worked for nine hours; when it is found from the furnace that the red flames turn white (or it is come to a white heat), it may be supposed that it is sufficiently done; then sprinkle a little water over the furnace, and take out the crucibles; cover them with sand, and cool them with water; when they are sufficiently cool, break them with a small hammer, and there will be 20 or 30 prepared steel masses out of the 54. This is the finest and best kind of steel used in all works. If half-prepared steel is put again into the furnace in the same manner, they will be well done.

[44] SKETCH ACCOUNT OF SOUTH INDIAN MUSIC.—Sanscrit literature attaches a high value to the practice of music. In the epic mythology the Gandharvas appear as musicians residing in Indra's heaven. In the Mritchacatica, Rebhila is praised as a renowned singer. The Sanscrit writers have four different general systems. The first system is ascribed for its authorship to Devarshy Naurada, who in epic poetry appears as well skilled in history, and passes between the gods and men the reciter of tales and history. Eeshwara or Shiva received this system from him. The author of the second system is Bharata, the inventor of the dramatic art. The author of the third is the divine ape Hanooman. The author of the fourth is Capila, the founder of the Saunkhya philosophy. The third of these is the most prevalent and popular in Southern India, and has perhaps borrowed some indigenous features. The music of the educated Tamulian contains the European scale of seven tones, and denotes them by the letters sa, ri, ga, ma, pa, dha, ni. These stand for the terms Shadja, Rishabha, Gaundhaura, Madhyama, Panchama, Dheivata, and Nishauda. The whole form the Praucrita-swaragrauma or natural scale. The distinction is observed between whole tones or swaras, and half tones or ardhaswaras. There are also twenty-two quarter tones in each octave, called shrooties. Sa to ri is 4 shrooties, ri to ga is 3, ga to ma is 2, ma to pa is 4, pa to dha is 4, dha to ni is 3, ni to sa again of the next heptachord is 2. The four shrooties correspond nominally to the European major tone, and the three shrooties to the European minor tone; two shrooties make the diatonic semitone. By this calculation the shrooties will not always be exactly equal; but it is probable that as there is

They are generally compound words, and may readily be resolved into their elements. In like manner proper names of persons have their several significations. The composition of a Hindoo name may be seen from Vol. II, App. XXXIV. The old Dravidian names are single names only. They are often taken from demons, as Maudan, Shauttan, &c. Other names arise from the personal appearance of those who bear them. Thus Carooppan, 'black one;' Vellaiyan, 'white one;' Yilaiyaun, 'tender one;' Cotchoocootty, 'small one.' The proper name of the upper classes is mostly that of a Hindoo god or goddess; as Narayana, Rama, Madhwa, Permaul, Parvaty, Lutchmee. Sometimes it is also a poetical compound. Thus Masilaumany, 'pearl without flaw;' Vedamaunicam, 'gem of scripture;' Cooroopautham, 'feet of the teacher;' Caroottadaiyaun, 'possessor of judgment;' Nyaunacan, 'eye of wisdom;' Nyaunamoottoo, 'pearl of wisdom;' Shebattiyaunam 'praying one;' Devadausan, 'servant of deity;' Satyayee, 'true one.' To these they prefix the village name, and they affix an honorific or caste name. Women have only one name, to which in very superior families is added a title [45]. The question of Mahomedan names is quite special, and they are in nearly all cases foreign to the country[46].

---

no regulating harmony, the enharmonic player follows the shrooty and not the tone, thus making the shrooties equal. The native system admits moreover six raugas or modes, and the musical treatises contain minute directions as to the employment of these in the six seasons into which the year is divided. The six raugas are godlike beings, whose consorts are rauginees eight in number. These have produced forty-eight sons called raugapootras, by whom the various mixtures of the chief modes are denoted. In some manuscripts are found portraits of the two and sixty male and female divinities. The Tamuls speak generally of only thirty-two modes. These are but the analogue of the old European church modes, which placed the tones and semitones in a different order from that now familiar, and signalized them by beginning and ending on this or that note marking the mode. The use of these modes gives the impression that the performer is not adhering to any definite succession of tones and semitones, but this is only due to want of familiarity with the style. A good performer makes to predominate the first note of the mode; called graha when it begins, and nyausa when it ends the melody. There is also a dominant in each mode, not necessarily the fifth, called amsha. The idea that the modern major and minor diatonic scales are the only natural scales appears to be derived from the complex considerations connected with harmony. The natives of India have no harmony, other than the use of the drone given by the octave below, and sometimes the fifth above that added. Besides the instruments of percussion the indigenous instruments are a species of bassoon, a rough cow-horn, and a kind of clarionet. The veenay, an elegant wired or stringed instrument, is an importation from the north; and was mythologically the invention of Naurada the son of Brahma. It has usually seven wires raised upon nineteen frets. At one end, and often at both ends, is a large gourd which gives resonance. The tone is however weak, and it is only used with a light accompaniment on some instrument of percussion. The manual skill displayed by performers on this instrument is astonishing. The notation known in Southern India indicates the melody roughly, but not with all its details; and instrumental music is usually learnt by rote or ear. The notation consists merely in the enumeration without stave of the syllables mentioned above. At the beginning of the melody is indicated the rauga, which shows what notes are to be flattened or sharpened; and the rauga is never changed during the performance of the melody. There is no sign to indicate differences of octave, or accidental flattenings or sharpenings. The melody is barred. Within each bar the position of the syllables alone indicates their relative values. It will be seen that this is a rude notation, and advanced musicians do not require it. A more accurate investigation of the musical writings of the Hindoos is desirable, especially as they throw much light on the representation of the native drama. A Telooguo collection of tunes, called Sangeeta Ratnaucaram, was printed at Madras by Vengopaul Naiackan in 1862. There is a similar manuscript in Canarese entitled Sangeeta Ratnamaula.

[45] SKETCH ACCOUNT OF MODES OF ADDRESS IN THE DRAVIDIAN LANGUAGES.—A difficulty in the Dravidian languages consists in the correct use of the honorific forms of address. The pronouns and verbs which are used, reveal the relative rank of the person addressed. If he is evidently the inferior or junior, (ní pógiráy) is said in Tamul 'thou goest,' and the use of the honorific in such circumstances would be highly inappropriate and even ridiculous. If he is the equal in rank, the form is (nír pógirír), meaning 'thou, sir, goest.' If he is a superior, (níngal pógirírgal) is used, 'ye go;' or again (tángal pógirírgal) which means 'themselves go,' this latter being the universal form of address from natives to European gentlemen. If the person addressed is of higher rank still, as for example a reigning king, the most respectful form is thus, 'is the Maharajah themselves going?' But the customary native form of address in this case consists of the use of such terms as 'golden god,' 'sacred mind,' &c. Should the person addressed be an entire stranger, and his rank not be apparent from his dress, pronunciation, or attendants, the pronoun 'it' may be used without offence; (engé pógirathu) 'where does it go?' afterwards rising to (nír) or (níngal) if necessary. There are yet other forms, such as (pógirathundu) 'there is a going;' which are occasionally used without any pronoun, or intimation of either respect or disrespect; but this style is rather troublesome. It is by no means polite or respectful to call a person by his proper name in the Dravidian languages. He should rather be called by his office, caste, or title. In the superscription on a cover, the letters M.R.Ry. are prefixed to all names of respectable Hindoos; accompanied at the end by the plain plural form of the name, or if with more respect by the plural pronoun (avargal). At the head of a letter are put similar forms in the dative case. The use of the English prefix "Mr." is not at all usual in ordinary native society. The titles of Bahaudur and Esquire have been given to Hindoos by the Mahomedan and English Governments, especially the latter; but they are not employed by the natives themselves. The ordinary native titles of courtesy will be found in Vol. II, App. XXXIV. It has already been mentioned that there are in Tamul, as in Malagasy and the Polynesian languages, two distinct forms of the personal pronoun 'we' (nám), including, and (nángal), excluding, the party addressed; as, for example, 'We (nám) all are men,' or 'we (nángal) will not go with you.' Persons of rank always speak of themselves in the plural number, which however is usually by an anomaly the first of these forms (nám,) and not the second.

[46] SKETCH ACCOUNT OF THE COMPOSITION OF MAHOMEDAN PROPER NAMES.—(1) *Introduction.*—The system of Mahomedan proper names if viewed exhaustively is of a complicated nature. The different parts which go to make up such names may be classified as follows. "a" Proper names or alam, which answer to the French prénom and the English Christian name; "b" surnames or coonyat composed usually of the word aboo 'father' or ibn 'son' and another name, e.g., Aboo Yacoob 'father of Jacob,' Ibn Yacoob 'son of Jacob'; "c" nicknames or laeabs, and titles purely honorific or khitab, e.g., Aboo Maza 'the father or possessor of the goat,' Adad ood dowlah 'the prop of the empire;' "d" names of relationship or ism-oo-nisbat, e.g., Saady 'he who belongs to Saad'; "e" names of functions or of dignity, oohda or mansab; "f" descriptive names which poets give themselves or takhalloos, e.g., yaqueen 'certitude,' eezlat 'loneliness'; "g" tribal names. (2) *Proper names.*—The alam is the distinctive name of the individual answering

66. The habits of the people that most intimately concern the general administration are those connected with family life, family property, and the relations of the sexes. As these form in reality part of law, they can here be only lightly sketched; but they are in a high degree peculiar to the country. The first point to be noticed is the prevalence of custom as regulating such matters. Probably no civilized nation is so subject to this form of control. The strong ethical qualities of the Dravidian character have already been mentioned, and what religious caste observance is to the Indian Aryan, that custom is to the Tamulian; in Sanscrit auchaura, in Tamul vazhakkam, in Arabic maumool. This, or in other words precedent, is his chief guide. The Hindoo civil law as administered by the courts is in a great measure Brahminical law; but the customs of the Dravidians are recognized by the British legislature, and are acted on with certain reservation by courts of justice. The second point is the united nature of the families, and the

---

to the European baptismal name. It is that by which a man is known in his family and amongst his familiar friends. Of these names one only is generally given; sometimes however two, e.g., Mahomed Ismail where the first is Arabian and the second is Jewish. The names given as an alam are those of Bible personages mentioned in the Koran, that of Mahomet, and those of the members of his family and his companions; but no others. Converts however and sons of foreign fathers sometimes preserve the name by which they are commonly known, taking at the same time Mahomedan proper names. Several Bible names have been altered by the Arab traditions reproduced in the Koran. Thus Schooaib is the name given to Jethro, the father-in-law of Moses, Khidr or Khizr to the prophet Elija, Ibraheem to Abraham, Moosa to Moses. The principal alams are Mahomed or Ahmed; those of the four Caliphs, Aboo Bakr, Omar, Osmaun, and Ally; and those of the members of the family and of the companions of the prophet, Khadeeja and Ayeesha his wives, Fatima or Fatma his daughter, Ally his son-in-law, Hassan and Hoossain his grandsons, Abbaus and Hamza his uncles. The common Jewish names are Ibrahim, Ismail, Ishak, Yoosuf, and Israel. The Mahomedan proper names are common to all Mahomedan countries. An infant usually obtains the name of some member or ancestor of the family, or of the family tutelary saint; it is not customary among Mahomedans to give their own names to their children. There are also various methods of chance by which the name may be chosen; such as for instance taking the first letter of the first line of any page of the Koran opened at random as the one with which to begin the name. The ceremony of naming a child is called hanak and is held either on the day of birth or that day week. It is commenced by pronouncing in the ears of the infant the words of the izaun or call to prayer:—"Allah acbar; lah ilah illa Allah o Moohammad rasool Allah" or "God is the most great, there is no god but God and Mahomet is his prophet." Then immediately or several days after, the child receives its religious name or alam. The circumcision does not take place till later, sometimes eight days after birth, according to the command given to Abraham and sometimes during the forty days which follow it. (3) *Surnames.*—The coonyat is a surname, generally composed of the word aboo 'father,' oomm 'mother,' ibn 'son,' bint 'daughter' &c., followed by a proper name. Thus Abool Hassan. The coonyats may be divided into three classes. "a" Those which may be properly styled prænomen, because they are placed before the alam. These generally commence with the word aboo 'father' or oomm 'mother.' The word aboo may be grouped not only with the names hitherto designated as names of circumcision; but also with other substantives. "b" The second class of coonyats includes both those that may be styled genealogical and those which are distinctive surnames. These are generally composed of the word ibn 'son' changed sometimes by euphony into ben, and bint 'daughter,' and are placed after the alam. Very often after one ibn there follows a second, a third, a fourth and even more. The second precedes the name of the grandfather, the third precedes that of the great grandfather, the fourth that of the great great grandfather, and so on. Writers and distinguished personages are sometimes designated by their coonyat only. "c" The third kind of coonyat is a species of nickname, and is ordinarily composed of one word such, for example, as kaboor 'great,' moobaurik 'blessed.' (4) *Lacabs and khitabs.*—The word lacab is often translated as nickname, but it is very necessary to distinguish it from the coonyat just mentioned. It is employed more particularly to designate the honorific surnames given especially to grades, functions, and social positions There are several kinds of lacabs. There are those which are peculiar to Mahomet and the patriarchs, such as Habeeb Allah 'the friend of God.' There are those peculiar to holy personages and sages, such as Taj oos shariyat 'the crown of the law.' There are those peculiar to Syeds, such as Cootb oolaulam, 'the pole of the world.' Of other honorific titles, there are those originally given to sovereigns. The words majesty, highness, lordship are expressed by the words janaub proximity, huzoor presence, &c. But these are now employed in speaking of all classes of persons. The Persian title of Bahaudur which properly signifies brave, belongs to this class, but is an every-day title for all respectable ranks, answering to the English 'esquire.' The word sahib is still more common in the same way, this answering to the English 'Mr.' and then forms almost as it were a part of the proper name. It is sometimes however used as a synonym for sultan, e.g., in Tippoo Sahib). Honorific surnames are generally composed of two Arabic words, but sometimes of a greater number. The greater part of these lacabs terminate in one of the following words, deen 'religion,' dowlat 'empire,' moolk 'kingdom,' Islam 'Mahomedanism'; e.g., Allah ood deen or Aladdin, 'the grandeur of religion,' Fakr ood dowlah 'the glory of the empire,' Jelaul ool moolk 'the splendour of the kingdom,' Saif ool islaum 'the sword of Islamism.' Other lacabs are formed of the word abd 'servant' and Allah or one of his attributes, such as power, holiness, &c.; thus Abd Allah 'the servant of God,' Abd ool cawder 'the servant of the powerful,' Abd oos soobhaun, 'the servant of him who is worthy of praise,' and numerous others. Abd sometimes precedes abstract names, e.g., Abd ool hookm 'the servant of order.' The lacabs ending in dowlat 'empire,' or in moolk 'kingdom,' correspond correlatively with those which terminate in deen 'religion.' Thus Madj ood deen 'the glory of religion,' also Madj ood dowlah 'the glory of the empire,' and Madj ool moolk 'the glory of the kingdom.' The lacabs terminating in dowlat were generally given by caliphs or sultans to princes who recognized their authority, or who were their lieutenants or viceroys. The lacabs terminating in deen 'religion' are conferred on all classes of people. Besides these different classes of lacabs which end or begin with some definite word, there are an indefinite number of others; such, for example, as Shah i aulam 'the king of the world,' Alumgheer 'the conqueror of the world,' &c. It has been mentioned above that the same person often has several coonyats. It is also often the case that a person has more than one honorific surname. The lacabs composed in this manner are often abbreviated by only mentioning the first word composing the surname. Thus, for example, Cootb is for Cootb ood deen 'the pivot of religion.' The khilat is a title of honour, and the difference between it and lacab is very slight. (5) *Names of relation.*—The ism oo nisbat correspond to the agnomen of the Latins. They indicate the relations of origin, quality, &c. The names of relation showing origin, that is to say derived from names of towns and countries are very numerous. The names of functions or dignities are distinguished from the honorific surnames and the titles of honor in that they are the expressions of actual functions, and not, as in the case of khitabs, allegorical titles or fancy expressions which have often become appellations of politeness without any actual value. Amongst these names there are many which are common to the whole Mussalman world, such for example, are, imaum, sheikh, causee, &c. Again there are those which are peculiar to certain empires; e.g., Nizam, abbreviation of Nizam ood dowlah 'the setting in order of the empire,' a title given to the ruler of Hyderabad. Two titles altogether religious and common to many Mussalman countries are those of hafiz 'remembering,' which is taken by all Mussalmans who know the Koran by heart; and of hajee 'pilgrim' which is allowed to be taken only by those who have visited in person the sacred places of Arabia. The Arabic name fakeer and Persian name dervish is given even to all mendicant religious Hindoos. A head dervish is a Peer. The title of beg or bey 'prince,' is given to all

joint nature of their property. This institution is Dravidian, and is to no great extent favoured by the Sanscrit law. In the united family all even to the remotest member live in subordination to the elected head, and take part in common ceremonial observances. The limits of the family are defined on recognized principles. The head of the family is for the most part the oldest male, but where he is unfit another will be elected. In Canara a woman may be the head of the family. The ordinary condition of property with the Dravidians is that it is jointly held, and individual property will be only the exception; though the prevalence of this principle is in modern times becoming somewhat abated. Consequently when on a demise a man inherits, he will inherit no more than a share for his life of family rights. Yet again with the object of restraining the diffusion of property, adoption is practised. And not only as with the Brahmins an adoption of sons to perform religious ceremonies; but also of daughters, for these may equally assist in the continuance of the family. Connected with this are other family customs, such as the four following. Among the Teloogoos by the practice called Illatam the son-in-law is adopted and is the legal successor to property. Among the Bunts of Tooloova the sister's son should properly marry the brother's daughter. Among the Yerkalas of the East Coast the brother may claim for his own sons the sister's daughters. In many castes the father will marry the widow of the son. Another custom is that of the Vellaular of the old Chera country, and the Reddies of the Teloogoo country, where a girl is married in name to a son and actually to the father; though the significance of this with regard to property is not so clear. The fourth point is polyandry and those attendant legal customs which relate to inheritance. The inhabitants of this country have shared such a custom with those of many other countries of antiquity, of which ancient Sparta and ancient Britain may be taken for examples. The custom ever follows upon habits which are at once nomad and warlike, and which thus bring with them a disturbance of the balance between the numbers of the sexes. After that, many nations retain the custom, the necessity for it having passed away. In Southern India polyandry is the ancient traditional married state of the middle-class Dravidians, though not of the Pariahs. In modern Thibet and Ceylon the joint husbands are brothers, and not otherwise; and this is also the original institution in Southern India. The polyandry of brothers prevails openly amongst the Todahs of the Neilgherries, the Kullar of Madura, and many other Tamulian tribes. Polyandry of one kind or another prevails among all the artizan classes of the Dravidians. The polyandry of the Devadausies or dancing-girls attached to an idol is not held infamous, and they have justly been compared with the ἑταῖραι of Athens. On the West Coast

---

Moghuls, as also are the Turkish titles of aga and the Persian khauja. The word haukim not to be confounded with hakeem 'doctor' is used to designate a Mussalman ruler. The titles syed, 'lord,' ameer 'commandant,' and 'excellent' are given to the descendants of Mahomet. Saadat, the plural of syed, is specially given to the descendants of Mahomet's grandson Hoossain. Ameer or meer is given not only to princes and persons of high rank but to chiefs of different ranks; from this title is derived that of meerzauda son of an ameer, which by contraction becomes mirzah, a title given in this country to all Moghuls without exception. Sheikh 'old man' is applied in India to the descendants of Arabs. The title sheikh and that of meer is often accompanied by the word miyaun, an expression of politeness resembling the title of father given to monks. Moonsif 'arbitrator' is applied to a subordinate judge. (6) *Descriptive names.*—Takhalloos are, as has been said, the names which Mussalman poets give themselves, especially in modern times. The word takhalloos signifies making oneself distinguished. The reason for the adoption of this name besides the other names, surnames, sobriquets, and honorific titles which poets may have is that the custom is prevalent amongst them of inserting their names in the last verse of short poems, or at the end of a canto in longer ones. As the alams and surnames have often an unpoetical consonance and cannot enter into the measure of a verse, poets have in such a case been compelled to modify their name, or, what is more ordinary, to adopt a new one. When a poet writes in two or three different languages, he takes a different takhalloos according to the language in which he writes. (7) *Tribal names.*—Mahomedans are divided into four tribes: Syed, Sheikh, Moghul, and Pataun. The children of Mahomedans invariably belong to their father's tribes, and take either avowedly or impliedly a first name from the name of the tribe. Thus if the child is the son of a Syed, the first word attached to his name is Syed or Meer, e.g., Syed Ally or Meer Ahmed. If he is the son of a Sheikh, then at the beginning or end of his name is added one of the following surnames; Khoaja, Ghoolaum, Mahomed, Deen, Bux, Ally, Sheikh, Abd, or Allah; this, however, is not an invariable rule. If he is the son of a Moghul, his name begins or ends with Mirzah, Beg, or Aga. If he is the son of a Pataun, the word Khan invariably occurs at the end of his name. Sheikhs and Syeds also have this word Khan attached to their names, but only honoris causa. The following are exceptions to the above rules. Should the father be a Sheikh and the mother a Syed, the word Shareef is usually added to the beginning or end of the child's name. When the father is a Moghul and the mother a Syed, the child has the title Khoaja-zaday. The following are the tribal names given to women, at the beginning or end of their other names:—among the Syed women Begum, Beeby or Bee, Nissa, and Sahiba; among the Sheikhs, Ma, Bee or Beeby, except in the case of children of noblemen, to whose names Begum is added as a mark of dignity. This is also the case with Moghuls and Patauns; among the Moghuls, Khanam; among the Patauns, Khatoon, Khatoo, or Bano. (8) *The order in which the above are put together.*—These different names when compounded come in the following order. The honorific surname lacab or khitab, e.g., Taj ood deen 'crown of religion;' a surname of paternity or cooniyat, e.g., Aboo Taiyib the father of Taiyib; the proper name or alam; one or more surnames distinctive of descent, e.g., Ibn Ahmed the son of Ahmed; a nickname; a name of relationship; lastly titles of functions or of dignities mansab. A few of the latter are placed before the names. The place of the tribal name is shown in the last paragraph.

there is both the polyandry of brothers and the less restricted usage. From this last form has proceeded the singular and distinct rule of inheritance called Maroomakkatoyem; whereby a man recognizes his sister's children, but will take no account of his wife's. This matter is more fully described in the last note attached to this article, and in several other places in the present publication. The Brahmins in their own caste have never adopted any portion of this usage; but on the other hand their male members have availed themselves freely of such customs of the country in their relations with others, and this on the West Coast where Brahmins are numerous and polyandry is the confirmed rule of the Nayars has had an important effect on the population. A result of polyandry is to advance the influence of women. Hence have arisen the female rulers of Indian aboriginal nations, of which so much mention has been made in history. The fifth point is briefly stated, namely that there is no original practice among Dravidians which forbids a widow to marry again. Among the petty ruling kingdoms of the south-east suttee was not long since a practice; but this was reserved for families of great persons [47].

67. The habit of the Dravidians is to marry in infancy. The girl at least is an infant. Where monogamy prevails, the girl is taken later to the house of her husband. The Dravidians are in the habit of burying their dead, but among the higher classes they also burn them. The distinctions under this head can be seen by consulting Vol. II, App. XXXIII [48].

---

[47] NOTE ON FAMILY LIFE AMONG THE SOUTH INDIAN POPULATION AT THE BEGINNING OF THE EIGHTEENTH CENTURY.—*Introduction.*—A writer on South Indian law has brought forward the evidence of Père Bouchet, with regard to these questions. The following selection from his abstracts shows not only what were the customs in Père Bouchet's time, at the beginning of the eighteenth century, but also what are to a great extent the present customs in cases where the Dravidians have been least touched by Brahminical influence. (2) *Custom in place of law.*—Père Bouchet's book begins by stating that the Indians of the south, 'ont ni Code ni Digeste, ni aucun livre où soient écrites les loix ausquelles ils doivent se conformer pour terminer les différends qui naissent dans les familles.' But they had 'maxims,' handed down orally from father to son. (3) *The undivided family.*—In this writer's time 'division' rarely took place. When it did, it was upon the death of the father. When the brothers continued to live together in union, whatever one of them earned was thrown into the common stock, and enjoyed equally by all. On the other hand, upon a division taking place, any brother who was supposed to be wanting in intelligence was allowed a much larger share than the others, since they might be expected to make their fortunes by their personal exertions, whilst his case would be otherwise. As regards the payment of debts, the father was obliged in all cases to pay any debts contracted by the son, and children were in like manner obliged to pay all the debts of their father. It was immaterial for what purposes the money had been borrowed, whether for necessary expenses or otherwise. Connected with this rule was one to the effect that in no case could a father disinherit his son, or a son his father. In default of male issue, a man's father was the man's natural heir, and nothing could deprive the father of this right. Where a family of brothers was managed by the eldest, he was treated by the rest with the utmost respect, as if he were their father. And, like a father, this eldest brother was bound to pay the debts of the others, and to treat a spendthrift with the same indulgence as the more prudent brethren. All these provisions are in favour of keeping property together. (4) *Adoption.*—When an orphan had no elder brother, uncle, or aunt, a family council met and appointed a guardian for him, and prepared a deed showing the nature and extent of the child's property. Adopted children entered into the partition of the goods equally with the children of the fathers and mothers who had adopted them. The ceremony of adoption was very simple. The adoptive father's relatives having been convened, the child was made to stand in a large copper dish, and the adoptive father and mother spoke to the company present to the following effect. 'We inform you that, having no child, we wish to adopt this one. We choose him for our child in this wise, that our goods shall belong to him henceforth as if he were actually born of us. He has now nothing to hope for from his own father. In token whereof we are now going to drink saffron water if you consent.' Those present signified consent by moving their heads, and thereupon the adoptive father and mother washed the child's feet with saffron water from a vase, and drank part of what remained, and the ceremony was then complete. The act was recorded in a deed, to be signed by witnesses. If the adoptive father and mother subsequently had natural children, these were subordinate to the adopted, inasmuch as the laws made no difference between the adopted and the real child. Another kind of adoption commonly practised was that known as the 'Oppaury,' or resemblance. When a valued relative was lost, whether a child or a brother or a sister, the bereaved would often adopt in lieu of the departed a person supposed strongly to resemble the departed in personal appearance. A Shoodra might adopt a Brahmin by oppaury, and in such case the adoptee would show all proper respect to the adopter, though he might not eat with him. The death of the adopter by oppaury dissolved the tie, and the adopted did not inherit to him. (5) *Position of women.*—Uncles and aunts were regarded by the law as the fathers and mothers of their brothers' and sisters' children respectively, and therefore were obliged to rear them, when left orphans, as their own. With regard to these matters it is to be observed that a Tamulian to this day always calls by the name 'tagappan,' or father, his father, his father's brother, his father's father's brother's son, and others; while by 'tye,' mother, he means his mother, mother's sister, father's brother's wife, mother's mother's sister's daughter, and others. This is not owing to any poverty in the language itself, which always calls by separate names different species of a genus. The relation of such subjects to the position of women in the community has been explained in the text.

[48] SKETCH ACCOUNT OF BIRTH, MARRIAGE AND DEATH CEREMONIES AMONG THE SOUTH INDIAN MIDDLE CLASSES.—*Birth Ceremonies.*—When a respectable Tamulian, not of the poorest class, is born, a Brahmin is summoned, who is sufficiently versed in astrological science, and with whose house the family has been connected from perhaps the time of their forefathers. The time of the birth is told to the minute, and the Brahmin then draws up the horoscope of the child, going into all the details of its history. This horoscope is carefully kept and is consulted on occasions of importance. The sex of the child is of importance amongst those who follow Hindoo law, because only the son can perform the funeral ceremonies of the father. Amongst such a man without a son must make an adoption, and this is a costly proceeding. When the child is a few days old a name is given, which is generally one of the many names belonging to the gods of the Hindoo pantheon. Daughters also frequently bear the names of the goddesses of the pantheon. The ceremony of naming is a simple one, but it may not be neglected. If the father hesitates between several names, he writes down the different names, places a lamp before each and selects the one in front of which the lamp burns the longest. When the name has been chosen, the priest is summoned, the parents sit down on the ground, the mother takes the child in her arms, and the priest gives to the father a vessel with raw rice, upon which is inscribed the child's name and the star under which it was born. The name of the child is then three times pronounced, an

68. The superstitions or minor creed of the Tamulians form a considerable part of their daily interests. They believe in omens good and bad, and look for them as encouragements or warnings on a variety of occasions, such as in journeying from one place to another, or when a marriage is under consideration. It is regarded as a favourable omen, if when proceeding on business a crow fly from left to right, or the traveller meet two Brahmins, or a married woman, or a jackal. If these good omens occur, they believe that they will surely succeed in the object of their journey. It is a bad omen to meet a single Brahmin, or a widow; or if a crow fly from right to left, or if a cat cross the path. On seeing such an evil omen most Tamulians will postpone the journey, however emergent; though they may return home for a short while and set out again. It is a good omen if, when a marriage engagement is to be ratified, the toll of a bell is heard or the neigh of a horse. A person sneezing, or the sudden extinguishing of a light, is a bad omen. Before astrology the Tamulian mind bends in entire submission. The chief difference between the Indian and European system of astrology is the division of the lunar orbit by the former into twenty-seven mansions with a supplement, and the preponderance it gives to the moon's place in those mansions at the time of birth. The European system takes the ascendant as one, and divides the heavens artificially into twelve houses. In the great importance given to the sign in the ascendant, and on the general influences ascribed to the planets and the sign or signs governed by each planet, both systems agree. These features of astrology arise out of the astronomical principles described at page 609 of the present volume. The astrology of Southern India is Brahminical. Divination has been carried to a considerable extent; and chiefly, as in Europe, by those professing astrology. A portion of the latter indeed relates to horary questions, or questions put on particular occasions to be answered by the stars. There are however other devices. One resembles the Sortes Virgilianæ, where passages are extracted from the Ramayana, and squares are formed bearing figures. The inquirer chooses a square, or pricks one at hazard. By reference to the book, the answer is given from the Ramayana; and is deemed oracular. There are besides modes of divination by omens and signs, derived from animals, birds, or reptiles. The notes of the lizard

---

offering is made to the household deity, and the ceremony is at an end. As many guests are invited as the means of the father permit. The name thus given remains until death, but before his death the wife may never mention the name of her husband. (2) *Marriage ceremonies.*—An account of these for different castes and tribes will be found in Vol. II, App. XXXIII, but the following remarks may be taken as applicable to the generality of the middle classes. When the daughters are from six to eight years old it is necessary to marry them. The boy may be older, but to be in accordance with the customs of Southern India, the girl is seldom more than eight years. The bride should not be taken from a family which neglects its religious duties, which is subject to disease, or which has no sons. The ceremonies at a betrothal are of different kinds. In an ordinary Shoodra family the couple walk three times round an altar on which burns a fire, and then prostrate themselves in honor of the deity. After this, the girl touches fire and water in order to signify her readiness to perform household service. Then she eats with her husband for the first and only time in her life. After these ceremonies, familiar conversation takes place amongst the guests, and if there happen to be learned Brahmins present, they recite ethical maxims. A betrothal, or marriage as it is called, costs much money. The consummation in no case takes place until the girl has attained the age of puberty (twelve to thirteen), and though the marriage may be celebrated when the girl is only six or eight years of age, she always remains in her parents' house until this occurs. Family life amongst the superior classes is generally quiet and well-ordered, and in the attachment and fidelity of the wife to her husband there is frequently nothing to be desired. After the bringing home of the bride, which takes place as just mentioned only after the bride is of mature age, the wife remains with her husband in the house of her father-in-law. Even though there may be several sons married, they remain together until the death of the father, when the eldest son takes his place, and so in course of time separate families are formed. The daughters alone when they marry go to other houses. (3) *Death ceremonies.*—The case of superior families will be here considered. With these a dying man is usually laid upon coosha grass, which is a kind of bean straw. This grass is held to destroy sin. The relatives pour into the mouth of the dying man drops of milk and call their own names aloud, so that he may remember them in another world. When death has actually occurred, it is the duty of the oldest son to wash the deceased's head and to anoint it with oil, being aided in this by his relations. The dead man is then wrapped in a new cloth, and is placed on a litter in a half-sitting position; and ground rice and betel are placed in his mouth. After the death lament is over which is the duty of the women, the corpse is carried out. This must be only a few hours after death. The eldest son leads the way with fire in a vessel, and music follows behind. Only the male relations follow the body, the females remaining with the widow. If it is a person of position who has died, cloths are laid down in the road over which the procession passes. These cloths are picked up and then laid down again in front. Arrived at the burning-place, the corpse is placed on the already-prepared funeral pyre with the feet towards the south, so that the dead man's head points towards the north. It is not known whether this is an Aryan or a Dravidian provision. The eldest son then walks three times round the father's corpse, with a torch in his hand, and a pot of water on his shoulder. He thrusts the torch into the head-end of the pyre, and lets the pot fall from his shoulder, so that it breaks and the water flows on to the ground. He then bathes in water near at hand and goes home without looking round, that the father's sin may not come upon his head. Corpse-burners employed for the purpose perform the rest of the necessary acts. The succeeding ceremonies or carmaunteram are described in the appendix above mentioned. From thenceforth the widow if there is one remains under the protection and the guidance of the eldest son, who not only with reference to her, but also in regard to the whole house, assumes the father's place as the head of the family. The widow lives upon what her husband has left, or if she has children, by their labour. In the event of there being neither property nor children, the nearest relative, even though a distant one, provides for the widow. If all other resources fail, the widow will go to a stranger's house and make herself useful in domestic duties. When the girl is married at the age of about eight years, she may be a widow at nine or ten years of age.

in particular are considered oracular by their number, the quarter whence heard, and the day of the week when heard. Native doctors of all creeds deal in charms and spells, and many Tamulians use them in private. Palmistry is a regular branch of knowledge; but the practice is generally regarded in the Carnatic as belonging to the Coorava tribe, who are the fortune-tellers of the south[49].

69. The scientific knowledge of the Dravidians would be an extensive theme. In anatomy they are deficient; but in diagnosis, prognosis, and the remedial portion of the medical art they are expert. The uniform theory that all diseases may be traced to excess or irregularity in wind, bile or phlegm, gives a peculiarity to their medical system[50].

---

[49] PARTICULARS OF MAGICAL RITES IN SOUTHERN INDIA.—The more formal operations of the magician, which are not at all unknown in this country, are connected with fire-offerings. Previously the locality, selected whether by day or by night, is to be purified by exorcism. To bind the guardians of the eight points of the heavens is a necessary part of the ceremonies. Fire-pits are made to represent the sun, moon and planets; and these must be placed properly with respect to the points in the heavens. Suitable offerings to each are provided, and what is consumable is burnt by fire. The favourable influences of the planets are then supposed to be brought down to the fire-pits, and to aid in the operations. Besides spells to the planets, there are others addressed to mystic and invisible beings. The spell so addressed has two parts. The yantra or diagram which varies greatly in form with reference to the being addressed, and the object intended to be accomplished. Destructive spells of the Sheiva kind are marked by the shoolam or trident of Shiva pointing outwards in various directions. Some yantras are square, or square within a square. Some are circles, triangles, or irregular polygons; and these inscribed or circumscribed with reference one to the other. Some are in the form of animals. Some have human forms. And these last are usually particularly deadly in their purpose. The proper diagrams must be drawn with attendant ceremonies. To each power again that is invoked there is a peculiar letter, usually syllabic, known as the veeja. This is all potent as to that power. Other syllables are inserted in certain places, of which the meaning is not known. These different syllables are to be whispered, muttered, or otherwise sounded, a prescribed number of times. When the operator is exhausted an act of meditation is to follow. The mind retraces the whole operation; fixes attention on the diagram, which represents the power invoked; considers all that is known of such power; and adds the wish that the rite may succeed in producing the ishta siddhy or accomplished desire. With this act the operation ends. In some spells, hairs, feathers, bones, and different herbs or roots, culled at particular times, as midnight, the new moon, or an eclipse, are used. When magic is to be formally directed against a person, an image is made representing him, or a stone is taken with the same reference. The operator then proceeds by digging a pit and burying the image or the stone; sitting over the spot when filled up muttering the syllabic spells a great number of times; and returning often to the spot to repeat the spells. In less formal sorcery, it is the practice to use materials, which are administered to the other person in his food or drink, or when betel is presented. The person who receives does not known what he is taking. The preparation of the materials is attended with spells, and so also the administration if it is direct. Such practices as these are universal.

[50] SKETCH ACCOUNT OF THE MANNERS AND CUSTOMS OF CERTAIN SPECIAL TRIBES—*The Sowrah Kolarian tribe.*—In the Namalinga Shasanam, an ancient Hindoo work descriptive of the various tribes inhabiting the Indian peninsula, the Sowrahs are classed under the general head of Shoodras. They are divided into the following tribes; Soodda, Sannapaniya, Mela, Lodoro, Jarah, and Lombolanjiya. There is no distinction of caste among them, but they have gradually become divided into two bodies, the Caupoo Sowrahs and the Condah Sowrahs, the former inhabiting the more open country near the plains, while the latter live in the dense forests on the hills to the north of Parlakimedy. The greater number are independent of all control, and as far as is known, have no chiefs among themselves. They sometimes cultivate dry grains on the slopes of the hills, often at an angle of 45°, while here and there crops of paddy are raised on the small level patches between the hills. There are a few Sowrah villages of tolerable dimensions among the hills, and there is in one place a large one consisting of more than 200 houses. But the Sowrahs generally live in huts situated singly on the hill-sides, or in small groups of four or five. They are not particular as to what they eat, but like the Dravidian Khonds they have a peculiar objection to the use of milk in any form. Their dress consists of a piece of coarse cloth manufactured amongst themselves. This is fastened round the waist by the women and reaches to the knees; the men merely wear a lungooty, or piece of rag fastened to a string round the waist and passing between the legs. Their ornaments consist of nose-rings, ear-rings, bangles, &c., made of brass or bell-metal, and strings of coloured glass beads round the neck. On festivals the men decorate their hair with peacock and other feathers. In the cold weather small parties of from five to ten are in the habit of making incursions into the plains in order to rob travellers of their cloths, and murders occasionally occur. Their religion is demonolatry. They have no gods. Their goddesses are three in number; Joolva, to whom they sacrifice goats, Gangy, to whom they sacrifice a pig, and Jommo, to whom they sacrifice a fowl. At the time of worship they use the tom-tom, and the worshipper dances before the goddess. When a child is born, they assign to it the name of the day of the week on which it was born, or that of the presiding evil-spirit. They burn their dead, and on the following day bury the ashes in the same spot. Though this race is considered far more wild and savage than the Dravidian Khonds, they have had no share in the meriah or human sacrifices formerly performed by the latter. When two tribes fight, the women, who are held sacred from injury, mingle in the fight, and endeavour to protect the men of their own side. In fact, so much authority were the women once supposed to have, that it was the custom to summon the women to 'bhet' (the meetings to which the hill people are summoned by the governor's agent, while making his annual progresses through the hills), and inform them that they would be held responsible if they let their men quarrel or misbehave. The weapon in most general use among the Sowrahs is the bow and arrow. The bow is of bamboo and the arrows of light reeds, with a barbed head of beaten iron. Some also carry rude iron knives and a hatchet called 'taungy.' Besides carrying on cultivation, some of them work in iron, others make mats of bamboo, and others weave coarse cloths. A pleasing feature in their character is truthfulness. They are not accustomed to hard manual labour, and to a great extent prefer roving in the jungles. They are as a body ignorant and harmless, but at the same time they are often excited to acts of daring and crime of every description. They possess many good qualities, and only require proper guidance and instruction to become a civilized people. (2) *The fisherman class on the East Coast.*—The fishermen and hunters of Southern India are associated together indiscriminately in the same tribes. The fishermen of the East Coast are employed without difference in fishing, hunting and navigation. The Boyi tribe of Telooguo fishermen are extensively employed as palanqueen-bearers and domestic servants; where these have gone inland as in Kurnool and Bellary they become cultivators and labourers. These tribes eat flesh, marry several wives, and bury their dead. The northern fishing tribes are mostly Veishnavites. Along the south coast they are nominally Sheiveites and really demon-worshippers. There are however a large number of Roman Catholics. The Paravn fishing caste on the Madura and Tinnevelly coasts are said to have been the earliest navigators of the Indian Ocean. A more particular account of the fishing and hunting tribes generally is given in Vol. II, App. XXXII. The masulah boat or fish boat of these tribes is remarkably constructed, and of its antiquity there can be no doubt. The materials for its construction are obtained from neighbouring cocoanut and mango topes. Planks of mango wood are saturated in oil and bent into shape over a large fire, and then seamed with cocoanut fibre or coir and straw. For buoyancy and elasticity this construction has been unsurpassed, and is an ingenious adaptation of local resources.

HISTORY.

70. INTRODUCTION.—In any enumeration which may be made of the literature proper to this country, one capital defect must be obvious, that history finds in it no place. The legends of Indian mythology may be plausibly supposed to have a foundation in the story of some celebrated early kings or conquerors, but it is scarcely possible through the mist of fable even to conjecture anything respecting the real existence of these personages or the events connected with them. The Grecian Iliad and Odyssey are in comparison with Hindoo legends plain and authentic chronicles. Indian chronology, like that of the Greeks, is divided into four ages, of which three are fabulous; and the first consists of nearly 2,000,000 years. The professed English historians, with the exception perhaps of one writer Colonel Meadows Taylor, have treated the subject of South Indian history for any other period than that connected with British rule with much indifference. The Mahomedan historians have confined themselves to their own period, and the records of Golcondah and Beejapore scarcely touch this Presidency. The Mahavanso of Ceylon deals with India but incidentally. Antiquarian research is only now beginning to find means of supplementing the deficiency caused by the absence of materials constructed or collected by usual historic methods. These results are specially to be regretted, as without doubt the population who have for many ages occupied this portion of the peninsula are a great people, influencing the world not much perhaps by moral and intellectual attributes, but to a great extent by superior physical qualities. A celebrated historian writing in 1841 says that the history of the Deccan is less obscure than that of the rest of Hindostan, but is also less interesting. Further knowledge does not confirm the latter remark.

71. THE THREE PERIODS PRECEDING THE EARLIEST KNOWN DRAVIDIAN DYNASTIES.—The history proper of the south of India may be held to begin with the Hindoo dynasties formed by a more or less intimate mixture of the Aryan and Dravidian

---

Some years ago a series of experiments were made with two English life-boats built on different principles, and the result was that they were found to be failures as compared with the masulah boat. The superiority of the latter over those of European build is perceived when they are launched from the beach. A carvel built boat is severely strained in being forced over a sandy beach against a chopping surf, and each surge as it breaks tells with injurious effect upon the sides and timbers. The masulah boat having no keel and a smooth and somewhat rounded bottom, and having planks sown together, is so thoroughly pliant that every portion of the boat yields to the pressure without sustaining injury. These boats, formerly used for net fishing from the shore, have been adopted by modern commerce as a means of communication with shipping through the heavy surf which characterizes the east coast. For deep sea-fishing is used the catamaran or 'cuttoo-maram.' This means wood tied together, or raft. Three or five logs about 20 feet long are tied together with cocoanut rope, and having both ends pointed are propelled with one or more paddles. The catamaran man wears nothing but the lungooty and a conical cap made of date leaves. His position while in a sitting posture is awkward with his legs folded under him, the ankles and heels forming the seat. He occasionally stands up and paddles. The usual occupation of the catamaran man is fishing, and he leaves the shore for the purpose before dawn in the morning and returns late at night. The catamarans on these occasions are usually propelled to and from the fishing grounds by a large triangular sail made of country cloth, dyed a brown color. With a brisk breeze in their favor, they frequently proceed at the rate of five or six miles an hour. These men have no fear of the shark which infests the coast until towards evening, when they avoid him. Though spending much of their time in the water, they are remarkably quick in their movements when so engaged; to which may be attributed their immunity from danger. They are scarcely ever assailed by the shark. (3) *The Tanda Poolaya Malayalam tribe.*—The men of the Tanda Poolaya tribe (or Poolayar who wear tanda grass) wear the ordinary lower cloth of the kind worn in this country; but the distinctive name of the tribe comes from the women's dress, which is very primitive. The leaves of a water-plant are cut into lengths of a foot long and tied round the waist in such a manner that the strings unwoven hang in a heavy tail behind, and present the same appearance in front, reaching nearly to the knees. These people are also called Cooshy or Pit Poolayar, from some legend. Their language is Malayalam. They worship the sun and heavenly bodies, and there may be observed among them small temples about the size of a large rabbit hutch, in which is a plank for the spirits of deceased ancestors to come and rest upon. The spirits are also supposed to fish in the backwaters, and the phosphorescent appearance seen sometimes on the surface of the water, is taken as an indication of their presence. The food of the Poolayar is fish, often cooked with arrack and with the liliaceous roots of certain water-plants. When visited at noon they are often found intoxicated, especially the men. They live principally in the Malayalam country south of Cochin, between the backwater and the sea; but another division of them is found more south near Alleppey, who are called Cunna Poolayar. The latter wear rather better-made aprons. When a girl of the Tanda Poolayar puts on the apron, a sign of maturity for the first time, there is a ceremony called the Tanda marriage. (4) *The Teeyar of the West Coast.*—The local tradition is that these are immigrants from Ceylon, who came over at the request of some of the early settlers on the Western coast. In the far south on both east and west coast they are called Shaunaur, in Central Travancore as Ilavar or Eezhwar, from Quilon to Paravoor as Chokkanmar, in Malabar as Teeyar, and further north as Billawar which is a corruption of Ilavar. Their labours are chiefly bestowed on the cultivation of the cocoanut palm and the manufacture of its various products. Many own or rent small plots of land on which they cultivate a few trees and a small supply of kitchen vegetables, and some of them are in comfortable circumstances. They draw the fresh sap from the cocoanut palm, which is used as a drink, either fresh or fermented. It is also boiled into a coarse sugar, from which they distil the native spirits called 'arrack.' Among this tribe the inheritance descends to nephews by the female line. A few divide their property, half to the nephews and half to the sons. The rule is that all property which has been inherited shall fall to nephews; but wealth which has been accumulated by the testator himself may be equally divided between nephews and sons. Some portion is usually left to the widow as a kind of legacy. She may however have received some property from her husband during his life, by deed of gift, or may have secretly accumulated her savings in anticipation of widowhood. As a rule their women

systems of government. But prior to that three stages of historical knowledge are recognizable; first as to such aboriginal period as there may have been prior to the Dravidian, secondly as to the Dravidian period proper, and thirdly as to the period when the Aryans had begun to impose their religion and customs upon the Dravidians, but the time indicated by the early dynasties had not yet been reached.

72. The most ancient facts regarding Southern India are remarkable. Geology and natural history alike make it certain that at a time within the bounds of human knowledge this country did not form part of Asia. A large southern continent of which this country once formed part has even been assumed as necessary to account for the different circumstances. The Sanscrit Pooranic writers, the Ceylon Booddhists, and the local traditions of the West Coast, all indicate in different manners a great disturbance of the point of the peninsula and Ceylon within recent times. The date given by English theologians to the Noachian deluge is 2348 B.C., and that given by the Ceylon Booddhists to the latest submergence in the region of Ceylon is 2387 B.C. The two dates cannot have been arrived at with mutual knowledge. Investigations in relation to race show it to be by no means impossible that Southern India was once the passage-ground by which the ancient progenitors of northern and Mediterranean races proceeded to the parts of the globe which they now inhabit. Human remains and traces have been found on the East Coast of an age which is indeterminate but quite beyond the ordinary calculations of history. Mention will be found of these different topics in other parts of the present volumes. They are material here in so far as they are connected with the question whether there was or was not a population of Southern India earlier than the Dravidian. All enquiries connected with populations show the impossibility of assuming any anterior limit in such series. At the same time there is for practical purposes no evidence of any earlier population in the present instance. In this part of the world, as in others, antiquarian remains show the existence of peoples who used successively implements of unwrought stone, of wrought stone, and of metal

---

wear no clothing whatever above the waist. The devil-worship of these people has been described above in connection with the Shaunaur. (5) *The hill tribes of the South-western Ghauts.*—These are called Caunicaurar (heritors), or Malaiyarasar (hill kings). Most of them are migratory in their habits, cultivating for a year or two plots of ground cleared from the forest, and afterwards removing in search of other fertile lands. They also collect the honey and other spontaneous products of the forests. They have their fixed villages in picturesque sites on the slopes of the mountains, or in almost inaccessible ravines. Some of their houses are good, substantial erection of wood and stone, but most are mere temporary huts of mud or bamboo ingeniously interwoven with leaves and grass. These people are employed in Travancore in digging the elephant pits, and helping with bark ropes to conduct the animals into the taming cages. The men go almost naked, having only a few inches of cloth round the loins, and a small cloth on the head. They are short in stature, but strongly built. The women wear bracelets of iron or brass, numerous necklaces of coral or beads, and leaden rings in the ear. They are unable to read or write, or to count above a dozen; fibres of various climbing plants are knotted in a particular way to express their wants. They rarely know their own age. Being addicted to the worship of the hill demons, they are supposed to have great influence with those evil spirits, and are therefore dreaded by the people of the low country. (6) *The Nayars of the West Coast.*—This is the common appellation of the ordinary Dravidian middle class of Malabar. The greater portion of the land is in their hands. They hold most of the Government offices, and they form the wealthy farmers, merchants, and skilled artisans of the country The reigning families of the West Coast are members of this caste. Nayar means lord, chief, or master. Amongst the Nayars there are several sub-divisions, with their distinguishing titles and characteristics, and their respective gradations of caste pre-eminence. The Nayar customs with respect to marriage are of a most singular character. In early youth the girl goes through the ceremony of marriage by having the "talee," or marriage cord, tied round her neck, but this is not followed by cohabitation. When arrived at a marriageable age lovers present themselves, and the favoured person offers to the woman a cloth and other presents, and either resides with her or visits her at intervals in her brother's house. This is called 'giving a cloth and residing together,' and is the only practical substitute for marriage amongst these people. The engagement is not binding upon either party longer than they choose, and is readily dissolved. The woman is at liberty to dismiss the man, or the man to dismiss the woman, on easy terms. A settlement of accounts as to presents, expenses of marriage, ornaments, &c., and a deed of separation, drawn up and signed in the presence of four witnesses of the same caste, dissolves the connection. Many of these alliances however are continued throughout life. This custom is evidently the survival of polyandry; a system first tolerated in the absence of a sufficient check on the women, and then constituted a national custom with the attendant consequences. From the marriage customs arises the law of inheritance or maroomakkatoyem, mentioned several times in these volumes. The children of a Nayar woman inherit the property or rights not of their father, but of their mother's brother. They are their uncle's nearest heirs, and he is their legal guardian. So it is also in the succession to the throne in reigning families. In conjunction however with the system of descent 'ab utero' is that of the undivided family, so that although the woman's son inherits, he only inherits his share in that undivided family, in other words his right to maintenance. As a further result of these two customs combined it follows that with the last female a family ceases to have the power of continuance, and with the last male thereafter dies out; escheats to Government frequently arise from this. The custom of polyandry itself is regularly practised by carpenters, stonemasons, and individuals of other occupations. This is usually done amongst brothers. Several brothers living together are unable to support a wife for each, and take one amongst them, who resides with them all. The children are reckoned to belong to each brother in succession, in the order of seniority. These peculiar usages of the Nayars give to their females considerable social influence and liberty of choice and action. Most of them know how to read and write. This class of people cherish a most tenacious attachment to their native locality and country, and are rarely known to engage in travel, or to emigrate to other parts of India. They were once trained to the use of arms; carried a sword and shield, and were noted as warriors. They are exceedingly able in the management of business affairs.

fashioned in the most primitive manner. These tribes have also left cairns and stone circles indicating burial-places. It has been usual to set these down as earlier than Dravidian. But the hill Coorumbar of the Pulmanair plateau, who are only a detached portion of the oldest known Tamulian population, erect dolmens to this day. The sepulchral urns of Tinnevelly may be earlier than Dravidian, or they may be Dravidian. It has been alleged that the Kolarian races of the north-eastern part of the peninsula, whom various considerations show to be in a measure more primitive than the Dravidian races, preceded them in Southern India. This is not demonstrable. The two sets of races are more probably parallel and allied. It has been stated that the wild tribes of Southern India itself are physiologically of an earlier type than the Dravidian tribes. This position has been found not to be proved, the conclusions being of a negative nature. The evidence of the grammatical structure of language is to be relied on as a clearly distinctive mark of a population, but from this point of view it appears that there are more signs of the great lapse of time than of previous populations. The grammar of the south of India is exclusively Dravidian and bears no trace of ever having been anything else. The hill, forest, and pariah tribes use the Dravidian forms of grammar and inflection. However much of the stock of any previous aborigines may remain under the laws of descent or intermixture, by the most precise of the language tests they must be regarded as having been obliterated. The vocabulary alone of the rude dialects may yet be found to give traces of ancient pre-Dravidian languages. The worship of serpents, and that mysterious form of combined worship addressed to trees and serpents together, pertains probably rather to Mongolian races than to the Dravidian races proper. It has undoubtedly prevailed in Southern India, and if this has been so generally and not sporadically it is an argument for the existence of populations prior to the Dravidian. The worship of serpents, living and in effigy, still survives. The habits and customs of the people exhibit that most remarkable breach between one section of the population and another which is expressed by the terms Hindoo and out-caste. This may be a religious or caste distinction effected by Brahminical influence. It may indicate an essential difference of race. The social breach is so wide as to furnish the strongest argument that exists for regarding certain tribes as earlier than the Dravidian in their origin. Polyandria, the most noticeable social peculiarity of Southern India, belongs as much to the Dravidians as to any other race. As regards native chronology it need only be said that the local traditions of the oldest portion of Chera Mandalam or South Travancore make the Dravidian dynasty of that country coeval with the origin of the world. The arguments have been stated for considering that there was a population earlier than, and distinct from, the Dravidians. It will be seen that history is almost silent on the subject.

73. The Dravidians, a very primeval race, take a by no means low place in the conjectural history of humanity. They have affinities with the Australian aborigines, which would probably connect their earliest origin with that people. But they have emerged from the lower type, and acquired characteristics putting them at no great distance in the physiological scale from the later developed Semitic and Caucasian races. As now known they are not straight-haired like the Malays and Mongolians, but more or less curly-haired like both of the last-named. The theory that they came to India from without, passing over the north-west boundary and through Scinde, does not rest on sufficient evidence. This movement appears to have been the characteristic of much later races. If the Dravidians moved into India at all, it may more reasonably be conjectured that they came from the south or the east. As far as present evidence goes however they are indigenous to India, and perhaps specially indigenous to Southern India. The Dravidian terms indicating direction, which must be very primitive, are derived from the configuration of the southern peninsula. The east is கிழக்கு (kizhakk) or "down," and the west is மேற்கு (merg) or "up;" that is to say the country sloping to the coast and the country rising to the Western Ghauts. The Dravidians may have been at first nomads in India. Numerous local traditions testify to minor migrations. The Greeks knew one small section of the race as σῶραι νομάδες still in their own day. As to their language, no other is known to which it can be affiliated. The attempt even to group it with the imperfectly defined Turanian tongues is not satisfactory. It stands alone, without any imme-

diate predecessor. In origin it must be long anterior to the Sanscrit, which has subsequently played so important a political part with regard to it. Its original strength is shown by the great persistence of its grammatical formations through all the vicissitudes of history. The early Dravidians probably had for religion a worship of the spirits of ancestors, coupled with that of hostile demoniac personages of other and various descriptions. When religious observances developed they appear to have taken the form of the sacrifice of living animals, and those peculiar rites of devil-priests which have been elsewhere described. But at all stages religion is composite. It is stated that கோ (ko) means the deity and கோவில் (kovil) or temple means the house of the deity. But that these meanings are primitive requires verification. கோ means originally ruler, and கோவில் a ruler's residence. No traces exist of any early worship paid to a supreme deity. The Dravidians had no priesthood. The Brahminical writers of later days described the Dravidians as mountaineers, foresters, monsters, and even goblins; an account which must be taken with considerable qualifications. Ravana when attacked by Rama was the ruler of a powerful and civilized state, which embraced not only the island of Ceylon, but the whole of the southern division of the peninsula; and his subjects appear to have been in some respects as advanced in civilization as the colonists. The fishermen of the south, dependent on the moon's phases for their operations, early developed a primitive lunar computation of time. The agriculturalists of the plains observed the seasons and the movements of the sun. The astronomy of the Dravidians thence arising was first lunar and then strictly solar-sidereal. The vocabulary and the institutions of the people show that they had a highly developed practical astronomy before they were touched by Brahminical influences, and their system still holds its ground in many respects. The Jovian cycle of five revolutions of Jupiter or sixty years, which regulates the chronology of the Tamulians, is no part of the Aryan system. The familiar period of twelve years for domestic events among the Tamuls has the same derivation, and is similarly independent. The religious festivals which are proper to the Tamulians can be called fixed, varying only with the fluctuations between diurnal and solar time, and differing from the Hindoo festivals which vary extensively under the lunar-sidereal system of the Indian Aryans. The Dravidians knew all the ordinary metals indigenous to the country. Spinning, weaving and dyeing were common arts. Medicine was systematically practised. They possessed considerable constructive, if not architectural, power. The Amravatty stoopa and the rock-cut temples at Mauvellipore may have been produced in later ages under Brahminical or Booddhist influence, but they are a development of strictly indigenous art. The date of the Vattezhoot alphabet is not known, but it appears to be very primitive, and no direct connection has been found between it and those alphabets which are of northern origin. The literature of the Tamuls where not anterior to Aryan influences was at least developed in complete independence of them. Some of the most esteemed of the old writers were of the Pariah tribe. Much of the old literature also may have disappeared. Writing was effected by a style on palmyra leaves and a bundle of these leaves was called a book. The numerical system of the Dravidians was adequate and extended to a hundred if not to a thousand. In abstract ideas and philosophy alone they were deficient. In fine the Dravidians were a practical people, with considerable resources. In matters of government they were, unless in their very earliest stages, under a monarchical system, with defined areas of country for the exercise of rule.

74. About 2,000 or 3,000 years B.C., perhaps at the beginning of what has been styled the Kaliyoog or 3101 B.C., the Sanscrit-speaking Aryans came into India from their original home at the sources of the Oxus in the neighbourhood of Bokhara; where they had resided till the period when the Iranic branch of the tribe went to the south-west, and the Indic branch went to the south-east. The Indic branch of the Aryans advanced down the basins of the Indus and the Ganges to the estuary of both rivers; and then proceeded by different routes into the lower and middle range of the Himalaya, up the valley of Assam, down the coast of the Bay of Bengal as far as Chicacole in the Ganjam District, across the rivers Nerbudda and Mahanuddy into Central India, and along the west coast as far south as Goa. Another portion of the same branch went by sea to Ceylon, and laid the foundation of the Singhalese civilization. A third went by sea to Java, and did the same in that island; a remnant of this section of the Aryan race existing to the present day in

the Island of Baly east of Java. Remains of the original Aryan race itself are said to survive in Cashmeer. The Vedic hymns record the progress of the Aryans in this advance into India. The earlier hymns disclose them still to the north of the Khyber Pass; the later hymns show them arrived at the Ganges. Their first settlement in India was in a strip of country, not more than 60 miles long by 20 miles broad, situated in the country of the Seven Rivers, now part of the Punjaub. The poem of the Ramayana describes them as having extended eastwards as far as Ayodhyah or Oudh, and Menoo at a later date speaks of them as spreading through the Madhyadesha, that is to say the middle-land, or as far southwards as the Vindhyas. The date of the first settlement of the Aryans in Southern India was more obscure than that of the first arrival of Aryans in India The date of the events recorded in the Ramayana may be about 2000 years B.C. The Teittireeya Oopanishad says that the unbounded south was given to Yajoorveda, meaning that the followers of that Veda were the first to penetrate there, and showing that the southward movement began a considerable time before it was written. This Oopanishad itself must date several centuries before the Christian era. The colonization of Ceylon by Vijaya an Aryan from the north-east coast is a later event, but may not represent the first visit of the Aryans to that island. The date of the first permanent intercourse between the Aryans and the Dravidians was antecedent to the era of the Greek traders, for then the greater part of the country had been already brahminized, and many places were known at any rate to the Brahmins by Sanscrit names. As far as is actually known from direct evidence the first Aryans who settled permanently in the south were hermits, who by civilizing the people round about them gradually opened a pathway for more effectual invasions. The most prominent name among these ascetics is that of Agastya, who is celebrated for the influence he acquired at the court of Coolashekhara, according to tradition an early Pandyan king. He is called the Tamizh Moony, or Tamulian sage. The mountain from which the Porny or Sanscrit Tamrapurny takes its rise is still known as Agastya's hill. The Aryans in whatever numbers they may have come, abandoned their own language in Southern India in favor of the Dravidian languages, and at the outset at any rate modified to a great extent their own religion and customs. In Coorg there is no Brahmin influence even to the present day. The ascendency of the Brahmins was brought about gradually and by the arts of peace; for if it had been effected by warlike means some traditions of the fact would have survived. There are however none such, and all existing traditions, and the names by which the Brahminical race is distinguished in Tamul, viz., ஐயர் (ayyar) or fathers and பார்ப்பார் (paurpaur) or overseers, point to power gained by means of administrative ability, rather than by violence. The history of the Aryan colonization of the south is little more than a history of religion, and manners and customs. These have already been illustrated[1].

[1] SKETCH ACCOUNT OF SANSCRIT LEGENDARY NOTICES RELATING TO SOUTHERN INDIA.—*Introduction.*—In this extensive subject only the most salient points can be noticed. The first note in the present volume has shown the facts relating to geography which are to be obtained from the same source. (2) *Early Aryan history in the north.*—The original home of the Indo-Aryans was in Central Asia, north of the Himalayas. Moving southwards at a period of remote antiquity they crossed these mountains, and finally established themselves in India. Their earliest seat seems to have been in the Eastern Punjaub, and here was situated the "Brahmahvarta" or "Holy Land" of Menoo and the Pooranas, lying between the Drishadwatee and the Saraswatee, the modern Caggar and Sarsooty. This tract is of small extent, so the first Aryan colony cannot have been a large one; it also seems probable that these first immigrants were members of a religious rather than a political body. From this settlement the Aryans gradually extended eastwards, and by Menoo's time (900 B.C.), they had reached Ayodhyah, the modern Oudh. Two ruling clans subsequently came into prominent notice, called respectively the Solar and the Lunar. The Solar race had its principal habitation at Ayodhyah or Oudh, and from thence gradually extended east, west, and south. The Lunar race was still more enterprizing, and sent out colonies, in the east to Causy (Benares) and Magadhah (Behar); south to the Vindhyas and Vidarbha (Berar); west along the Nerbudda to Dwarca in Goozerat; and north-west to Hastinapoora (near the modern Delhi) and Muttra. Almost the whole of Northern India thus came under the influence of the Aryans. Until the time of Pataunjaly (about 200 B.C.) the Aryans were, according to the law-books, not permitted to travel beyond the limits of Aryavarta; which was bounded on the south by the Vindhyas, and thus excluded the Deccan and peninsula. But these restrictions were probably nominal, and they were afterwards withdrawn. There can be no doubt that the Aryans had penetrated in small numbers into Southern India long before this period. (3) *The Mahabharat.*—The chief scene of the Mahabharat is laid at Hastinapoora on the banks of the Ganges, about sixty miles to the north-east of the modern Delhi, and about three hundred miles east from the Indus. This city was a sort of Aryan outpost sent out from the original settlement in the Punjaub. The extent of the kingdom is doubtful, but was probably not very large. Notices of Southern India and the Deccan in the poem are vague. In a list of out-caste tribes are mentioned the Dravidas, a name which probably stands for the whole of peninsular India. In the Harivamsha, a section of the Mahabharat, mention is made of the Cholas and Keralas; but this portion of the poem is not so ancient as the remainder. Vidarbha or Berar is mentioned more than once in the Mahabharat; thus Roocmin king of that country is represented as offering his services first to the Pandavas, and then to the Cowravas in connection with the great war; and in the episode of Nala and Damayanty, the heroine is the daughter of the king of Vidarbha. Another episode related in the Mahabharat is that of Vishaya and Chandrahasa son of a Kerala king and ruler of Coontala; which is situated "in the furthest extremity of the Deccan, in the country where camphor is

ruled over the entire line of seaboard from the Kistna to the Ganges. The eastern coast was occupied by a Pallava kingdom, which was perhaps almost as ancient as the southern kingdoms. But to these principal kingdoms might be added a great number of smaller kingdoms, according to the direction taken by topographical inquiry. The inhabitants of the three mandalams spoke the ancient Tamul language; and employed a written character known now by the name of Vattezhoot, the origin of which is wrapped in mystery, but which did not proceed from Northern India. The most celebrated ancient Tamul literary works, as the Tolgauppiam and the Cooral, were written in Vattezhoot character. The West Coast nations spoke Malayalam, the North-East Coast nations spoke Teloogoo, and the inhabitants of the South Deccan spoke Canarese. These are forms of the Dravidian language later than Tamul[2].

76. The Pandyan kingdom as called by the Sanscrit writers, or the Paundy kingdom as called by the natives of the country, was the most prominent dynasty in the extreme south when the Aryans first made acquaintance with it. The Aryan

---

Deccan of those days contained the kingdoms of Orissa, Calinga, Chola, and Pandya on its eastern side, and to the west of these the kingdoms of Vidarbha, Rishica, Matsya, Caushica, Andhra, Poondra, Mahishaca, Kerala, and some others;—that the kingdom of Calinga was divided into provinces of sufficient extent to admit of a treasonable combination being formed by some of them against their ruler; and that the latter had sufficient means to raise an army large enough to quell the rebellion;—that these kingdoms contained cities, towns, villages, towers, and citadels;—that some of the cities had wide streets, and some were fortified with walls and gateways;—that the capital cities had palaces of considerable size, with an upper storey approached by an external flight of steps, with dining-halls sufficiently large to entertain five hundred guests at a banquet, with wide state-rooms supported by pillars of gold and entered through doorways ornamented with jewels, besides private apartments;—that both the rulers' palaces and the citizens' houses had windows opening upon the public streets;—that there were eminent families in those kingdoms; and that some of the members of these held office at court which they could resign at pleasure;—that among the court officers was a Brahmin priest, whom the king could dismiss and reappoint at his pleasure, who performed the royal marriages, and who was entitled to give counsel to the king; and that Brahmins were employed as the king's state emissaries;—that the palaces contained large numbers of dancing-girls holding an official position, and an extensive establishment of servants; and that they were guarded by warders and watch-dogs;—that the rulers had large armies at their disposal using various kinds of weapons; and that the ruler of Calinga in particular had a considerable force of war-elephants, and that the cities were protected by garrisons of soldiers;—that the people cultivated fields and gardens, betel-vines, cocoanut topes, plantain gardens, vineyards, and spice groves; and they suffered from famines and droughts caused by the failure of rains;—that some of the people were occupied with merchandize and commerce; that salt and condiments, and other articles, were sold in the village shops; and that they used money in their transactions;—that their cooked food was served in vessels, and eaten off plantain leaves; and that they used condiments in their cookery, and drank wine both of the grape and of the cocoanut palm;—that they cultivated the arts of house-building and house-decoration, the art of the jeweller, and of coining money, and of working in metals, and other similar arts;—that they had learnt to train elephants for both domestic and martial uses;—that they employed their leisure in attending religious preachings and theatrical performances in large numbers, in which their rulers sometimes joined them; and that the ornamental grounds of the palace were available to them for their recreations;—that they were accustomed to invite each other to repasts, and had street-processions at their weddings; and that on great occasions they decorated the public streets, strewing the roads with branches of trees, and suspending banners above both for ornament and for protection from the sun; that they decorated their persons with garlands, pendent earrings, and jewels of gold; and their kings' ornaments contained a profusion of pearls and diamonds, and their festive dress included silk garments;—that in their marriages a religious service was performed by the family priest, which was followed by a domestic ceremony conducted by the assembled guests;—that, the intellectual progress of those days was marked by penalties inflicted on persons who attempted to corrupt the morals of the people; by the courtesies of personal intercourse and the amenities of hospitality; by more circumspect behaviour than usual in the presence of superiors; by self-sacrificing interpositions on the behalf of injured persons; by a sense of moral pollution from contact with objects which disgusted the religious feelings; by the composition, and the exhibition, and the appreciation of dramatical works; by public displays of religious oratory, and an extensive popular interest in listening to them;—that the religion of those days included, or consisted in, the worship of the devas, with Indra at their head, to whom a control over human affairs was attributed; in ceremonial sacrifices offered to Agny; in a regard for omens; in a belief in the present favour of the gods shown towards such virtues as filial piety, and their present vengeance upon notorious sins; and in a belief in future divine retribution for sin, in punitive transmigrations of souls, and in a purgatorial hell;—and, finally, that there were Brahmins in the Deccan; some of whom, dwelling in the midst of the world, were employed in state affairs as well as in religious offices; while others devoted themselves to an ascetic life, part dwelling in solitary hermitages in the forests which skirted the limits of civilized life, and part forming themselves into extensive monastic communities, which were connected with similar religious bodies in North India, and from which they proceeded on preaching itinerations throughout the country, receiving alms from the people.

[2] SKETCH ACCOUNT OF THE ANCIENT HINDOO DYNASTIES OF NORTHERN INDIA.—*Introduction.*—Seven principal states of Northern India may be mentioned, namely Hastinapoora, Muttra, Paunchaula, Benares, Magadhah, Bengal, and Cossla; and ten lesser ones, Malwah, Goozerat, Canouj, Delhi, Ajmeer, Mewaur, Jessulmeer, Jeypore, Scinde, and Cashmeer. (2) *Hastinapoora.*—This kingdom was situated to the north of the modern Delhi, and the capital city was about 60 miles distant from that place. The chief scene of the Mahabharat is laid in Hastinapoora. (3) *Muttra.*—This was an ancient religious city, which at the time of Mahmood of Ghuznee, who conquered the state in 1017 A.D., was filled with temples and shrines. It was the birth-place of Krishna. (4) *Paunchaula.*—This is only known by its name. (5) *Benares.*—Causy or Benares was a kingdom of greater power than either of those previously mentioned. The kings bore the title of Pahlah. The city is said to have been founded by Causy, a king of the Aryan lunar race. It was subdued by the king of Canouj about the end of the eleventh century. (6) *Magadhah.*—This is the modern Behar. Its capital was Pautalipootra or Patna, which was founded by Ajauta Shatroo, who was contemporaneous with Booddha. The Booddhist kings of this state had extensive authority. They belonged it is stated for many years to the Aryan Cshatriya caste, till a native of the country named Chundragoopta (or with the Greeks Sandracottus) murdered the king, and assumed the sovereignty. He was reigning when Seleucus, the general of Alexander, invaded India. Chundragoopta opposed Seleucus; apparently with success, for the treaty that was made was much in favor of the Hindoos. Arrian also mentions King Asoca, the third in descent from Chundragoopta, calling his subjects the Prasii (which will mean the Sanscrit Prauchyas). Asoca was reigning about 260 B.C. He was a particular champion of Booddhism and the author of the well-known edicts cut in rocks proclaiming the doctrines of that faith. The family of the Mowrya

visitors connected the name with the dynasty of the Pandoos of Hastinapoora near Delhi in error. Both it and the Porny river called by the Aryans Tambrapurny are probably derived from Tamul words meaning toddy or the juice of the palm. In a later edition of the Mahabharat, it is stated that Arjoona, one of the five Pandava brothers, married a daughter of the Pandya king in the course of his wanderings; but this should be ascribed to poetic license. When the Dravidas are mentioned as distinct from the Cholas, as they sometimes are in the Mahabharat and the Pooranas, it may be assumed that the Pandyas are indicated. The earliest direct notice of the Paundy kingdom comes from the Ceylonese Mahavanso, from which it appears that Vijaya, the Aryan, after first marrying a yacshee or demoness, that is to say a Singhalese of the country, obtained in marriage the daughter of the Paundy ruler of the opposite coast[3]. The date given by the Mahavanso for Vijaya's arrival in Ceylon is 543 B.C. Northern Ceylon was then probably tributary to the Paundy king. Vijaya himself gave as yearly tribute two lakhs worth of chunks and pearls. The kingdom is mentioned by the name 'Pauda' in Asoca's

---

kings reigned over Magadhah for ten generations, and were succeeded in turn by the Sungas, the Canwas, and the Andhras. After this the history becomes too confused to be detailed. The Andhras will be mentioned in a later note. (7) *Bengal.*—The Mahabharat mentions a king of this country as allied to Magadhah. Some rock-inscriptions go so far as to state that supreme authority over the whole of India was enjoyed by its monarchs. The dynasty which had most influence in the Bengal kingdom was, like that of Benares, termed Pahlah. This kingdom included Mitilah, the modern Tirhoot. Much information, though of questionable accuracy, concerning the kings of Bengal, is to be obtained from the work known as the 'Ayeen Acbaree,' wherein the names of five dynasties are given, with the title of Pahlah. The kingdom of Bengal was destroyed by the Mahomedans about A.D. 1203. (8) *Cosala.*—This kingdom included Oudh, and had for its capital Ayodhyah itself. The chief scene of the Ramayana is laid in this city. Other important towns were Cooshapoora (on the Goomty near Sultanpore), Iraswatee, Gandha, and Capilavast the birth-place of Booddha. (9) *The minor states.*—It is from the name of one of the kings of the small and unimportant state of Malwah that historians are enabled to fix accurately the first reliable date in Indian history. This was the celebrated Vicramaditya, who reigned at Oojjein in the year 58 B.C. The Hindoo calendar bears the date of the era of Vicramaditya to this day. Another celebrated name is found in this kingdom, that of the Rajah Bhojah, whose memory is cherished as one of the greatest heroes of early Indian history, and who died in 1070 A.D. The monarchy was extinguished by the Mahomedans in 1231 A.D. Goozerat was established, according to legend, by Krishna; but the earliest known fact is that in the second century of the present era there was a race of kings established at Ballabhy, terminating in 579 A.D. with Nourshirwan. The kings were Rajpoots, who conquered Mewaur from the monarchs of Malwah. In 746 A.D. the Chowra dynasty of Goozerat succeeded in establishing their kingdom at Pattan, and became the greatest power of their time in India. The last Chowra king died in 931 A.D., and was succeeded by the renowned Salonca, who conquered the whole of Malwah. His descendants, bearing the same name, reigned in succession till the destruction of the kingdom by the Mahomedans in 1297 A.D. One of the principal towns was Somnaut. Canouj was one of the wealthiest states in Hindostan. Its riches, when Mahmood of Ghuznee seized the city in 1017 A.D., are mentioned as of fabulous amount. On account of the great beauty of its temples and palaces Mahmood refrained from inflicting any injury; but his followers sacked the city, and destroyed the monarchy in 1193 A.D. The reigning sovereign Sivajee then fled to Jodhpore in Marwar, where he established a Rajpoot state, now one of the wealthiest in India. Delhi was in early times very unimportant. It fell to Visal king of Ajmeer in 1050 A.D. Ajmeer was equally unimportant. This state, with its dependent, Delhi, was overthrown by the Mussalmans in 1192 A.D. Mewaur, Jessulmeer, and Jeypore, are still existing; the Mewaur family being one of the oldest in India. Scinde was an independent sovereignty in the time of Alexander B.C. 325. It was afterwards divided, and again reunited. The Mahomedans invaded its territories in 711 A.D., but were beaten back by the Rajpoot leader at the head of the Soomaira tribe. It finally fell to the Mahomedans in 1205 A.D. when Shahaub ood deen Ghory, the greatest conqueror of the age, subjugated the country. Cashmeer has a history so confused, and so unconnected with Indian events, that it is useless to enter into it. It was conquered by Mahmood of Ghuznee in 1015 A.D.

[3] SKETCH OF THE SEQUEL TO THE HISTORY OF CEYLON IN CONNECTION WITH SOUTHERN INDIA.—*Conquest of Ceylon by Vijaya.*—In B.C. 543, Vijaya, the son of one of the petty sovereigns in the valley of the Ganges, landed with a few followers in the vicinity of the modern Putlam, on the west coast of Ceylon. Here he married the daughter of one of the native chiefs, and having made himself master of the island by her influence he established his capital at Tamana Newara, and founded a dynasty which ruled in Ceylon for nearly eight centuries. After ascending the throne Vijaya repudiated his Singhalese wife, and married an Indian, the daughter of the ruler of the Paundy country on the opposite coast of the Madura country. (2) *Vijaya's successors and establishment of Booddhism in Ceylon.*—Vijaya was succeeded in 504 by his nephew Pandoovasa, a name which also points to a connection with the Paundy kingdom. This king founded the city of Anooraudhapoora. The next king worthy of notice was Devanipiatissa, in whose reign Booddhism became the established religion of Ceylon. Devanipiatissa having in 307 B.C. sent ambassadors with gifts to Asoca, king of Magadhah, the latter returned a similar recognition, and sent also his son Mahindo, a Booddhist priest, who speedily made converts of the Singhalese. Mahindo's sister Sanghamitta followed him to Ceylon, and assisted him in spreading the Booddhist religion. Asoca sent to Ceylon a branch of the sacred Bo tree in 289 B.C. This was planted by king Devanipiatissa at Anooraudhapoora, where, after the lapse of more than 2,000 years, it still continues to flourish and to be worshipped by Booddhist nations. (3) *Tamul usurpations.*—In B.C. 237, a body of Malabars or Tamuls who had been taken into the service of the king of Ceylon as mercenaries, obtained possession of the supreme power, and ruled the kingdom for more than twenty years, when they were in their turn overthrown. In B.C. 205 Elaula, a native of Malabar, invaded Ceylon from the Chola country, killed the reigning king Asaila, and ruled the kingdom for forty years. Elaula was finally defeated and killed about 161 B.C. by Dootoogeimoonoo, a member of the Ceylon royal family. In B.C. 103, the reigning king Walagambauhoo was expelled from his throne by a Tamul usurpation; in 89 B.C., however, he was restored. In A.D. 110, the Cholas again invaded Ceylon, and carried away 12,000 Singhalese prisoners. In 113 this outrage was avenged by Gajahbauhoo, king of Ceylon, who invaded the Chola kingdom, and brought back not only the rescued Singhalese captives, but also a large number of prisoners. (4) *The Mahawanse succeeded by the Soolcowanse.*—In A.D. 301 died Maha Son, the last king of the 'Mahawanse' or 'superior dynasty,' who were all direct descendants of Vijaya; and the throne was from this time occupied by the 'Soolcowanse' or 'inferior race' of less pure descent, who continued to hold the government down to the occupation of the island by Europeans in the beginning of the sixteenth century. In A.D. 311 when Kisty Shreemeghavarna was king, the sacred tooth of Booddha was brought to Ceylon from India by a princess of Calinga. (5) *Further Tamul invasions.*—About 433 A.D., Tamul chiefs again invaded the island and usurped the government, but were expelled in 459 A.D. by Dhantoo Sena. Subsequently the Tamuls resorted in large numbers to Ceylon and were often employed by the leaders in civil commotions to act against the royal forces. Dhautoo Sena was dethroned and

inscriptions, which are dated 260 B.C., together with the Cholas under the name of Chodas and the Chera ruler under the name of Keralapootra; but only the names are enumerated. Megasthenes, who was sent in 302 B.C. as ambassador from the court of Seleucus Nicator of Babylon, to Chundragoopta, king of Pautalipootra, in connection with the affairs of the Indian empire, recorded the existence of a kingdom called *παυδαία* in the extreme south. He translated a Hindoo legend on the subject of this country by saying that the Indian Hercules had a daughter called Pandaea whom he made its ruler. He spoke of pearls as the chief commodity of the country. By the Indian Hercules may be understood Shiva, who by that time had been assigned by Brahminical writers at any rate as the prevailing deity of the south. In the reference to a female ruler, allusion is made to the polyandric system still remaining on the West Coast, under which inheritance is in the female line and the female members of ruling families assume a special dignity. Strabo in 20 A.D. gives an account of an embassy sent by the Pandyan ruler, probably from the West Coast, to the Emperor Augustus. Golden aurei of that emperor's coinage have been found on the West Coast. Pliny later in A.D. 77 calls these people the Pandae, and says that they were the only race in India ruled by women. Speaking of a portion of the West Coast, he states that it was then under the rule of the *βασιλεὺς παυδίων* 'far from his inland emporium at Modoura.' The Periplus of the Erythraean sea about 80 A.D. makes a similar remark, assigning Travancore, south of Alleppey at least, to Pandya. Though the people of this kingdom were called Paundies, the proper title of their ruler was not Pandyan but Mauran. According

---

beheaded by his eldest son Caasyapa, in 478 A.D. His younger son Mogallauna, after the murder of his father, fled for refuge to the coast of India, and subsequently gained possession of the throne of Ceylon by the aid of a force which he collected in Tinnevelly. During the succession of civil wars which distracted Ceylon in the sixth and seventh centuries, each claimant in turn took refuge in Southern India, and Tamul mercenaries from Pandya and Chola enrolled themselves indifferently under any leader, and were mainly instrumental in the deposition or restoration of the successive kings. Hwen Thsang, the Chinese traveller, when he visited Canjy or Conjeeveram in 639 A.D., encountered there numbers of exiles who had fled from civil commotions in Ceylon. From the seventh till the eleventh century, the Malabars or Tamuls continued to exercise great power in Ceylon. They filled every office, including that of prime minister, and decided the claims of rival candidates for the crown, and at length, owing to their encroachments, the king was forced to leave Anooraudhapoora, and take up his abode at Pollannarrua, which eventually became the capital of the kingdom. In A.D. 140 the king of Pandya overran the north of Ceylon, and forced the king to pay a heavy ransom. Soon after, the king of Ceylon retaliated by attacking Pandya in support of a son of the reigning king with an army consisting of Tamuls, and plundered Madura. In 954 A.D. the Ceylon king assisted the Pandyas against the Cholas, but the latter were successful, and the king of Pandya was forced to take refuge in Ceylon, whence he was ultimately expelled for conspiracy. In 990 A.D. the king of Chola invaded Ceylon but was repulsed. In 997 Mahindo III married a Calinga princess, and this led to so great an increase in the number of Indian Dravidians in Ceylon that they gained a complete ascendency over the native inhabitants. In 1023 A.D. the Cholas again invaded Ceylon, carried the king captive to India, and established a Tamul viceroy at Pollannarrua, who held possession of the island for nearly thirty years, the mountainous territory of Rohana being the only portion of the country left to the native kings. (6) *The Tamuls expelled from Ceylon.*—In 1071 Vijayabauhoo became king of Rohana, and finally succeeded in conquering the Tamuls and uniting the whole island under his rule. He was succeeded by his son Parauceramabauhoo, who consolidated the kingdom, re-established Booddhism which had fallen greatly into decay, and ruled in great glory. This king conquered Pandya and Chola and rendered their sovereigns his tributaries. His reign is the most illustrious in the annals of Ceylon, and also the last which has any pretensions. (7) *The Tamuls again conquer Ceylon.*—In 1211 the kingdom was reduced to such weakness by civil wars that a body of Tamuls from Calinga conquered it, and Maugha their leader became king. In 1235 Vijayabauhoo III recovered a portion of his kingdom, and established himself in Maya. In 1266 the Indians were further dislodged, but nothing permanent was effected against them. From the beginning of the thirteenth century to the extinction of the Singhalese dynasty in the eighteenth, the island was never entirely freed from the presence of the Tamuls, and the royal line also continually intermarried with the Chola and Pandya kings. (8) *The Portuguese in Ceylon.*—This was the condition of Ceylon when the Portuguese arrived there in 1505 A.D. Their first visit was only temporary, but in 1517 they appeared again with a fleet, built a fort at Colombo, and finally forced the king of Ceylon to acknowledge himself a vassal of Portugal, and to pay an annual tribute of cinnamon, rubies, sapphires, and elephants. Hostilities however soon recommenced, and continued during the whole period of the Portuguese occupation of the island. In 1597 died Don Juan Dharmapaula, who had been baptized by the Portuguese, and had afterwards obtained the throne of Ceylon. He bequeathed his dominions by will to Philip II, by which act the Portuguese acquired their title to the sovereignty of the island. (9) *The Dutch and French in Ceylon.*—The Dutch appeared on the scene in 1602, and negotiated an alliance with the king of Candy. A formal treaty was concluded in 1609. The Dutch finally united with the native king to expel the Portuguese from Ceylon, and war commenced in 1638, terminating twenty years later in the retirement of the Portuguese from the island. In 1672 a French squadron appeared on the coast, and took possession of Trincomalee, but soon retreated again. (10) *First appearance of the English in Ceylon.*—The first Englishman who visited Ceylon was Ralph Fitch, who landed at Colombo in 1589. In 1592 Lancaster touched at Ceylon, on his way home from his unfortunate expedition. In 1664 Sir Edward Winter sent an embassy from the Madras Government to Candy, for the release of some English prisoners, but this was unsuccessful. In 1763 the Governor of Madras sent an envoy to Candy to propose an amicable treaty with the king, but no further steps were taken. In 1782, during the war between England and Holland, Trincomalee was occupied by a British force, but restored to the Dutch the following year. (11) *Possession taken of the island by the English.*—In August 1795 an expedition from Madras landed at Trincomalee, which was soon captured, together with Jaffna and Calpentyn. In 1796 Colombo capitulated, and Ceylon came into the possession of the English, the government being confided to the Governor and Council of Madras. In 1797 the natives revolted, and were not subdued without much trouble. The island was then taken out of the hands of the East India Company, to whom it had been transferred at its capture, and became a colony of the Crown, the Governor being under the orders of the Governor-General of India, an arrangement which continued till Ceylon was incorporated with the British dominions by the treaty of Amiens, in 1802. In April 1802, several merchants, subjects of the British Government, were seized and maltreated by the king of Candy, in consequence of which a British force marched upon Candy, which was occupied in February 1803. (12) *Massacre of English at Candy, and final conquest of Ceylon.*—In June of the

to Tamul literature[*] the boundaries of the Pandya kingdom were as follows. On the north the Poodoocottah Vellaur falling into the sea south of Point Calimere; on the south Cape Comorin; on the east the sea (that is to say the Gulf of Manaar and Palks Strait); on the west according to some authorities 'the great plain' or peroovely, according to others the town of Vaunausy, and according to others the great pass or peroovazhy. The identification of peroovely, Vaunausy and peroovazhy is not yet accomplished. Nor is it possible to say to what period this description of the poets refers. The most ancient capital of the Pandya country was Korkay (the *κόλχοι* of the Periplus) at the mouth of the Tambrapurny river. Korkay was the seat of government in the time of Vijaya. It was esteemed even by the Greeks several centuries later as the first port in Southern India, and they named from it the *κόλπος κολχικός* or Gulf of Manaar. As the point where the more modern Aryan and Grecian civilizations each in turn met the ancient Dravidian civilization, it is a place second in interest to none in India. It is now represented in name by an insignificant village five miles from the coast, but excavations in the neighbourhood show the remains of a once extensive area of human habitation. Even when Korkay being left inland owing to the deposits of the Tambrapurny river gave place to Cauyal, the latter port nearly monopolized the trade between Southern India and China and Arabia. Under the influence of modern coast changes the centre of commerce has again shifted, but only slightly more north to Tuticorin. The chief industry of Korkay was probably the pearl-fishery, and its chief commerce the export of rice; two causes sufficient to collect an important

---

same year the English troops at Candy were attacked by the native king, forced to capitulate, and massacred, and a general insurrection ensued, without much practical result. In 1814 the king of Candy, whose reign had been one of continual cruelty, seized a party of native merchants, British subjects, and mutilated them. War was declared in January 1815, and Candy was soon captured by the English, the king being sent a prisoner to Vellore in the Madras Presidency, where he died in 1832. Finally in March a convention of the chiefs was assembled at Candy, and a treaty concluded, formally deposing the king, and vesting his dominions in the British Crown; the preservation of the old form of government of Candy, and of the customs, law, and religion of the people being guaranteed. In 1817 the whole country was again in insurrection, and the rebels were not subdued till the end of the following year, since which period the island has been in a tranquil state.

[*] NATIVE AUTHORITIES REGARDING THE PAUNDY KINGDOM.—*Introduction.*—The following are maxims from Tamul poetry. The principal town or metropolis of the Paundy country is Madura. The principal mountain is the great hill called Pothiya. The name of the king's horse is Kanavattam. The chief rivers are the Tambravanny and Vaigavaty. The king's distinctive garland is made from flowers of the veppa tree. The device of his banner is a fish. His descent is from the lunar pedigree. (2) *Boundary stanza by Auveiyaur.*—வெள்ளாற்றின் றெற்குமேறகுப்பெருவெளியாம் தெள்ளாம்புனற்கன்னிதெற்காகும்உள்ளான் ஆய்ந்தகடற்கிழக்கன்பத்தறுகாதம்பாண்டிநாட்டெல்லைப் பதி. "South of the river Vellaur. On the west is Peroovely. Clear water Kanny is on the south. The sea sought by the gull is on the east. Fifty-six cauthams are the extent of the Paundy country. So enter." The Vellaur passes through Poodoocottah, and enters the sea south of Point Calimere. Peroovely, or the great plain, is not understood, for on the west are mountains. Kanny is the Sanscrit Cunya Coomaury or Cape Comorin. (3) *Boundary stanza by Vembatooraur.*—வெள்ளாற்றின்றெற்குவெள்குமரிக்கேவடகுதென்னுகடலின்மெற்குதேவர்தொ ழும்உள்ளமகிழ்வன்னுசிடேரூரதின்கிழக்குமாறனெல்லையன்பத்தறுகாதமாம். "South of the river Vellaur. North of the white Coomary. West of the limpid sea. East of the large town Vannausy, worshipped by deities, mind-rejoicing. Mauran's limit is fifty-six cautham." Vannausy has not been identified. Mauran is the royal Paundy title. (4) *Boundary stanza by Poogazhendy, a poet retained in the court of the Paundy king.*—வெள்ளாற்றின் றெற்காகுமேற்குப்பேருவெளியாம்தென்னார்புனற்குமரிதெற்கெல்லையின்னாகுநாட்டுக்குராயகனர்த புனவைநாசனர்கூட்டத்திருமதில்கிட்கூறு. It is south of the river Vellaur. On the west is Peroovely. Coomary full of clearness is the southern boundary. To this wide land the sacred rampart of the assembly of the Naick, the excellent ruler of Poonavay, lies east. So proclaim it." The Naick is the generic term for a Tamul ruler. Poonavay has not yet been identified. (5) *Boundary stanza by Cumban.*—வெள்ளாறதுவடக்காமேற்குப்பெருவ ழியாம்தென்னார்புனற்கன்னிதெற்காகும்உள்ளாரஆண்டகடல்கிழக்காமம்பத்தறுகாதம்பாண்டிநாட் டெல்லைபபதி. "Vellaur is on the north. On the west is the great pass. Kanny of the clear waters is on the south. The sea ruled by friends is on the east. Fifty-six cauthan is the extent of the Paundy country. So enter." The great pass is some pass into Travancore. The meaning of உள்ளார் is not clear. The Gulf of Manaar is indicated, which translated means the sea of enemies. (6) *Eulogistic stanzas by two brothers named Irattiyar.*—குறுமு னிவன்தொல்லியிலோதமிழ்பிறந்ததம்மானேஒப்பரிய திருவிளையாட்டுறையூரோவம்மானேதிருநெடுமா லவதாரஞ்சிறுபுலியோவம்மானேசிவனமுடிமேலணிவகவுஞ்சங்கதிரோவம்மானேகாவிரியோவுனைதெரிந்ததம்மானேகடிப்பகைக்குவேம்போகடுக்கையோவம்மானேபரவைபடிந்தஞ்சோழ ன்பகந்தனிலோவம்மானேபராக்கிரமபாண்டியன்புகழைப்பகரெளிதோவம்மானே. "Did the Tamul of the dwarf-moony arise in Colly, O lady? Were the incomparable sacred sports at Warriore, O lady? Was the divine Nedoomaul incarnate as a tiger's cub, O lady? Is what Shiva binds on his head the red ray, O lady? Did the Cauvery of which the banks waste know of writing, O lady? In enmity to demons does the margosa tree prevail or the cassia tree, O lady? Did the sea submit at the feet of the Cholan, O lady? Is it an easy thing to speak the praise of the heroic Pandion, O lady?" Stanzas are often addressed to women. These remarks are in rivalry to Chola, the stanzas relating to which should be consulted. The dwarf-moony is Agastya. Colly is the Kollamullays in Salem. But Agastya lived on Pothiya. The 'sacred sports' are Shiva's. Warriore was the Chola capital. Nedoomaul is Vishnoo, and appears to have been favoured by the Cholans. Shiva wears on his head not the red sun, but the crescent moon. The Veigay, but not the Cauvery, transported on its waves up-stream a sacred writing, in the time of the hunch-back Coon Pandyan. The Pandya king wore the margosa garland, and the Cholan the cassia garland. When the Dravidian warriors put on a margosa garland, it is a vow to conquer or die. The sea encroaching up to Madura was repulsed by the Pandyan king. These lines strange though they may seem to the western mind show the pregnant Dravidian style, and the original has a certain intrinsic beauty.

oriental population. The migratory habits of the pearl-oyster have rendered the South Indian fisheries precarious, and the failure of these may have led to the abandonment of the coast as the seat of the Pandyan Government. After Korkay there is some evidence that a place called in Sanscrit Calyaunapoora was made the capital; if so, its site cannot be identified. After this at any rate Madura (*μόδουρα* in the Greek) became the chief city, having been founded possibly about the end of the fourth century B.C. The site of even this city has probably been shifted more than once. Thus old Madura is on the north bank of the Veigay, and about a mile from the present city which is on the south bank. A few miles to the east are the ruins of another ancient city, Manalore, which it is supposed was also at one time the capital. The device of the house of Pandya was a fish. The Tamul legend is that Pandya, Chera, and Chola were founded by three brothers, who at first lived together at Korkay, near the mouth of the Tambrapurny, and afterwards separated and founded different kingdoms. No legend gives the name of a king, but it is the Dravidian custom to call rulers by their title and not by any personal name. The Stalapoorana or local chronicle of Madura gives a list of 73 kings of an old and original Pandyan dynasty with information belonging thereto. The names are all Sanscrit, and the natives of the country have had no share in the preparation of these documents. If any distinction is to be drawn between the titles Mauran and Pandyan, it is that the latter began to be used after Madura had become the seat of government. The last ruler of the old dynasty was known to the Tamuls as Coon or the hunchback. For the purposes of the history of the earliest period it is sufficient to state that the Pandyans were constantly at war with the Cholas lying on their north-eastern border, but were usually at peace with their neighbours to the west; facts for which the geography of the country will account. In the early ages of the Christian era again they formed an alliance with the Cholas, which lasted for a while, till hostilities were resumed. The Pandyans retained the old Vattezhoot written character till a very late period, probably till the eleventh century of this era[6]. One of the oldest segments of the Tamul race

---

[6] SKETCH OF THE SEQUEL TO THE HISTORY OF MADURA—*First period.*—Native authorities give two different lists of Pandyan kings, the first containing seventy-three names and the second forty-one. These lists are however unauthenticated, and therefore of not much use for historical purposes. Little is known of the early kings except their names. Apparently they were continually at war with Chola, and occasionally with Chera, with varying success. After these Pandyan kings, and probably at the same time as many of them, the country was held by foreign rulers from the north. Lastly came the Naicks, a military caste from Vijianugger. (2) *First Pandyan list; the flood.*—The forty-fifth king in the first list is called Keertivibhooshana. A native legend relates that in his time a deluge swept away the population, after which Shiva recreated all castes and nations just as before, the newly created king of Madura being in all respects similar to the former one. The first king after the flood was Vamshashekhara. (3) *Vamshashekhara and the Madura College.*—At whatever period Vamshashekhara's accession may have occurred, it was the result of some political disorganization of the Pandya kingdom, as the different authorities concur in considering him as the founder of a new dynasty. He is represented as having built the fort and a palace of Madura, as well as various temples and public buildings, and as having restored or enlarged the ancient city. The reign of Vamshashekhara was also distinguished by an event which led to important consequences to the literature of the peninsula. This was the foundation of a college at Madura for the cultivation of literature and the Tamul language; it was completed in the time of the next prince Vamshachoodaumany. This college was not a teaching institution, but an association of poets, who lent their imprimatur to works they considered worthy of it, by giving the writer a place on their board. The seat on which they sat was represented as a miraculous diamond bench capable of expanding and contracting so as to hold exactly the number sitting on it. 'Sanga,' the Sanscrit name for this college, has the same meaning as the Latin 'collegium,' namely an association or society of learned men. Tradition says that there were three such colleges at Madura at different times, and that Tiroovulloovar or 'holy pariah' priest, the celebrated author of the Cooral, was a member of the last of these. (4) *Coon Pandyan.*—Coon Pandyan, also called Coobja the Sanscrit equivalent for the Tamul Coon or hunch-back, is the seventy-third name in the first list of kings. He destroyed Chola and burnt Tanjore and Warriore. His son Veera Pandya Chola reigned in Chola, and was the last of the old dynasty of Pandyans. (5) *Contest between Jeinas and Sheivas in Coon Pandyan's reign.*—Coon Pandya was married to Vaniteshwary, the daughter of the Chola Rajah, who was a devout worshipper of Shiva. She invited Gnaunasambandhamoorty, a famous teacher of her sect, to Madura, and an opportunity soon occurred of gaining for him the countenance of the Rajah Coon, who was attacked by a fever which resisted the drugs and spells of his Jeina priests. Gnaunasambandhamoorty undertook his cure, engaging to make his success a test of the superiority of his religion. His opponents accepted the challenge; and the medical skill of the Sheiva surpassing their expectations, they found themselves vanquished. The Shamanar were persecuted and hanged or banished to the number of eight thousand. Coon Pandyan, who before his conversion was deformed, as his name implies, no sooner received the initiatory mantra of the Sheiva faith than he became erect and straight, and thenceforth assumed the name of Soondra, the 'handsome' Pandyan. (6) *Second Pandyan list.*—During the ninth and tenth centuries the Chola kings of Tanjore extended their power through a great portion of the peninsula, and overshadowed the ancient splendour of the Pandya kingdom. About the end of the tenth century the town of Madura was consumed by fire, the king and all his family perished, and the old Pandya dynasty was destroyed. An interregnum then occurred, the length of which is not ascertained; but in any case the forty-one Pandyan kings of the second list were probably puppets. (7) *Vettivergay.*—About the year 1040 A.D. Athivecrarama Pandiyan reigned. He was a literary prince and some of his aphorisms are in common circulation in a small collection called Vettivergay. (8) *The Ballaulas.*—A long anarchy ensued, during which, as appears by inscriptions, the Ballaula race of Mysore superseded Chola influence, and the kings of Madura became their tributaries. (9) *Commencement of the Madura Naick rule.*—The first Mahomedan army that crossed the Kistna was led by Caufoor or Malik Naib in 1311, who carried his conquests as far as Rameswaram. In 1374 Moojahid Shah overran the countries between Vijianugger and Cape Comorin. These invasions swept down the Mysore dynasty. The Mahomedans did not remain in the south; and shortly after the middle of the fourteenth century the Pandya

are the Marava race, who once boasted a dynasty of their own, north of the Veigay river and interposed between the Paundies and the Cholans in the neighbourhood of the coast. In the earliest times they were tributary to Pandya[6&7].

---

kingdom became tributary to the Royel of Vijianugger. It was ruled by descendants of the old Tamul race, whose authority was much slighted by the petty independent chiefs, ancestors of many of the present poligars. After sixteen kings had thus ingloriously reigned, the 17th, Chunder Coomauran, engaged in a war with the Chola king of Tanjore who also was a tributary of Vijianugger. The Madura prince applied to his superior Krishna Royel of Vijianugger for aid, and Nagama Naick was sent to his assistance. He soon defeated the Chola force, but himself assumed the independent government of Madura. This usurpation was not recognised by Krishna Royel, but on Nagama's death he permitted the installation of his son Vishwanautha Naick as king, and thus commenced the dynasty of the Madura Naicks. This was about A.D. 1559. Vishwanautha Naick soon put forth his energy; nor was he likely to be disturbed by the king of Vijianugger who was too much occupied with his rivalry with the Deccany dynasty of Beejapore. Vishwanautha enforced the cession of Trichinopoly from the Chola Rajah, and built a fort there. He then directed his attention to the Tinnevelly district, and distributed the depopulated portions to his northern followers of the Tottiya caste. These were the progenitors of many of the poligars. He died about A.D. 1563. After him his son Periya Krishnappa Naick extended his authority to the south and enlarged Tinnevelly. He died about A.D. 1573. The next king was Periya Veerappa Naick. He founded various temples and endowed religious establishments. He died about A.D. 1595. Periya Veerappanaick's three sons followed him in succession and then a nephew named Moottookrishnappanaick, in whose reign the independence of the Ramnaud chief was acknowledged and the title Shetoopaty bestowed. Moottookrishnappanaick died about A.D. 1609 and was succeeded by Veerappanaick, in whose time Trichinopoly was first attached to Madura, the Tanjore king having exchanged it for Vullam. (9) *Trimal Naick and his immediate successors.*—He died about A.D. 1623 and was succeeded by the celebrated Trimal Naick whose reign was long and flourishing. The public edifices erected during his sovereignty furnish proofs of his wealth and magnificence. Although the fortress of Trichinopoly was the chief stronghold at that time of the kingdom of Madura, the city of Madura itself appears to have been the favourite of Trimal Naick. The reign of this king lasted till about A.D. 1660 or 1662, and it must have been in the early period of his sovereignty (about 1624) that the Portuguese Jesuits under Robert de Nobili founded their mission; being supported by the college "De propaganda fide" of Rome founded in 1622 by Pope Gregory XV. Trimal Naick was succeeded by his son Veerappan, a prince of an effeminate and indolent disposition, who accordingly was unable to repress the incursions of the Mysoreans. The latter took several places in the western districts during this reign from the Madura kingdom. Chokkanauthanaick succeeded his father about A.D. 1670; he was a prince of some conduct and enterprise, and rendered himself formidable to all his neighbours. He first turned his arms against Vijaya Raghava, king of Tanjore; whom he defeated and slew, taking prisoner his ally Soora Deva the Shetoopaty, and assisting Kizhavan, the cousin of the captive prince, to become master of Ramnaud. He then invaded the kingdom of Mysore, hoping to reduce it under his authority, but the events of the war were the reverse of his expectations and inflicted severe losses on the government of Madura. Chengamal Dass, the son of the late king of Tanjore, had made his escape from the fort of Trichinopoly, where he had been confined. This was effected with the aid of Roostam Khan, a Mahomedan chief, who had been a favourite of Chokkanautha, and who commanded the garrison under the orders of Roodra Naick, the brother of Chokkanautha; an extravagant and indolent prince, who lavished on his personal gratifications the sums destined for the pay of the troops. Taking advantage of their discontent, Roostam Khan liberated himself from all control, and made himself master of Trichinopoly. The Rajah of Mysore took the part of Chengamal Dass and invaded Madura. In this state, Chokkanautha found some difficulty in preserving the shadow of his former power, and was even kept a prisoner by Roostam Khan. His enemies retained the superiority for a considerable period, the Mysoreans occupying even the capital Madura for three years. It was probably to purchase their retreat that Chokkanautha ceded to Mysore the districts of Erode and Dharaupooram. Having thus got rid of one of his most powerful enemies, and being vigorously reinforced by Kizhavan Shetoopaty of Ramnaud, he next dispersed the troops of Chengamal Dass, and re-occupied Tanjore about A.D. 1675. He finally recovered Trichinopoly from Roostam Khan, who lost his life in the defence; and Chokkanautha remained in the tranquil possession of his patrimonial possessions. He soon however lost his acquisitions in Tanjore, the fugitive prince, Chengamal Dass, having recourse to the Mahratta chief Yeckojee, half-brother of Sivajee, for assistance. Yeckojee was then the commandant of Bangalore, as an officer of the Beejapore government. He marched to the southward, expelled the Madura forces, and finally seized on Tanjore for himself. Chokkanauthanaick died about A.D. 1687, and was succeeded by his son, Runga Krishna Moottoo Veerappan, who died about 1694, leaving his wife pregnant with a son, afterwards named Vijaya Runga Chokkanauthanaick. During his minority the regency was exercised by Mangammaul, the grandmother (widow of Chokkanauthanaick), a woman of great talent and spirit. One account describes her as preserving her authority until 1712, but another states that, when the prince was thirteen years of age, the commander of the forces, Custoory Rangayya, excited an opposition to her which ended in his seizing the reins of government, and in her imprisonment until her death, about A.D. 1725. The reign of Vijaya Runga Chokkanauthanaick was not distinguished by any remarkable event. He died in 1731, leaving no child; he was, therefore, succeeded by his wife, Meenautchee Ammaul, who adopted Vijaya Coomauran, the son of Bhangaur Trimal Naick, a descendant in a direct line from a younger son of Trimal Naick, Meenautchee Ammaul being regent during Vijaya Coomauran's minority. The adoption was generally acceded to by the ministers and men in authority; but it was disputed by the young man's own father, Bhangaur, who claimed the inheritance to the throne, and his claims were powerfully supported by the activity and influence of his years and rank. The parties are described in one account as having come to an indecisive engagement; but it is admitted that the matter was, with much less policy, referred to Dost Ally the Nawab of Arcot, who sent his son Sufder Ally, and Chunda Sahib his Diwaun and son-in-law, with an army to hear and decide the disputed question. (10) *Intervention of the Nawab of Arcot, and extinction of the Naick line.*—The cause was discussed at Trichinopoly, and the general bias leaning to Bhangaur Trimal Naick, he was placed on the throne, presenting three lakhs of rupees to his Mahomedan friends and acknowledging himself the tributary of the Nawab of Arcot. The same means that had secured a favorable award for the successful candidate were now employed to procure a reversal of the sentence; and a nuzzer of a crore of rupees, it is said, prevailed on Chunda Sahib to undertake the cause of the Ranee. These negotiations becoming known to Bhangaur Naick, he quitted Trichinopoly, and endeavoured to secure himself in Madura and Tinnevelly; but he was unequal to oppose the troops of the princess, aided by the Mahomedan arms, and, after a few unsuccessful skirmishes, he fled to Shivagunga, where Wodeya Tevan received him and assigned him some lands for his subsistence. The zeal which Chunda Sahib had displayed in behalf of Meenautchee Ammaul and the success with which it had been attended were calculated to inspire confidence as well as gratitude; and it was under these impressions that the princess granted free access to the citadel of Trichinopoly to her defenders. The further precaution however was taken of exacting an oath from Chunda Sahib, that he would not avail himself of this facility to the detriment of his ally. No obstacles however were likely to deter this ambitious prince from securing a post of such importance to his meditated schemes of aggrandisement; and, consequently in despite of oaths and protestations, he presently seized upon the citadel of Trichinopoly, and threw Meenautchee Ammaul into prison, where overcome by shame and despair she swallowed poison and died, thus terminating the series of the Hindoo sovereigns of the Pandya kingdom. Bhangaur, with his son the cause of these dissensions, continued some time under the protection of the Shivagunga Poligar. They and their descendants were from time to time encouraged by the Nawabs of the Carnatic to expect restoration to the possessions of their ancestors; but there is no reason to suppose such hopes were ever held out to them in the spirit of sincerity, and it is certain that they bore no fruit. Chunda Sahib, it is said, ordered the son of Bhangaur Naick to be brought from Vellaicoorchy in Shivagunga, and installed in Madura, but Chunda Sahib's generals soon convinced him that he was not master, and he returned

77. The original meaning of the Tamul name Chola, properly Shozham, is southern. Cholamundalam or the realm of the Cholas is held to be the origin of the term Coromandel applied by foreigners to the peninsular shore of the Bay of

---

again into private life. As late as 1820 the great grandson of Bhangaur Naick was in Madras, endeavouring to obtain pecuniary assistance from Government. His family were then at Vellaicoorchy. Chunda Sahib in the same year that he possessed himself of Trichinopoly, made his brother Bada Sahib Governor of Madura, and Sandio Sahib, his other brother, Governor of Dindigul. (11) *Invasion by the Mahrattas.*—In 1741, the then Nawab of the Carnatic (Safdar Ally), jealous of the growing independence of his brother-in-law induced the Mahrattas to attack Trichinopoly. Chunda Sahib's two brothers both marched to his relief, but were defeated and slain, and after three months he yielded prisoner himself to the Mahrattas, who carried him off to Sattara. They however left a garrison of their own under Moraury Row in Trichinopoly, and continued to hold it till 1744, when Nizam ool moolk, who the year before had advanced with a large army on the Carnatic to put it in order, drove the Mahrattas out of Trichinopoly, which then became a part of the territory of the Carnatic, under the new Nawab Anwar ood deen. (12) *Disputes regarding the Soobahdarry.*—In 1748, the French ransomed Chunda Sahib from the Mahrattas, and he soon found means to make his way again to the Carnatic, where he took part with Moozuffer Jung, grandson of Nizam ool moolk, who was then disputing the soobahdarship of the Deccan with his uncle Nausir Jung. In 1749, Anwar ood deen attacked their combined forces at Amboor, but was defeated after a severe action, in which he was killed. Moozuffer Jung considered this victory as at once securing his position as Soobadar of the Deccan, and formally installed his ally Chunda Sahib, Nawab of the Carnatic. Meanwhile Mahomed Ally, the son of Anwar ood deen, had fled to Trichinopoly and before Chunda Sahib could invest it, the rival of Moozuffer Jung had entered the Carnatic at the head of a powerful force. Mahomed Ally joined his standard, but they were defeated by the French (who had entered vigorously into the contest) at Jinjee in 1750, at which battle Nausir Jung was killed. The French proclaimed Moozuffer Jung Soobadar of the Deccan (though he was killed before he joined his sovereignty, and was succeeded by Salaubut Jung, a brother of Nausir Jung), and Chunda Sahib, Nawab of the Carnatic. Mahomed Ally again threw himself into Trichinopoly, and the districts of Tinnevelly and Madura adhered to him, though Alum Khan, a partisan of Chunda Sahib, succeeded in corrupting the garrison of Madura, and held the town against Mahomed Ally. In the early part of 1751, Captain Cope from Fort St. David was repulsed in an attempt to storm Madura. The following year (1752), Alum Khan was killed before Trichinopoly, having joined Chunda Sahib's besieging force. In the same year Chunda Sahib was delivered by his French allies into the hands of the Tanjoreans, who put him to death. (13) *Independence set up by Maufooz Khan.*—Mahomed Ally was now better able to look to his interests in the south, and deputed his brother Maufooz Khan, in 1755, to settle the disturbances in the Tinnevelly and Madura districts, in which duty he was assisted by Colonel Heron and a small British force, and by Mahomed Yoosuf, a promising soldier who had attracted the notice of Lord Clive. Considerable difficulty was experienced by Maufooz Khan with the rude Kulla tribes, who under a race of wild poligar chiefs acknowledged no authority; but within the year they were subdued, at least nominally; Madura surrendered, and Nellicottah, the stronghold of Cataboma Naick, 40 miles south of Tinnevelly, was stormed. At the end of the year, Colonel Heron and his force were recalled to Madras, but before he got out of the country received a severe discomfiture from the Kullar in the Nuttam Pass. Maufooz Khan was left in charge of Madura and Tinnevelly, which he had on rent for a lakh and a half of rupees, a sum supposed to be far below what it was worth. The poligars of the south quite prevented Maufooz Khan from establishing any government, and the adherents of Alum Khan succeeded in raising a confederacy against him, in which however Cataboma Naick would not join. In 1756 Maufooz Khan defeated their forces near Tinnevelly, and with the assistance of Mahomed Yoosuf in some measure secured his authority. During this period the Tondiman poligar when obliged to act at all made cause with Maufooz Khan, or rather with his British supporters. At this time the Madras Government had made arrangements with the Nawab for relieving Maufooz Khan of his charge, and transferring the rent of Tinnevelly and Madura to a wealthy native of the Moodelly caste, who was invested with civil and criminal jurisdiction; Mahomed Yoosuf having military charge. Maufooz Khan indignant at this arrangement, leagued with the discontented poligars; and taking possession of Madura, proclaimed himself governor of the district. He also sought an alliance with Hyder Ally, then rising into notice as a Mysorean general, who had a force at Dindigul. (14) *Occupation of Madura by the British.*—Captain Calliaud was deputed by the Madras Government to treat with Maufooz Khan, but failed. He was then sent with a military force against Madura, and on two occasions, May and July 1757, was beaten back in an attempt to storm; but in September he concluded a negotiation with Maufooz Khan's Jemadars who were left in charge of Madura. They accepted 1,70,000 rupees which they demanded as arrears of pay due by Maufooz Khan, and Calliaud took possession of Madura the very day the Marquis de Soupires landed with his armament as Governor of Pondicherry. In October Calliaud was recalled to Trichinopoly, and Mahomed Yoosuf left to protect Madura. It was at this time that Hyder Ally made a dash into the Madura district from Dindigul and plundered the country; he was however gallantly driven out by Mahomed Yoosuf. It was now evident that the Moodelly could not manage his districts, for Maufooz Khan had his adherents in all quarters. The Nawab again endeavoured to negotiate with him but failed. Mahomed Yoosuf thereupon attacked him and his poligar allies, and would soon have brought the country under, but he was recalled (April 1758) to Trichinopoly where his aid was much needed to assist Calliaud against the French. With the exception of the forts of Madura and Tinnevelly, which were gallantly held by the sepoys, the whole country was now in a state of anarchy, and many of the chief poligars set up for themselves. (15) *Mahomed Yoosuf made renter.*—In 1759 the Government determined to rent the two districts to Mahomed Yoosuf, who proceeded with a strong force to establish authority. For several months Maufooz Khan and the poligars, in whose hands he was a tool, succeeded in harassing the new governor; but in 1760 Maufooz Khan came over to Mahomed Yoosuf at Tinnevelly, and was forwarded on to his brother the Nawab with whom he was soon reconciled. Throughout the year the poligars, especially of Tinnevelly, continued their depredations, in spite of Mahomed Yoosuf's vigilance and determination; but he eventually restored order, and introduced a system of equitable government almost without a parallel among native rulers. He was not however able to pay the rent for which he had engaged. Of this failure, the Nawab and the Company considered it necessary to take notice, and in the month of August 1763 a combined army of Native and English marched to Madura. Mahomed Yoosuf endeavoured by negotiation and the influence of those among the English whom he had rendered his friends, to ward off the blow. But when he found these efforts unavailing, he resolved to give himself the chance of a struggle in his own defence. He was not a man whose subjugation was to be expected at an easy price. He baffled all the efforts of the Nawab and the Company till the month of October 1764, when he had already forced them to expend a million sterling, and no ordinary quantity of English blood; and except for a deed of treachery which placed his person in their hands, it is uncertain how far he might have prolonged his resistance. Among a body of French troops whom he had received from the Rajah of Tanjore was a person of the name of Marchand, by whom he was seized and delivered to his enemies. (16) *Appointment of collectors in the south.*—The treaty of Paris in 1763 having put an end to French interference with the Nawab's affairs, his Carnatic districts were left in the hands of renters; the poligars of the south still continuing to yield but a very imperfect allegiance. In 1781, soon after the second war with Hyder had commenced, it was arranged with the Nawab, who was quite unable to perform his engagements, to assign his revenues to the Company for a period of five years, one-sixth of the proceeds being reserved for his own expenses. The Government accordingly appointed their own collectors.

[6] NATIVE AUTHORITIES ON THE TOPOGRAPHICAL HISTORY OF MADURA.—*Introduction.*—As qualifying the statement that there is no Hindoo history, mention has been made more than once in these pages of the very numerous topographical notices of the Brahminical priesthood. The three following prose extracts relating to Madura are ordinary specimens. The characteristics of such notices are that they are written in the interests of religion, that they

Bengal. The word Chola appears in numerous names of places, a familiar example of which is Shoranore. As above mentioned the Asoca inscriptions speak of the Cholas under the name of Chodas. Ptolemy and the Periplus speak of *σῶραι νομάδες*,

---

contain lists of rulers without particulars, and that those which have most historical matter have been written since the Mahomedan invasion. The texts here given are such as they appear in Tamul books, and the translation is approximate. (2) *The flood which occurred at Madura during the time of the ancient dynasty.*—அப்பால்மனுப்பிறவையம் வந்துபூமியெலலாமசெலஙகொறதபபொசசுதஅபபொதுசுவாமியினுடையஆகஞனையினுலெமதனையி லஇநதிரவிமானமஅமமனவிமானமபொறறுமாசுவாமியினுடநிருவிளையாடலிலெவநதஏழுகடலநாக மலபசுமலிஷபமலஆணமலஇதுகளதவிரமறறதெலலாமஅழிநதுபோசசுதமனுடாமிருகஙகளபடசி யளவிருடசஙகளஇதுகளெலலாமஒனறுமிலலாதெபொசசுதபினபுபழயபடிகஙசமுதநிரமநிலையிலநின றுதபூமியெலலாமகாடுகொணடுபோயபடிகஙகதமபவன மாசசுதஇதுவரையிலபிறமதெவருடையபகலி லஆறுமனுபபடடமாசசுதசுவாமினுறபதெடடுநிருவிளையாடலவிளையாடினுர்பினபுபிறமதெவரிடதநி லயெழாமனுவாகியவைவசுதமனுஉணடாயஅவர்பூமியாளுகிறாளையிலஇவடமதெவவருஷதநிலலெட சமவருசமகாடாகயிருநதது. "Afterwards, the Menoo's flood having come, the earth was covered everywhere with water. Then the following alone continued by divine providence; that is to say, the shrine of Indra, the shrine of Ammen, the golden-lotus tank, the seven seas that were assembled in the sacred amusement of the god, the Snake mountain, the Cow mountain, the Bullock mountain, the Elephant mountain. These being excepted, all things else, men, beasts, birds, trees, and shrubs, were destroyed. Afterwards, as before of old time, the sea retired within its boundary. All the ground, as of old, became a wilderness, and was covered with cathambum trees. The rule of six Menoos out of Brahma's day was now completed. During this period the god performed forty-eight sacred amusements. Afterwards, during the rule of the seventh Menoo, Veivaswata Menoo, appointed by the god Brahma, this place continued like a forest during a lakh, or 100,000, of years of the gods." This extract is from the Pandya Chronicle by a Sheiva Brahmin. The flood in which the vessel bearing Menoo and the seven saints rested on the Himalayas, is an old Aryan tradition; and an incursion of the sea over the peninsula may have been confounded with it. The hills mentioned are hills near Madura. The sacred amusements or Tiroovilaiyaudals of Shiva are the religious episodes, or in other words the miraculous events, of Madura history. They were in all sixty-four, and are peculiar to Madura. (3) *Account of the interregnum at the close of the ancient dynasty.*—அதினபிறகுபாணடியாள வமுசததிலபிளளையிலலாதுனுலெவையபபாடடியளபிளளையளுமதாயாதிகளாறாபிளளையளுமஒனறுக கொணடுஅடிசசுகொணடுசெமையளவெவவெறெபிரிததுகொணடுபாணடியாளுடைய சீமையிலெஅ வாவருகுததொணினையிடத்திலஅவாவர்களபடடணமகடடிகொணடுஅநதபபடடணததைசசூழநதசி மையளஆணடுகொணடிருநதார்களமதுரையிலெஒருபாணடியனெயுமஇருகவொடடாமலவொனறுக கொனறுசணடைபணணிகொணடுஅவனவன வெவவெறெபிளளைதலைமுறையாய அநதநதபபட டணஙகளிலெ இருநதாசசியமஆணடார்கள அபபடியிருநததினுலபாமபாயாய பெர்களதெரியவில லைஅபபடியிருகுமளவிலமதுரையிலபாணடியாள இலலாதுனுலெகீறதிபூஷணபாணடியனுமறறபெர் களுமஉணடுபணணின திருபபணிகளெலலாமசிறணமாயபபொயிவிடடதுஅவாதநிரகாலமாயபடடணஙக ளிலெஇருகிறகுடியளுமசிலலையாயபபொயிவிடடதுஇபபடிநானுவிதமாகமதுரைசுநதரொசாரிடத்தி லபாணடியாகளபதவியிலலாதுனுலெசுநதரொசாருகுபாணடியாளிடதநிலகிறுபையிலலை ஆனதால அவர்களுமசிறணமாயபபொனுர்கள. "After that, the Pandyan race becoming extinct, the children of concubines, and of younger brothers in former ages, or collateral heirs, fought one against another; and dividing the country into factions, they caused themselves to be crowned in various places of the Pandyan kingdom, and ruled each over his own town and the surrounding neighbourhood. No one being permitted to rule in Madura, from various opposing claims, each party strove in battle against the other; and their several children continued for some generations to rule in those various places. In consequence of this confusion, their names in order are not known. While matters were thus, in consequence of there being no Pandyans in Madura, the works and ornaments of the temples, made by Keertibhooshana Paudyan, and by others, went to decay. In these evil times the inhabitants of the place became poor, and few in number. Thus, in various ways the Pandyans becoming destitute of piety towards Soondareshwara, the god Soondareshwara exhibited no regard towards the Pandyans. Therefore they also went to decay." This extract is from the same work. Keertivibhooshana was the ruler at the time that the invasion of the sea occurred. Soondareshwara, or the beautiful Eeshwara, is a common title of Shiva. (4) *Account of the Mahomedan invasion, a list of Native Kings, and the establishment of the Naick rule from Vijanugger.*—பின்புபுரகஷிறமபாணடியரூகிறவர்ஆணடுகொண டுஇருகைகபிலசாலிவாகனசகாறதம-ஹரூஉாசயசு-ககுமேலகொலலமழிநதுஆணடு-உாஉயெளகு மேலருதிரொதகாரி-ஹரூஆனிமீ-வடகேடிலலியிலிருநதுஆதிசுலுதானமலுகுநெமியென்பாணம் வநதுபரூகஷிறமபாணடியதேவனைப்பிடிதடிலலிகுஅனுப்பிவிச்சிப்போடுரூச்சியதைகடடிகொ ணடார்களஅதுமுதலநாற்பதெடடுவருசம்துலுககாணமானதாலநாயனர்மதுரைகஷிவாயதபெருமா னும்நாஞ்ஞட்டில்ப்போயிருநதார்அப்போதுபஞசாடசாத்திருமதினும்திருப்பணியனும்இடிபடடுதநாய னர்கெறபகஷிறகம்அறதமணடபம்மகாமணடபமமேலகோபுரம்சன்னதிகோபுரம்இவளவும்தப்பியிரு நதுஅப்போதுசகாறதம-ஸ்ரீஉாசுஉ-ககுமேலசெலலாநின்றவிரூஷிருஷி-ஹரூ-மையிசூர்ராசாவாசல தினகறதம்கம்பணஉடையவர்கன்னடியர்வநதுலுதகணவெட்டிதறதஷிப்போடுசிவஷதலம்விஷணு ஷதலம்மெலலாம்திருகாப்புநீகஷிசுவாமியையுஉகோவிலிலெழுநதருளப்பணணிவிச்சுபாணடியாளு டையவமுசததிலிருகஷிறபேரைவிசாரிததுசோமசேகரபாணடியனுகுபடடங்கடடிவிச்சார்அவர்ஆணட வருசம்-யெ-அவன்குமாரன்சோமசுநதாபாணடியன்-ஹரூ-ஈயுஷி-அவன்குமாரனராசராசபாண்டியன்-ஹரூஉயஉ-அவனகுமாரன்ராசகுஞசாபாணடியன்-ஹரூயசு-அவன்குமாரன்ராசசெகரபாணடியன்-ஹரூயஅ-அவன்குமாரனராமவறமன்-ஹரூஈயசு அவன்குமாரன்வாதிரூசபாணடியன்-ஹரூயக-அவனகுமாரன் குமாரசிஙகு-ஹரூய்சு-அவன்குமாரன்பீமசெனபாணடியன்-ஹரூசய-அவனகுமாரன்பிதாபாசசன்-ஹரூ யஷி-அவன்கு ரான்வாகுணபாணடியன-ஹரூஉ எ-அவனகுமாரனகுமாசதநிரான-ஹரூஉயஉ-அவனகுமா ரனவரதஙகன-ஹரூ அ-அவனகுமாரனகுலொததுஙசன-ஹரூயக-அவனகுமாரனசதநிரசெகரன-ஹரூ ஈயஷி-ஆகபபடடம-யஷி-ககு ஹரூஈாசஷி-இபபடியிருகுமவனாயலகளியுகம்பிறநது-சாஞுராஈஈ சாலீவாகனசகாறதம்-ஞுஈாஷியசு-ககுமேலசெலலாதினறபாதாபி-ஹரூ-ராயரவர்களஉதாரபபடிக கிகொடடியமஞகமஞுயகர்வநதபாணடியாள சீமையகடடிகொணடுஈசர-ஹரூ-வரைகும்-ஹரூ உயசு-ககுவிசுவலுதஞுயகர்அயயாவர்களுரச்சியம்ஆணடார்கள. "Afterwards, in the year of Shalivahana Sagauttam one thousand two hundred and forty-six, corresponding with the year of the era reckoned from the destruction of Collam (Quilon), two hundred and twenty-seven, agreeing with the Auny month of Roodrotcaury year, when one named Paracrama Pandyan was reigning, Andy sultan moolk, and one called Nemy, came from Delhi in the north, and taking Paraucramatevar captive, they sent him to Delhi, and conquered the country. From that time forwards, as affairs were conducted in the Mahomedan manner, the Mathooray Nayanaur Vayatta Permaul (Shiva's image) went and remained in the Naunjy country. Then the five letter-sacred wall (of the temple), and the various things connected with it, were thrown down. The shrine of the god, and the porch at its entrance, the great choultry, the higher tower, and the entrance tower, alone escaped destruction. Subsequently, in the Shalivahana Sagauttam year

the wandering Cholas; *ἀρκάτου βασίλειον σῶρα*, Chola the capital of Arcatus; *ὀρθοῦρα βασίλειον σώρναγος*, Orthoura the capital of Sornax; *παραλία σωρητῶν*, the coast of the Soretes. The word appears here in different forms. The wandering

---

one thousand two hundred and ninety-three, corresponding with Virothicrit year of the Indian cycle, Cumpana Wodeyaur, a Carnauta man, general of the Mysore rajah's forces, came and cut off and drove away the Mahomedan. He removed the sandal-paste over the images of the Sheiva and Vishnoo temples; and making the god condescend to arise and dwell in the temple, he instituted researches concerning persons of the Pandyan race, as the result of which he caused Somashekhara Pandyan to be crowned. He reigned seventeen years. His son, Somasoondra Pandyan, ruled thirty-five years. The reign of his son, Rajaraja Pandyan, was twenty-two years. His son, Rajacoonjara Pandyan, reigned sixteen years. His son was Rajashekhara Pandyan, whose rule was eighteen years. His son was Ramavurman, who reigned thirty-six years. His son was Varadaraja Pandyan, whose reign lasted nineteen years. His son was Coomaurasingh, who reigned sixteen years. His son was Bheemasena Pandyan, the period of whose reign was forty years. His son was Prataupuraja, who ruled fifteen years. His son, Varagoona Pandyan, reigned twenty-seven years. His son was Coommara Chandra, and his reign continued during twenty-two years. Varatoongan, his son, reigned eight years. His son was Coolotoonga, who reigned nineteen years. Chundrasekharan, his son, ruled thirty-five years. Thus fifteen reigns occupied three hundred and forty-five years. During this state of things, in the year of the Kali-yoog four thousand five hundred and thirty-three, corresponding with the year of the era of Shalivahana Sagauttam one thousand three hundred and fifty-four, and Paritaupy year of the Indian cycle, by command of the Royer of Vijianugger, Cottiyam Nagama Naickar came and conquered the Pandyan country. Afterwards, down to Eeshwara year, being twenty-six years, Vishwanautha Naickar ruled the country." This extract is from a work similar to the last, without title or author's name. The greater number of such compositions are anonymous. This is not of ancient date. Paracrama began to reign in 1365, but the Mysore Ballaulas really held the country. Audy Sultan Moolk is a title, and means either Malik Caufoor or Moojauhid Shah. Nemy is not known. The Naunjy country is Nunjenaud on the west coast. The mantram of the Sheivas contains five sacred letters ಶ, ಎ, ಕ, ಅ, ಯ; which means "salutation to Shiva." When a temple is closed, sandal-paste is put over the images. The usurpation of Nagama and his son Vishwanautha is described in the text.

[7] SKETCH OF THE SEQUEL TO THE HISTORY OF THE MARAVA TRIBE—*Introduction.*—As to the antiquity of these people there is no doubt, but nothing has as yet been discovered regarding their early history; and notes on that subject belong to a much later period. (2) *Origin of the Shetoopaties.*—A few years after the irruption of Moojauhid Shah mentioned in a later note, or about 1380 A.D., the Marava chief of Ramnaud to some extent threw off his dependence on Madura; and his successors extended their authority to the neighbouring provinces. In the reign of Moottookrishnappanaick of Madura, the Marava chief Wodeya Sadeiyakka Tevar having conveyed in safety the king's gooroo or priest to Rameswaram, received from that ruler the title of Shetoopaty or Lord of the Causeway. This was about 1590 A.D. The power of the Marava chiefs first assumed a consistent form at this period. They were not however by any means entirely independent; as, although authorized to extend their authority over their refractory and predatory neighbours, they were required to pay tribute to the Madura government. They were especially enjoined to give protection to the pilgrims to Rameswaram against the Kullar, who had been accustomed to plunder and harass these devotees on their passage, so as almost to have deterred the people of other parts of India from undertaking so perilous a journey. Wodeya Tevar died about 1623 A.D. (3) *Relations with Trimal Naick.*—The affairs of Ramnaud assumed a prominent character in the reign of Trimal Naick, who began to rule about 1623 A.D. Cootan Shetoopaty, the son of Wodeya Tevar, who had succeeded his father, died in 1637 A.D. childless, and was succeeded by his brother Dalavoy Shetoopaty. The latter was opposed by Bottana Naickar, generally called Tumby, a younger brother who succeeded in obtaining the countenance of the king of Madura. The king indeed sent an army under Ramappayya to his assistance. After an active warfare the rightful claimant was taken prisoner and carried off to Ramnaud where he was kept in close confinement. Tumby Shetoopaty was now sole master of Ramnaud; but the people who believed him to be illegitimate and whose sympathies were with the imprisoned chief broke out into open rebellion, and Tumby was glad to seek safety again in the court of his patron. Ramnaud was thus without a ruler; and the same dangers that formerly prevailed once more obstructing the pilgrimage to Rameswaram, the Brahmins and religious mendicants solicited the restoration of Dalavoy Shetoopaty to the government, as calculated to re-establish order and security in the country. Trimal complied in some degree with their request; that is to say he gave to Dalavoy, with his liberty, a third part of his patrimony, leaving another third in the hands of Tumby, and conferring the rest on Tanakkan, the son-in-law of Dalavoy. This was in 1640. This division of the Marava state did not long continue. Tumby contrived to put his brother to death in 1649, but soon after dying himself, his portion was seized by Vijaya Ragoonath Tevar, the adopted son of Dalavoy; who likewise gained possession of the share of Tanakkan upon his death, and thus in A.D. 1659 re-united the three governments under one head. This chief although he extended his authority over the adjoining districts continued obedient to the authority of Trimal Naick, and upon the invasion of Madura by a formidable army from Mysore, was highly instrumental in their repulse. With an activity which received the acknowledgment of the Naick, he led a considerable force to the assistance of Madura, and mainly enabled that ruler to defeat and expel the invaders. (4) *Events from end of Seventeenth Century.*—Ragoonath Tevar reigned 26 years and was succeeded A.D. 1685 by a son who reigned only a few months and then by another who also died in three months. None of these had children or nephews. The chief people of the Marava then assembled, and after due deliberation, nominated Ragoonath Tevar generally called Kizhava Shetoopaty, uncle's grandson to the last prince. This was in A.D. 1686. He governed the country 37 years till 1723. It was during his reign in February 1693 that the Jesuit missionary Jean de Brito was put to death as related in the "Lettres Édifiantes." In his reign the king of Tanjore dispossessed Ramnaud of Devicottah, Munnaurcoil and Trivalore. The succession had been arranged for Vijaya Ragoonath, sister's son to the last prince, for the only other person who could have claimed the puttam was Bhawany Shuncara, who was a son by a woman not of the Marava caste. The latter was therefore considered incapacitated. It was in Vijaya Ragoonath's short reign that the Naulcottah family, (afterwards of Shivagunga), rose into notice, the Naulcottah chief having married a daughter of the Ramnaud ruler. On the death of the latter, the puttam or crown was contested by Bhawany Shuncara above mentioned and Coota Tevar, who had married one of the daughters of the last prince. The king of Tanjore first took side with Bhawany and established him in Ramnaud, but afterwards he yielded to the solicitation of Coota Tevar, and his friend the Naulcottah chief, and in 1729 Coota Tevar was finally installed as the Shetoopaty. He was also called Moottoo Ragoonath. His first act was to give two-fifths of his country to his ally Sheshavarna Tevan, who then became chief of Shivagunga. Cotta Tevar died in A.D. 1735. He was succeeded by Moottoo Coomaura Vijaya Ragoonath. He governed for thirteen years, and died A.D. 1762, being succeeded by his sister's son Moottoo Ramalingam Vijaya Ragoonath, an infant, the regent being the widow Moottoo Tiroovye Nauchiyaur. (5) *Affairs with Tanjore.*—In 1770, the Rajah of Tanjore invaded the country, on the plea of getting back the district of Hanoomantagoody, which he asserted had been seized upon by the Ramnaud chiefs many years before. He was however obliged to return before he had effected his object. The Nawab of the Carnatic, Mahomed Ally, was jealous of Tanjore, and persuaded the Madras Government that he was a mere tributary, who had no right to attack the Nawab's feudatory of Ramnaud. The Rajah's explanations and intentions not being satisfactory, the Nawab assisted by the English attacked Tanjore and made their own terms; but the very next year or in 1772, the Nawab urged the English to attack Ramnaud and Shivagunga, because they had not sent their troops to aid in taking Tanjore. A force was in fact sent under General Joseph Smith from Trichinopoly, accompanied by the Nawab's son. On the 25th June 1772, Ramnaud was taken by assault, and the widow regent

Cholas were the Coorumba shepherds. The name of a ruler Arcatus may be erroneous, having however some connection with the town Arcot or other place similarly designated. Arcot means "banyan-tree forest." Sornax is "Chola Naick" or Chola ruler. Orthoura is Warriore, literally "the town of habitation," otherwise called Kozhy; a suburb of Trichinopoly. The portions of the coast are named in the Greek writers after the tribes in the neighbourhood. According to the stanzas of Auveiyaur the ordinary boundaries of the Chola kingdom were on the north the Ponniaur river falling into the sea near Cuddalore, on the south the Poodoocottah Vellaur, on the east the sea or Bay of Bengal, and on the west the Eastern Ghauts. Poogazhendy and Cumban give Eezham as the northern boundary, which has yet to be identified[8]. This excludes the subsequent acquisitions; namely the subordinate kingdom of Tondeinaud or Tondeimandalam, and distant and temporary conquests. With Tondeimandalam the kingdom extended north beyond Tripatty and in still more recent times it was pushed far into the Teloogoo countries. The Chola kingdom thus lay to the north-east of the Pandyan kingdom. The capital was first Warriore above mentioned, secondly Combaconam, thirdly a place called Gungaycundapooram near the present Trichinopoly, and finally Tanjore. The Chola banner had a tiger on it. The Brahmin legend is that an Aryan settler from Oudh founded the kingdom. The story is however unreasonable on the theory here taken of the Dravidian kingdoms. All tradition points to the Chola kingdom as being of the same age as the Pandyan. The Cholas were constantly at war with the Pandyans and also with Ceylon. Their early history however is almost a complete blank; and there is not even a list of kings, real or imaginary, as there is in the case of the Pandyans. The Cholas first came into prominent historic notice at a much later period, or about the 11th century of the Christian era. The evidence derivable from the written characters in inscriptions is that the Cholas were among the first of the Dravidian nations to adopt a northern alphabet in supersession of the native Vattezhoot. Their later alphabet was a form of Granta, which came through the Chera alphabet from the alphabet known as the Cave form of Southern Asoca[9].

---

and Moottooramalingam were carried off prisoners by the Nawab to Trichinopoly. Here they were imprisoned for eight years, during which time the widow died. At the requirement of the Madras Government when Hyder's war broke out, Moottooramalingam was in 1780 re-installed as a dependent of the Nawab in Ramnaud, on payment of an annual peshcush of 1,75,000 rupees. (6) *Management by the Company.*—It was at this time that the Nawab's revenues were assigned to the Company as security for the expenses of the war, and Mr. Sullivan was sent to Ramnaud as Collector of Poligar peshcush. After fifteen years of great misrule, the Government were obliged to send a military force into the province, as the chief would not make any arrangement for paying his peshcush, and eventually in 1795 he was deposed and carried as a State prisoner to Madras, where he died in 1802. A more particular account of the present Ramnaud Zemindarry will be found in a note to the article on Zemindarries.

[8] NATIVE AUTHORITIES REGARDING THE CHOLA KINGDOM—*Introduction.*—The following are maxims from Tamul poetry. The metropolis of the Chola country is Warriore. Its principal mountains are Colly and Nery. Its chief river is the Cauvery. The name of the king's horse is Coram (the original of the Teloogoo కురము). His distinctive garland is the flower of the autty tree. The device on his banner is a tiger. He is of the solar pedigree. (2) *Boundary stanza by Auveiyaur.*—கடல்கிழக்குதெற்குகனைபொருவெள்ளாறுகுடதிசைக்குக்கோட்டைக்கணையாம் வடதிசைக்குயெனப்பெண்ணேயிருபத்தைநாற்காதம்சொனநாட்டெல்லையெனச்சொல். "The sea is east. On the south is the bank assailing Vellaur. On the west is Cottaicaray. On the north is the Pennay of Yenaud. The extent of the Chola country is twenty-four cautham. So say." The Cottaicaray appears to be the boundary of fortified territory. The Pennay is the modern Ponniaur or Southern Pinaukiny of Salem and South Arcot. For Yenaud see the later note on Tondeimandalam. (3) *Boundary stanza by Poogashendy.*—கடல்கிழக்கு தெற்குகனைபுரளும்வெள்ளாறுகுடதிசைக்குக்கோட்டைக்கணையாம்வடதிசைக்குளமுதலாயிருபத்துநா ற்காதம்சோழநாட்டெல்லையெனச்சொல். "The sea to the east. To the south the bank-flooding Vellaur. To the west Cottaicaray. To the north Eelam, etcetera. Twenty-four cauthams form the extent of the Chola country. So say." Eelam is not identified. It is also written Eezham. (4) *Eulogistic stanza by a Chola poet.*—கோரசதுக கொப்போகனவட்டமம்மானேகூறுவதுங்காவிரிக்குவைகையோவம்மானேஆருக்குவேம்புநிகராகுமோ வம்மானேஆதித்தனுக்குநிகரம்புலியோவம்மானேவீரர்க்குநிகராகமீனவேஞவம்மானேவெற்றிப்புலிக் கொடிக்குமீனமோவம்மானேஊரிற்புகர்தனக்குக்கொறகையோவம்மானேஒக்குமோசோழனுக்குப்பா ண்டியன்காணம்மானே. "Can the Canavattam match the Coram, O lady? Is the Cauvery to be spoken of with the Veigay, O lady? To the cassia is the margosa equal, O lady? To the sun is the moon equal, O lady? To the warrior is the fish-king equal, O lady? To the victorious tiger-banner what is the fish, O lady? Among towns to Poogar is Korkay comparable, O lady? Can there be compared to the Cholan the Pandyan, O lady?" Poogar, or the town of praise, is Warriore. For the other references, see the stanzas relating to Pandya.

[9] SKETCH OF THE SEQUEL TO THE HISTORY OF THE CHOLA DYNASTY—(1) *Invasions of Ceylon.*—The earliest notices of the Chola kingdom are found in the annals of Ceylon, and apparently there was constant communication between the two kingdoms from an early date. Thus in B.C. 205 Elaula, a native of Malabar, invaded Ceylon from the Chola country, and conquered the island which he ruled for forty years. In B.C. 103 the king of Ceylon was expelled from his throne by a Tamul usurpation, but was restored in 89. In A.D. 110 the Cholas again invaded Ceylon and carried away a number of prisoners, but in 113 the Ceylon king retaliated by invading and ravaging the Chola kingdom. About 433 A.D. the Tamuls again usurped the government of Ceylon, and great numbers of them emigrated to that island, where they obtained much influence. Other early notices of the Chola kingdom are not numerous. An inscription

78. The name Chera like Pandya means, in ancient Tamul, toddy or palm juice. It is the oldest known name for Travancore. This kingdom was before historic times eclipsed to a great extent by others, and as little as possible has been ascertained regarding it. As above mentioned the Asoca inscriptions speak of the Chera ruler under the name of Keralapootra. Ptolemy speaks of *καρεοὶ* and *κάρουρα βασίλειον κηροβόθρου*; which may be taken to be Cheras, and Caroor the capital of Cherapaty or the Chera ruler. Caroor, Cauzhagam, or Cadauram, the two latter being the forms in the high Tamul dialect, mean the black town. Chera is always spoken of in tradition as well as in the written authorities as contemporary with Pandya and Chola. A stanza by Auveiyaur[10] gives as the northern boundary Pulney, as the eastern Shencottah on the frontier between Travancore and Tinnevelly, as the western Calicut, and as the southern the sea. As is usual in boundary stanzas, three of these are points only. The boundary to the north will proceed naturally along the barrier of the Pulney and Anamullay hills to the west coast. However these are the limits of a later period, and cannot define the old Cheramandalam. Caroor is much to the north of Pulney. Another stanza makes the Tinnevelly Tencausy as the eastern boundary. There are grounds for supposing that the Cheramandalam included once the present Mysore, Coimbatore, and Salem, the old Tondeinaud, and the present South Malabar and Cochin. To the south-east at any rate it was always confined by Pandya and Chola. A tradition places the tri-junctional point of the Pandya, Chola, and Chera kingdoms on the banks of the Caraypottanaur, a small river entering the Cauvery eleven miles east of Caroor.

---

dating from the beginning of the seventh century A.D., states that Satyaushraya or Poolikeshy II, the Chalookya king, proposed to annihilate the Cholas, but nothing came of the expedition. Vicramaditya I of the Western Chalookyas, who reigned about A.D. 670-680, and his successor Vinayaditya, both claim to have conquered the Cholas, but this is doubtful. From about 850 to 1023 A.D. the Cholas extended their power northwards by warfare and inroads. About 894 the Cholas under Aditya Vurmah reconquered the Chera country, which they held till the rise of the Hoysala Ballaulas in the tenth century. In 954 the Ceylon king assisted the Pandyas against the Cholas, but the latter were successful. (2) *Caricaula and Rujaraja.*—About this time Caricaula became king of Chola. In 990 he invaded Ceylon but was repulsed. The Cholas were conquered and Tanjore captured by the Chalookyas, about the end of the tenth century. Caricaula was succeeded in 1023 by Rajaraja, one of the most powerful rulers of his time. This king by intermarriage with the Eastern Chalookyas united Vengy and Calinga to the Chola territories. Jayasimha III of the Western Chalookyas, a contemporary of Rajaraja's claims to have conquered the Cholas. In 1059 Rajaraja successfully invaded Ceylon, sent the King Mahindo a prisoner to India, and appointed a Chola viceroy to govern the island. (3) *Coolotoonga.*—In 1064 Rajaraja was succeeded by Coolotoonga I, also known by the names Veera, Rajendra, Coppakesharivurmah, Covirajakeshary, and others. The kingdom now extended up to the borders of Orissa. The Pandyan kingdom was annexed for a time, Coolotoonga's younger brother Gungaycondaun Chola being placed on the throne. In 1064 Coolotoonga's illegitimate son Athonday crushed the Pallavas, and their kingdom became a Chola province under the name of Tondeimandalam. About this time also the Cholas defeated the king Ahavamalla or Someshwaradeva I in a battle near the Toongabudra and overran the Western Chalookya territories, but were soon driven back. Causyapa, son of Mahindo, king of Ceylon, succeeded in defeating the Chola viceroy's army, and on Mahindo's death in 1071 proclaimed himself king, but soon afterwards died. The throne was then seized by the son of the minister Lokeshwara, who took the title of Vijayabauhoo, and proclaimed war against the Cholas. The latter were finally defeated, and Vijayabauhoo ascended the throne. Subsequently having insulted the Chola ambassador, he was attacked and defeated by the Cholas, but afterwards recovered the throne. The greater part of the endowments of the great temple at Tanjore were according to an inscription on it, made by Coolotoonga in 1080, and the temple was probably built by that king. (4) *Coolotoonga's successors.*—Coolotoonga died in 1113 and was succeeded by his son Vicrama. In 1116 the Singhalese invaded the Chola kingdom, but were repulsed. Vicrama was succeeded in 1128 by Coolotoonga II, who reigned till some period subsequent to 1158. He had a son named Rajendra whose inscriptions between the dates 1165 and 1194 have been found in the country about the Godavery and Kistna rivers. After his death this part of the Chola kingdom fell into a state of anarchy, and finally came into the possession of the Ganapaties of Warangal. About this time the Cholas assisted Coolashekhara king of Pandya against the Singhalese, who had driven him from his kingdom; the latter however were successful, and obtained possession of a considerable portion of the Chola territories, which was finally handed over to Veera Pandyan, son of Coolashekhara. In 1216 Rajaraja was reigning in Chola; he was succeeded in 1232 by Vicramadeva. About this time the Cholas lost Calinga. In 1242 Peroonjinga or Copperoonjinga came to the throne, and reigned for about twenty years. Madrantacam Pottapy Chola came to the throne in 1286 and reigned till 1310. Marco Polo who visited the south of India in 1292 mentions the kingdom of Soli, which seems to be intended for Chola. He calls it "the best and noblest province of India." (5) *End of the Chola dynasty.*—In 1310 the power of the Cholas was more or less crippled by the Mahomedan invasion of the south of India under Malik Caufoor. The Mahomedans held the country till A.D. 1347, when they were driven across the Kistna by a powerful Hindoo confederation. The power of the Cholas for the last time asserted itself in the person of Vijayacandagopauladeva, after which the name disappears from history. An inscription mentioning this ruler has been found at Conjeeveram, but nothing certain is known about him.

[10] NATIVE AUTHORITIES REGARDING THE CHERA KINGDOM—*Introduction.*—The following are maxims from Tamul poetry. The metropolis of the Chera country is Tiroovaunausicalam; the name of the king's horse is Paudalam. The king's distinctive garland is the flower of the pinnay tree. The chief rivers are the Tambravanny and the Porny. The device on the king's banner is a bow. He is of the agnicoolam or fire-race. (2) *Boundary stanza by Auveiyaur.*—வடக்குத்தலம்பழனிவாழ்திழக்குச்செங்கோடுகிழைச்குக்கோழிக்கூடாகும்கடற்கரையிறைமதுதெற்காகுமோரொண்பதிங்காதஞ்சேரநாட்டெல்லையெனச்செப்பு. "The northernmost place is Pulney. The most east is Shengode. On the west is Cozhicood. The shore of the sea is on the south. Say that some eighty cauthams make the boundary of the Chera country." Shengode is the modern Shencottah in Tinnevelly. Cozhicood is the modern Calicut. (3) *Boundary stanza by Auveiyaur.*—வடக்குத்தலம்பழனிவாகை இளக்குத்தென்காசிகுடதிசைகொளிக்கூடாகும்கடற்கரையிறைமதுதெற்காகுமோரொண்பதிங்காதஞ்சேரநாட்டெல்லையெனச்செப்பு. "The northernmost place is Pulney. Right to the east is Tencausy. To the west is Colicood. The shore of the sea is on the south. Say that eighty cauthams make the boundary of the Chera country." Tencausy is in Tinnevelly. Colicood is Calicut.

Various principal towns assigned to Chera are Caroor, Avanashy, Salem, Tiroonagary in Tinnevelly, with places on the west coast. Among the titles given in poetical works to the Chera kings are Malayamaun or ruler of the western hills, and Colliverpan or ruler of the Collamullays now in Salem. Long lists of original Chera kings are preserved. This kingdom however extensive was not according to record at any time belligerent. Its strength was the commerce of the south-western ports. It is related that the Pandyan ruler when invaded by enemies was in the habit of resorting to the king of Chera. South Travancore itself has throughout history preserved an immunity from foreign invasion. When history is derived mainly from inscriptions, questions connected with alphabets assume importance. At the date when inscriptions were employed, the Northern Cheras used a primitive alphabet derived from the Cave form of the Southern Asoca alphabet; and this alphabet thus arising gave birth in turn to the modern Tooloo, Malayalam, and Tamul alphabets. Modern Tamul however retains in combination with the northern element a large proportion of the original Vattezhoot. The Southern Cheras retained the use of the Vattezhoot till a very late period[11].

79. On the Malabar coast north of Travancore, a part of the country which was early Brahminized, the word Chera was converted into Kerala; and this is the form used in Sanscrit for the whole Chera peoples and countries. In Malayalam 'keram' means the cocoa-nut palm. Different notices of this coast by foreign ancient writers are fully discussed in the foot-note at page (4) of the present volume, and in the statistical account of Malabar at page 99 of Volume II. Kerala was plainly an offshoot from Chera. The boundaries of Kerala are rather indeterminate. In its widest sense it extended from Gocurna to Cape Comorin. The Keralolputty, a concise account of the Nayars and their country, of which the original composition is ascribed to Shuncaracharya, divides Kerala into four khandams or provinces. The most northern begins at Gocurna and extends south to the Peroompoya or Pazhayanoor river five miles north by east of Mount Delly, and is called Tooloo-rajyam. The next extends from Peroompoya to Poothooputnam near Neeleshwar, and is called Cooparajyam. The third extends from there to Cannetty near Quilon, and is called Keralarajyam proper. The fourth extends thence to Cape Comorin and is called Mooshicarajyam. The two last have been subsequently called

[11] SKETCH OF THE SEQUEL TO THE HISTORY OF CHERA—*Early history.*—Very little is known of the early history of the Cheras. They continued in power, though constantly at war with Pandya and Chola, until Central Chera was overrun by the Congoos; the original dynasty then retired south and continued to rule over the country now known as Travancore. At some subsequent period the name Chera disappeared. Veera Kerala Vurman was king of Chera or Travancore in 311 A.D. His reign was long and prosperous. The capital at this time was Veera Keralapooram near Tiroovancode. This latter town afterwards became the capital, giving its name to the Travancore province; until it in turn was superseded as a capital by Trivandrum in the 14th century A.D. Veera Kerala was succeeded by his brother, about whom nothing is known, who in turn was succeeded by the nephew of Veera Kerala, whose name he bore. In 731 A.D. Veera Martaunda Vurman was king. In 824 Oodayamartaundavurman established the Collam or Quilon era. This king died in 830. Little is known of the history of the kingdom for the next five centuries, but probably the kingdom was reduced to very small limits. About 1330 Aditya Vurman was king. He was succeeded in 1335 by Veera Rama Martaunda Vurman, who reigned prosperously for forty years, and was then succeeded by Yeravivurman. This king died in 1382 after a reign of seven years, and was succeeded by Kerala Vurman. The next king was Chera Oodayamartaundavurman, who reigned for sixty-two years. He regained all the south-east possessions of Travancore on the Tinnevelly side. There is an inscription of this king's at Shermadevy, dated 1489. He was succeeded by Vanavanaud Mootta Raja, who died in 1458. From this date till the latter part of the seventeenth century there is no detailed account of the reigns of the Travancore kings, but merely a list of names. (2) *History from the end of the seventeenth century.*—In 1677 Aditya Vurman, the reigning king, was poisoned, and five princes of the reigning family were murdered. Oomayamma Rance then became regent, the only surviving prince being a minor. At this period anarchy prevailed throughout the kingdom; and in 1680 a Mahomedan adventurer established himself at Trivandrum, who however was defeated and killed by the regent's general Kerala Vurman. In 1684 the young prince Ravivarman attained majority, and ascended the throne. He was succeeded in 1718 by Oonny Kerala Vurman. The next king Rama Vurman entered into a treaty with the king of Madura in 1726, acknowledging him as his superior. (3) *Martaunda Vurman.*—In 1729 Rama Vurman was succeeded by Martaunda Vurman. He found the kingdom disorganized, and entered into a treaty with the Pandyan king, by which he agreed to pay tribute in return for the loan of an armed force to enforce order in his own dominions. The sons of the late king entered into an organized conspiracy with other disaffected nobles, and arranged to murder the king at a public festival; the plot however was discovered, and the conspirators were executed or banished. Travancore subsequently had difficulties with Quilon, Cochin, and Canyancollam, but peace was finally concluded. Later again on the death of the Quilon rajah, the Canyancollam rajah annexed that kingdom, and was attacked by the Travancore rajah. The Dutch endeavoured to mediate without effect, and finally assisted Canyancollam, but were defeated by Travancore and forced to retreat to Cochin. The Travancore rajah had commenced to negotiate a treaty with the French at Pondicherry for assistance against the Dutch, but on the defeat of the latter, this fell to the ground. Several Dutchmen who were taken prisoners by the Travancore king entered his service, and one DeLanoy became commander of the Travancore army, and rendered good service. In 1742 Canyancollam submitted, and became temporarily tributary to Travancore. In 1753 a treaty was concluded between the Dutch and Travancore. At this time several petty Malabar rajahs were subdued. In 1755 the Zamorin of Calicut attacked Travancore, but was defeated. The internal administration of Travancore was at this period thoroughly reorganized. Martaunda Vurman died in 1758 and was succeeded by Wanjee Baula Rama Vurman. The history of Travancore at later dates will be found in a foot-note under the heading "Relations with Attached Native States.

the Malayalam country, and the two first the Tooloo or Canara country. The most southern part of the old Mooshicarajyam is properly a Tamul country. The Malayalam language, though extremely ancient, must be regarded as an offshoot from the Tamul. Malabar had its Coorumba or pastoral tribes similarly with the east coast. Then an occupation of palm-cultivators called Teeyar or Shaunaur ensued. The Nayars, a military Dravidian tribe, followed the palm-cultivators. Parshoorama's history indicates the intrusion of Brahmins into Malabar, and though in its details legendary is too significant to be neglected. Parshoorama, who was probably himself a ruler or general of a South Indian tribe, assisted the Brahmins against their rivals the Cshatriyas, and bestowed the upper plains of the Carnatic upon them. They however banished him thereafter as a homicide. Being at a loss for a domicile he asked one of the ocean, and its regent deity consented to yield him as much land as he could cover by throwing his battle axe. He threw the weapon from Gocarna to Cape Comorin, and the retiring ocean yielded him the coast of Malabar below the latitude of $15\frac{1}{3}$. The introduction of Brahmins into this province has already been recorded in the note on Sanscrit legendary accounts. According to the Brahmins themselves it was accompanied with a political organization of very unusual occurrence. The government was vested in a hierarchical council, formed of the Brahmins of the sixty-four districts into which the country was divided. The Brahmins then rented the land to the inhabitants of the country, reserving to themselves the right of property in the soil, and the management of public affairs. The defence of the whole or the use of weapons was intrusted to ten divisions and a half out of the sixty-four, and the executive government was consigned to one person and a council of four others appointed by the Brahmins of the sixty-four villages for three years each. Thus originated the custom of twelve years' rulers in Malabar. But the divisions of the country here detailed were very probably anterior to the arrival of the Brahmins. These arrangements in the course of time gave way to the election of one ruler of the military caste, who took an oath on his installation to acknowledge the authority of the Brahmins, and do nothing contrary to their interests or without their concurrence. The tradition indicates the domination of the original and more southerly Chera kingdom, which appointed local governors or Permauls. The first Permaul was named Keya Permaul, coming from a place Keyapooram, not identified; and his title was Cherma Permaul, ruler of Malainaud. The history of early foreign rule in Malabar is confused, and it is probable that Chera, Chola, and Pandya all exercised sway over different parts of it; or over the whole of it at different times. According to Arrian and Pliny, Malabar was included in the Pandyan kingdom in the early ages of Christianity. The traditions of Malabar proper recur in the records of Tooloova, and that province is said to have been apportioned in a similar manner. To Parshoorama is attributed the recovery from the ocean of the whole tract from Nassick to Cunya Comaury or Cape Comorin. The country so recovered was distinguished as the Seven Concans; named Kirauta, Virauta, Maharashtra, Concana, Heiga, Tooloova, and Kerala. Heiga and Tooloova are the modern Canara, and the first seat of the Cadambas hereafter to be mentioned. The Concan was in ancient, as in more modern times, the residence of uncivilized and piratical tribes. The Kirauta country indicates a country of barbarians. The term Maharashtra is of vague import, and it need not be supposed that it was the seat of a separate kingdom. At the time that Parshoorama recovered Tooloova and Heiga from the sea, it is stated that he obtained a population also, by converting the fishermen of the coast into Brahmins. The Concany Brahmins have peculiar habits. The native Vattezhoot alphabet was used in Malabar till the end of the seventeenth century, since when in the modified form of Kolezhoot it has been retained for documents framed by reigning families. The Moplahs also of Tellicherry and the islands made a special use of the Kolezhoot till quite recently, when the Arabic character was introduced[12].

[12] SKETCH OF THE SEQUEL TO THE HISTORY OF KERALA.—Even after the events mentioned in the text which belong to periods of some antiquity, the history of Kerala is very imperfectly preserved. The separation of sixty-four districts into two portions, thirty-two north and thirty-two south, indicates the distinction of Tooloova from Kerala; but on what account it was made is not recorded. Obscure traditions then occur of the temporary prevalence of the Booddha faith, and its final suppression by six learned Brahmins who came from other countries; and of the encouragement given by Coolashekhara, a prince, who is placed by some authorities in the fourth and by others in the seventh

80. Another portion of the old Cheramandalam was the Congoo country. Congoo means again in Tamul toddy. It has been suggested that both it and Coorg or Codagoo mean crooked from the shape of the country; but it is not a Dravidian custom to designate countries thus chorographically. Cooda is ancient Tamul for west; whence doubtless the meaning of Coorg. The Congoo country is not defined by native authority, but comprised approximately the present districts of Coimbatore and Salem. The ancient capital was Scandapoora; perhaps near the present Guzzelhutty pass, formerly the highway from Mysore to Trichinopoly. In the third century of the present era the Congoo capital was transferred to Talacaud on the Cauvery, and all the south of the Mysore country was then included. The seal of the Congoo people had the device of an elephant. The Congoo country was lost to the Cheramandalam at a date that may possibly have been the commencement of the Christian era, as will be mentioned.

81. On leaving the palm-cultivating tribes of the extreme south, the first nation of antiquity that occurs to the north-east are the Pallavas; or people of the low-lying rice-lands of the Carnatic below the ghauts. Pul means in Tamul "low." The Pully caste retain rice-cultivation to this day for their hereditary occupation. The attempts to connect the Pallavas with the Pahlavas, a foreign nation of the north-west and perhaps the *πάκτυες* of Herodotus, mentioned in Sanscrit writings, will not here be recognized. Nor does the word polliem or domain of the poligars seem to be of the same root. A title of the Pallava kings, though only in the Sanscritized lists, is Vurman; it is not known whether it is indigenous or not. The Pallavas were either the ruling power among the Coorumbar, or superseded them. The first direct mention of them is in the Booddhist records of Ceylon; in which it is stated that a large number of Booddhist ascetics came to Ceylon from the Pallava kingdom in B.C. 157, to attend the inauguration of a stoopa at Anooraudhapoora. From the numbers given it is considered that the Pallava kingdom was extensive. This people is not mentioned in the Asoca inscriptions, or by the most ancient foreign nations. The Pallavas are identified originally with the basin of the Palaur, the river which disembogues at Sadras, the *σοβούρας ἐμπόριον* of the Greeks. This country was later known as Tondeimandalam, or the country immediately surrounding the present capital of Southern India. They however soon extended their boundaries. Their first known capital was Conjeeveram. They are held to have been the constructors of the monolithic raths at Mauvellipore or the Seven Pagodas. They had also a military centre at Pozhalore near the modern Red Hills, 10 miles north-west of Madras. From the east coast they conducted an extensive commerce with both the western and eastern worlds. The device of the ruling house was at any rate at a later period a bull, and during the same period it was a patron in some form of the Sheiva religion[13].

---

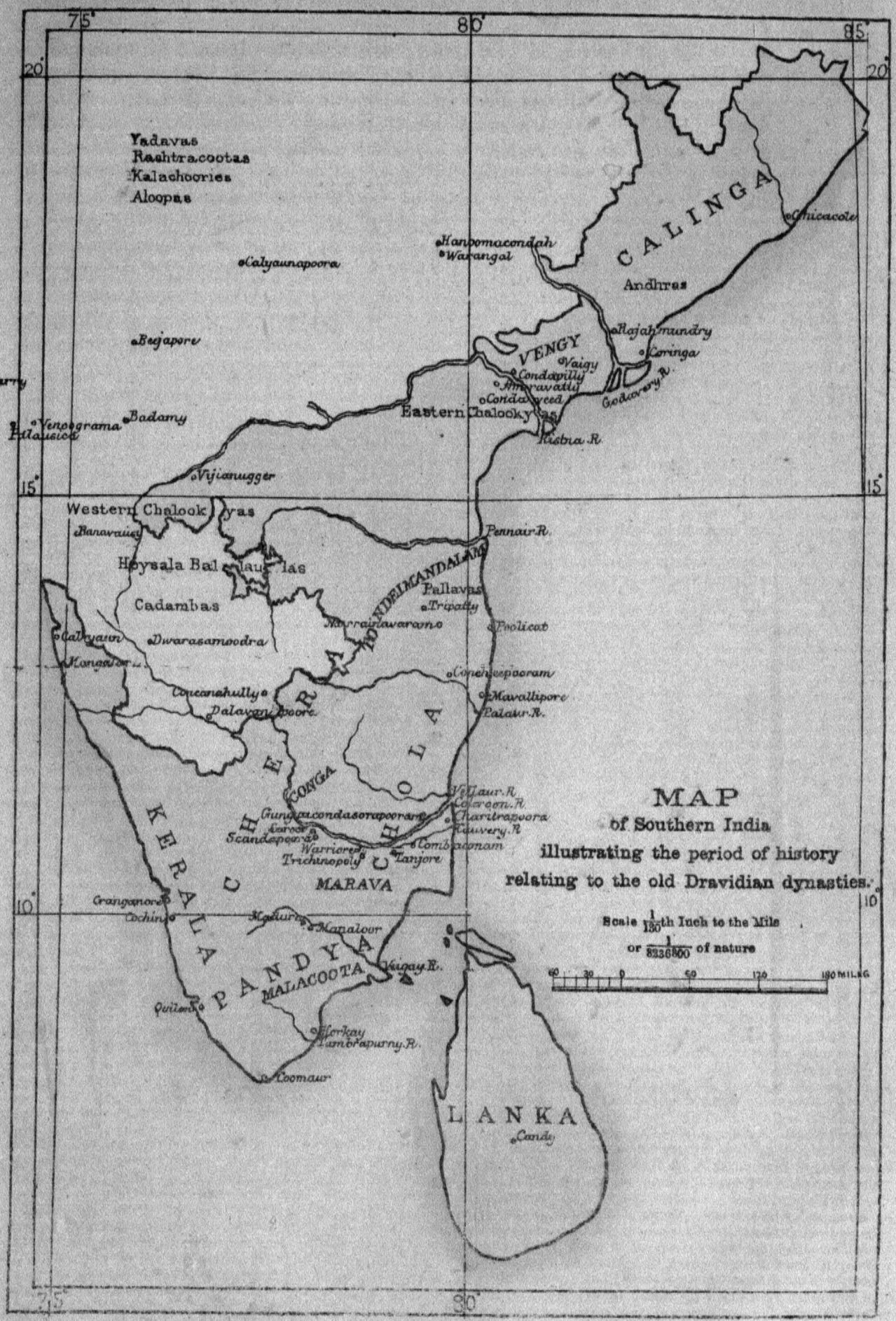
century of Christianity, to Brahmins to settle in Kerala. The last of the Permauls is celebrated for his conversion to the Mahomedan religion. He finally retired to Mecca, dividing on his departure the Kerala kingdom into eighteen or more distinct principalities. He sailed from Dharmapatam or Calicut. After residing some time at Jeddah he died. Before his death however he persuaded an Arab chief to sail for the Malabar coast with a number of followers in order to establish a Mahomedan colony and convert the inhabitants to that religion. They did so, and mosques were built, eleven in number. There is no reason to doubt the general accuracy of this story. A Rajah of Malabar undoubtedly became a Mahomedan, and whether he went on pilgrimage to Mecca or not, his change of faith was certainly the occasion of political convulsions, and was made the plea of general disobedience by his officers who took the opportunity of rendering themselves independent. These events occurred in the ninth century, and at the end of the fifteenth the Portuguese found the country broken up into numerous petty principalities acknowledging a sort of feudatory obligation to a few of the more powerful of their number, but all affecting independence. The lineal descendant of the last Permaul was the Rajah of Cochin. Amongst the superior states was that of Calicut, whose chief was entitled the Samoodry rajah or rajah of the sea coast, and who was thence termed Zamorin by the Portuguese. The origin of Calicut was subsequent to the partition of the country by Cherma Permaul. The foundation of another chieftainship furnishes an era in common use, and events in Malabar are ordinarily dated from the building of Collam, or Quilon, which occurred in the ninth century. In the eighth century Shuncaracharya was born. He wrote the history of Kerala, and made fresh improvements in the condition of the Brahmins, making stringent regulations, which are fully detailed. His reforms were promulgated at a great council. For a detailed history of Malabar, reference should be made to Volume II, page 99.

[13] SKETCH OF THE SEQUEL TO THE HISTORY OF THE PALLAVAS—*Early History; Moocoonty and other kings.*—At their first appearance in actual history the Pallavas are found ruling in a much larger area than is mentioned in the text, and apparently divided into two portions, with distinct capitals and kings at Conjeeveram in the south, and Vengy in the north. They were in fact the masters of the east coast, with a considerable territory inland. From 100 to 300 A.D. Pallava kings mentioned in inscriptions are Madhava Vurmah, Coolaketana, Neelacunta, and Moocoonty. Under the king last named the Pallavas made considerable progress, and Dharanicottah became a capital city. Moocoonty is said to have introduced Brahmins into the Pallava country. The erection of the Amravatty Booddhist tope has also been ascribed to this king, but by others it is ascribed to the Andhra kings who ruled west of the Telinga country. During the century 300 to 400 A.D. the kings mentioned are Chandra Vurmah, Vijaya Nundy Vurmah, Vijaya Booddha Vurmah, Scanda Vurmah, and Trilochana Pallava. About this time the Chalookyan king Jayasimha Vijayaudityа invaded the Deccan,

82. The Calinga realm may be included among the most ancient. The origin of the term is not known, but the Malays still designate all inhabitants of the Coromandel coast as Klings. The name appears in the modern Calingapatam, Coringa, &c. The inscriptions of a later date speak of Tricalinga or three Calingas; supposed to be Amravatty, Warangal, and Rajahmundry. And the distinction must be old. Pliny, following Megasthenes, mentions the Macco Calingæ and the Gangarid Calingæ as separate from the Calingæ proper. The Mahabharat names the Calingas three times, and each time in conjunction with a different people. It

---

and was killed in a war with the Pallavas. His son Vishnoovardhana continued the war, defeated the Pallavas, and married a daughter of the Pallava ruling family. (2) *The Pallavas the dominant race in the Deccan.*—From 400 to 500 the kings mentioned are Vijaya, Chanda Vurmah, Scanda Vurmah I, Veera Vurmah, Scanda Vurmah II, Simha Vurmah I, Vishnoogopa Vurmah, Simha Vurmah II, Scanda Vurmah III, Nundy Vurmah, Vijaya Booddha Vurmah, and Atty Vurmah. At the commencement of this period the Pallavas were decidedly the dominant race in the whole Deccan. Their dominions extended from Orissa to the mouth of the Southern Pennaur along the eastern coast, and inland along the eastern boundary of the Congoo-Carnauta kingdom, and across the Toongabudra north-west far into the northern Deccan. The Chalookyas of the north Deccan now conquered some Pallava territory south of the Nerbudda, where they settled. About this time also the Pallavas were more than once defeated by the Cadambas from the west. About 489 A.D. Badaumy in Belgaum, a Pallava strong hold, was captured by the Chalookyas, and Conjeeveram was burnt by them. From 500 to 600 Pallava kings were Rajendra Vurmah, Devendra Vurmah, Vishnoosimha, and Chandadanda. Pallava inscriptions of this period have been found in the Mysore country, showing that the Pallava rule extended there. Badaumy was also temporarily recovered from the Chalookyas. At intervals the country was then invaded by the Congoo kings Vilanda and Congany Vurmah III, and by the Chalookyan king Poolakeshy II. In 600 A.D. the Chalookyan Vicramaditya I conquered the king of Conjeeveram. In 610 Coobja Vishnoovardhana, the first of the new Chalookya dynasty of the east coast, conquered Vengy from the Pallavas. In 634 an alliance was made between the two nations. In 640 the Pallavas were defeated by the Cadambas. About this time Hwen Thsang the Chinese traveller visited Conjeeveram. He describes the city as being six miles in length, and says that the inhabitants were brave, learned, pious, and tolerant in religious matters. The flourishing condition of the north-eastern districts of the Pallava kingdom at this time is shown by the numerous Booddhist monasteries and Hindoo temples found there by Hwen Thsang. About 650–670 the great Shaiva reformer Shuncara-charya preached in Conjeeveram. About 700 the Pallavas were defeated by Shree Vallabha of the Congoo-Carnata; and subsequently Conjeeveram was captured by the Rashtracoota king Danty Doorga from Goozerat. In 733 the king of Conjeeveram was conquered by the Deccany Chalookya king Vicramaditya II, who in 745 again invaded the Pallava dominions, defeated and killed the king Nundy Poty Vurmah I, and captured Conjeeveram. In 758 the Pallava king Nundy Poty Vurmah II was killed by the Deccany Chalookya king Keerty Vurmah II, and Conjeeveram was again captured. In 768 Nolamba Rajah was king of the Pallavas, and about this period the Pallavas were conquered by the Rashtracootas. In 788 Homashcotala, king of Conjeeveram, left the Booddhist faith, became a Jaina, and drove the Booddhists from Conjeeveram. From 700 to 900 the Pallava kings mentioned in the inscriptions are Simha Vishnoo, Mahendra Vurmah I, Narsimha Vurmah I, Mahendra Vurmah II, Parameshwara Vurmah, Narsimha Vurmah II, Nundy Vurmah, and Pallava-malla Nundy Vurmah. Nundy Vurmah carried on wars with the Sabaras (Sowrahs), the Nishaudas (probably a tribe on the Vindhyas), and the Pandyas. In 803 the Rashtracootas conquered the king of Conjeeveram. Soon after this the Pallavas were conquered by the Congoo king Gandadeva. In 830 Yereva Nolamba was the Pallava king, and in 894 Veera Nolamba. (3) *Decline of the Pallavas.*—From 900 to 1000 northern Pallava kings mentioned in inscriptions are Jaya Vurmah Deva, Ananta Vurmah Deva, and Rajendra Vurmah Deva, all reigning at Calinganagara. The Cholas now began to threaten the Pallava dominion. About 1050 the Pallavas formed an alliance with their inveterate enemies the Chalookyas against the Cholas. At this time Stira Gambheera Nolamba was king of the Pallavas. The Cholas meanwhile continued their attacks, and in 1064 the Pallavas were finally overthrown by Athonday, son of Coolotoonga I, Rajendra Chola, and Conjeeveram became the capital of the Chola province called Tondeimandalam. After this conquest the Pallavas retired westwards to Coontala in the modern Bellary district, and re-established themselves to some extent, but with much reduced power. In 1070 they paid tribute to the Chalookyas. In 1079 a Pallava prince was governor of Banavasy under the Chalookyas. In 1140 the Deccany Chalookya king Jagadecamulla drove the Pallavas from their then remaining possessions, which he annexed. The last mention of the Pallavas is in 1223, after which date they disappear from history as a nation. (4) *Summary of Pallava history.*—The different periods of Pallava history may be shortly stated as follows. They first came into prominent notice at about the commencement of the Christian era, and by the third and fourth centuries they had extended their dominion over a large portion of the Deccan. Subsequently the Western and Eastern Chalookyas successively drove them out of portions of their kingdom, a state of affairs which led to continual warfare. Finally the Cholas arose to power, and conquered both the Pallavas and the Chalookyas, and the Pallava princes were then reduced to the condition of petty chiefs. The Rev. T. Foulkes, the special historian of the Pallavas, sums up his researches regarding them to the following effect. He concludes, that in the early centuries of the Christian era, and probably earlier, a powerful and civilized empire flourished over a great extent of the Deccan, namely the empire of the Pallavas; whose capital, Conjeeveram, was one of the most famous cities of ancient India, magnificently built and strongly fortified; whose advancement in the arts is illustrated by the Booddhist tope of Amravatty, and its ornate enclosure rails; by the excavated monolithic seven-storeyed Booddhist monastery of Fa Hian; by the rock-sculptured monolithic monuments of the Seven Pagodas; by the remarkable pillar of the royal fort of Pozhal and its brazen gate; by its statues of the Jainas and of its early kings; by its agriculture, connected with an elaborate system of irrigation; by its cocoanut topes, betel gardens, and orchards of grafted mango trees; by the superiority and singular fineness of its woven goods; by the variety and excellent execution of its coinage; by its sea-going ships; by the armour in which its war-elephants were clad; by its fortresses; by its successful resistance of the earlier invasions of its very powerful neighbours, and the signal victories of its own armies within the territory of the most mighty of those neighbours; whose revenue administration has been substantially adopted by each successive ruling power during the subsequent political changes of the country; whose religious condition is illustrated by its numerous Booddhist monasteries, Hindoo temples, and Jaina bastis; by the sacredness of the temples of its capital, Conjeeveram, which has been regarded from very early times as one of the seven most sacred places of Indian pilgrimage, and as the religious metropolis of the south; by the various decisive religious controversies held there; by its land endowments to religious persons; and by the settlement of Booddhist monks there from at least the third century of the Christian era, and of Brahmins from at least the fourth century; whose abundant internal wealth was augmented by the commerce of its numerous sea-ports, extending along the whole Eastern Coast from modern Cuddalore to Ganjam, into which the greater part, if not the whole, of the sea-trade between the Golden Chersonese and the farther east and the western world was carried at least as early as the first centuries of the Christian era; whose riches were still further enhanced by its various mineral resources, and especially by the possession of the only diamond mines existing at that time in any known part of the world; and whose boundaries in its most palmy days extended from the Nerbudda and the borders of Orissa on the north, to the northern limits of the Congoo and Chola kingdoms in the neighbourhood of the Southern Pennaur or Ponniaur on the south; and, on the west, from the northern extremity of the Western Ghauts, down the line of the western water-parting of the Kistna, and through Nundidroog and the neighbourhood of the Shevaroy Hills to the Bay of Bengal, on the east; an extent of territory which abundantly entitled it to be called by the Chinese pilgrim Fa Hian in the fourth century A.D., "the kingdom of the Dacshina."



MAP

of Southern India

illustrating the period of history relating to the old Dravidian dynasties.

Scale $\frac{1}{130}$th Inch to the Mile

or $\frac{1}{8236800}$ of nature

60 30 0 50 120 180 MILES

has been stated, but improbably, that the name of the country Telingana, and of the Teloogoo language, was derived by corruption from Tricalingana. The Sanscrit derivation from Trilinga or three lingams is still less probable. The people of that country were not lingam worshippers at so early a date. Teloogoo means the clear language. Calinga is alluded to in the earliest extant chronicles of India and Ceylon. The oldest Booddhist legends speak of the Calinga monarchs as rulers of a civilized country. There is an account which states that the Ceylon Vijaya was descended from a Calinga stock. Another tradition mentions a famine in the Calinga country in the second generation before Booddha, that is to say 620 B.C. Pliny places the Calingæ on the sea coast, below the Malli of Mons Maleus or the modern Mahendragherry. The name is on the whole rather that of a country than of a dynasty, and the limits must have varied. Ordinarily it indicates the country north of the Godavery and south of Orissa, and running inland as far as the Eastern Ghauts. But it has also been used to include Orissa, and even the country as far as the Ganges valley. The country known later as the Vengy country was that portion of Calinga which lay between the Kistna and Godavery rivers[14]. Amravatty, Warangal, Vaigy, Calingapatam, Chicacole, and Rajahmundry, were at different times principal places within the limits of Calinga. Sinhapoora is the Sanscrit name for an ancient capital city inland. Of the early history of this country little is known. It experienced successively, and in different parts, the rules of the Mowryas, the Andhras[15], the Pallavas, the Eastern Chalookyas, and the Ganapaties. Of these, the Mowryas belong to the most ancient period. Their capital was in the far north at Pautalipootra near the modern Patna, but the inscription of the Mowryan king Asoca at Jowgada in Ganjam, shows their occupation of the Calinga country. The inscriptions of this part of the country show no trace of the ancient Dravidian alphabet, and it is possible that the inhabitants never possessed it. The character which they afterwards acquired came direct from the Asoca alphabet, though independently of the Chera above-mentioned, and forming quite a separate family[16].

---

[14] SKETCH HISTORY OF THE VENGY RULERS.—The Vengy kingdom, that is to say the country lying between the Kistna and Godavery rivers and extending from the sea a short distance inland, was ruled by the Pallavas till 610 A.D.; when it was conquered by Coobja Vishnoovardhana, the first king of the Eastern Chalookya dynasty. It is uncertain whether before this period the Vengy kingdom was independent, or merely a province of the Canjy kingdom; but different kings ruled at the two capitals. The capital of the Vengy kingdom was Pedda Vaigy, a few miles north of Ellore, in the Godavery district. Shortly after the conquest of Vengy by the Chalookyas, the country was visited by Hwen Thsang, who calls the kingdom 'Antalo' and the capital 'Pingkilo,' which may be the locative cases of Andhra and Vengy mistaken for nominatives. An inscription of A.D. 807 speaks of the Eastern Chalookya king as 'Lord of Vengy.' The Chalookyas ruled Vengy till 1022, when it was incorporated with the Chola kingdom. Vengy came into the possession of the Ganapaties of Warangal in the twelfth century, and followed the fate of that kingdom. The ancient Vengy is included in the modern Godavery district.

[15] SKETCH HISTORY OF THE ANDHRA DYNASTY.—The northern portion of the Presidency was included in the Andhra kingdom soon after the commencement of the Christian era. The Mowryas, who had their capital at Pautalipootra (Patna), were succeeded by the Sungas, and these again by the Canwas. The last Canwa king was murdered by his minister Shoodraca or Shipraca, who in B C 31 seized the throne, and founded the Andhra dynasty. The Greek geographers call them the ἀνδραι, and Pliny mentions them as Gens Andaræ. Three dynasties successively ruled over the kingdom, namely the Andhras proper, the Andhrajauticas, or relatives of the Andhras, and the Andhrabhrityas, or servants of the Andhras. The whole of the north of the Madras Presidency down at least to the Kistna river, and probably considerably to the south of it, was included in their territories, but their occupation was only a military one. They were Booddhists in religion. About the beginning of the Christian era they were powerful, and possessed according to Pliny large armies. The dynasty continued to rule till about 430 A.D., but nothing is known of its history then beyond a list of kings. It is uncertain at what period the Andhras lost possession of their territory in this Presidency.

[16] SKETCH OF THE SEQUEL TO THE HISTORY OF CALINGA.—This ancient kingdom is mentioned by Pliny as 'novissima gens Gangaridum Calingarum.' The name Gangarid points to the Gungas, who were probably rulers of this country from an early period. An ancient inscription found at Chicacole in Ganjam gives the name of Nandaprabhanjana Vurmah, king of Calinga, at a period probably previous to the Chalookyan conquest of Vengy at the beginning of the seventh century A.D. This sovereign was a Gunga by origin. His grant is dated from the city of Saurapully. Two other inscriptions of later date give the name of king Indra Vurmah. His grants are dated from the city of Calinganagara. After the Chalookyan conquest in the seventh century, little or nothing is heard of the Calinga Gungas till about 977 A.D., when a period of anarchy ensued in the Eastern Chalookyan territory which lasted for about twenty-seven years, and the Calinga princes again rose to power for a time at Calinganagara. Kings mentioned in inscriptions of this period are Jaya Vurmah Deva, Ananta Vurmah Deva, who was reigning in A.D. 985, Rajendra Vurmah Deva, Devendra Vurmah Deva, and Satyavurmah Deva. It seems very likely that the dynasty of Ganapaties of Warangal, which was reigning over Calinga at the commencement of the twelfth century, was connected with the abovementioned Gungas of Calinga. The Ganapaties were a Gunga race, but opinions differ as to whence they took their rise. One suggestion is that they were descended from the Gunga family which was driven out of the Congoo country by the Cholas in 894 A.D., and another theory is that they were an offshoot of the Cholas. It seems much more probable that Calinga was their original home, and that they were the lineal descendants of the Gungas of Calinga. The first name known in connection with this dynasty is that of Tribhoovanamulla. He was succeeded by Prolarajah who was reigning at the commencement of the twelfth century A.D. He built Warangal. eight of his predecessors having ruled at Hanoomaconda. He is stated to have defeated and captured Teila III of the Western Chalookya dynasty. He was succeeded by Pratapa Roodra I, who extended his dominions considerably. He is said to have conquered Calinga, but in all probability this was part of the Ganapaty kingdom long before. He was succeeded by Ganapaty Deva, at whose death his widow Roodramma ascended the throne. She was in many respects a very remarkable character, her long reign of thirty-eight years being marked by an extremely able system of administration.

83. KNOWLEDGE OF SOUTHERN INDIA IN THE MOST ANCIENT TIMES BY FOREIGNERS.—The most ancient legends connecting India with the west are the invasions of Semiramis and Sesostris, the progress of Dionysus through the east, and the labours of Hercules. The invasions, if they occurred, touched only the north. The worship of Dionysus is connected with that of Vishnoo, the prevailing religion of the Ganges valley. Hercules is stated to have had for daughter Pandaia, a female ruler of the southern country extending to the sea which produces pearls. Arrian's name for the Indian Hercules is *δορσάνης*, the meaning of which is not known. He has been identified with the Balarama of the Brahminical pantheon. Balarama represents the agricultural population. In a broader view he may be said to represent Shiva. In the first book of the Odyssey the 23rd and 24th lines run thus :—*αἰθίοπες τοὶ δίχθα δεδαίαται ἔσχατοι ἀνδρῶν, οἱμεν δυσομένου ὑπερίονος οἰδ' ἀνιόντος*. The Eastern Æthiops indicate, if only indistinctly, the old inhabitants of India. The Edomites were the earliest people of antiquity who traded with Ophir. The time of return in these voyages was in the third year, though the absence was only eighteen months; a period which would be accounted for by passages made with the monsoons. Ophir is held to be Ceylon or the Malabar coast. The first authentic notice of India is afforded by the invasion of Alexander. That event was a mere partial inroad producing no lasting effects. Yet the narratives of the expedition are precious in so far as they show that the Hindoos were then precisely the same people as now; divided into castes, addicted to ascetic superstition, and abstruse philosophy. The expedition of Seleucus and the embassy of Megasthenes brought to light the existence of the great empire above-mentioned, of which the capital was Palibothra, on the Ganges. The interposition of the hostile monarchy of the Parthians cut off all land communications between Rome and India, but one embassy from this country reached the court of Augustus, proceeding by sea from the coast of Malabar. The Periplus of the Erythræan sea gives valuable information as to the commerce of Southern India in the first century of the Christian era[17].

Marco Polo, who visited Southern India towards the close of her reign, mentions her as follows :—"This kingdom was formerly under the rule of a king, and since his death some forty years past it has been under his queen, a lady of much discretion, who, for the great love she bore him, never would marry another husband. And I can assure you that during all that space of forty years she had administered her realm as well as ever her husband did, or better, and as she was a lover of justice, of equity, and of peace, she was more beloved by those of her kingdom than ever was lady or lord of theirs before." In A.D. 1295, Roodramma's daughter's son Prataupa Roodra having attained his majority, the queen abdicated in his favour. This king was one of the most powerful princes of his time, and was virtually the last of his line. In 1309 the Mahomedans under Malik Caufoor having conquered Devaghorry, turned their attention to Warangal. The first campaign was unsuccessful, but in the second Prataupa Roodra was defeated, his capital captured, and the kingdom rendered tributary to Delhi. In 1320 Prataupa Roodra made an alliance with the Rajah of Devaghorry against the king of Delhi. In consequence of this a Mahomedan army under Ooloogh Khan was sent against Warangal. The expedition, however, was unsuccessful, as the force that invested the town was attacked by disease, and finally compelled to raise the siege. In 1323 however a second large Mahomedan force captured Warangal, and Prataupa Roodra was sent a prisoner to Delhi. His son Krishna succeeded to a much reduced kingdom. In 1344 he joined a confederation of Hindoo states which succeeded in driving the Mahomedans out of the kingdom. The kings of Delhi seem to have taken no further steps against the Warangal kingdom, but in 1358 the Bahminy king Mahomed Shah plundered the country up to the capital, and only retired on being paid the expenses of the war. In 1371 war again broke out between Warangal and the Bahminy kingdom, in which the former was defeated, and Nagadeva son of the king Krishna lost his life. The king of Warangal now applied to Delhi for assistance, but without effect, and on being again attacked by the Bahminy king submitted and paid an immense ransom. A treaty was then made, by which the boundaries of the two kingdoms were settled. In 1424 Ahmed Shah Bahminy attacked Warangal and the reigning king was killed. Nothing more is known of the dynasty. The Warangal kingdom became part of the Bahminy dominions. After the dismemberment of the Bahminy empire at the end of the fifteenth century, Calinga formed part of the Cootbshahy kingdom of Golcondah. Aurungzeeb annexed Golcondah in 1688 and Calinga thus became part of the Moghul Empire, but the occupation was little more than a military one, and the Hindoo chiefs were left much to themselves till 1724 when Yoosuf Jah, the great Nizam-ool-moolk, took actual possession of the country. In 1753 this part of the country, then known as the Northern Circars, was ceded to the French by Salaubut Jung, Soobadar of the Decan. In 1759 however the French were driven out by the English, and possession of the Circars was transferred to the English under a treaty with Salaubut Jung. This arrangement was ratified by the Moghul Emperor's firmaun in 1765, but the English did not finally take possession till the following year. The modern districts of Ganjam and Visagapatam include the ancient Calinga.

[17] SKETCH ACCOUNT OF THE KNOWLEDGE OF SOUTHERN INDIA BY FOREIGN ANCIENT NATIONS CONTINUED DOWN TO THE MIDDLE AGES—*Introduction.*—The Burmese frontier has been unfavourable to intercourse between India and foreign nations. The Himalayan mountains have blocked in the country on the north. Yet in the north-west passes of the Himalayas there has been opportunity for access, and the exterior sea-board of the peninsula has laid the country open to the visits of those travelling by sea. It is this last route, and especially that on the western side of India, which the visits of foreigners have mostly taken. Commercial ancient history is to a large extent the history of the struggle for the transit trade of the East by the Persian Gulf and Red Sea; and the modern history of the Old World has been modified by the discovery of the route to India round the Cape of Good Hope. The extent to which there is evidence of direct intercourse between Southern India and ancient nations varies, but even where there is no evidence much may be learnt from inference. (2) *Egypt.*—One of the earliest countries with which India had commercial relations was Egypt. Mummies wrapped in Indian muslins have been found in Egyptian tombs dating fully 2000 years B.C. The ancient Egyptians used indigo for dyeing purposes, which could have come only from India. The Biblical story of Joseph shows a caravan trade to Egypt from the East. An invasion of India in B.C. 981 by Rameses II, the Greek Sesostris, is recorded by Diodorus Siculus. He conquered the whole valley of the Ganges. When, after

84. SUBSEQUENT DRAVIDIAN HISTORY DOWN TO THE ELEVENTH CENTURY.—During this period the old Pandyan power waned, the Chera kingdom was contracted to small dimensions in the south-west, and the Chola power alone maintained itself. The Pallava and Calinga powers were confined within the neighbourhood of the east

---

the death of Alexander the Great, Ptolemy son of Lagus obtained possession of Egypt (B.C. 233), he established the seat of government at Alexandria which soon became a populous and wealthy city. Ptolemy's son and successor, Ptolemy Philadelphus, in order to centre the Indian trade in Alexandria began the construction of a canal from Arsinoe (the modern Suez) on the Red Sea to the eastern branch of the Nile; but this work was never finished. The same king built Berenice on the west coast of the Red Sea, which became the medium of intercourse between the East and West for the next two hundred and fifty years, or as long as Egypt remained an independent kingdom. It is a matter of conjecture how far these facts indicate a direct commerce between the West Coast and Egypt. (3) *Assyria.*—The first warlike invasion of India mentioned by classical authors is that of Semiramis, widow of Ninus of Nineveh, whom Diodorus Siculus relates to have crossed the Indus with a very large army, but to have been then signally defeated and put to flight by an Indian prince named Strabrobates. This was in the year 2034 B.C. Semiramis erected a column describing her conquests as extending from Nineveh to the Itamenes (Jumna) eastward, and southward to the country which produced myrrh and frankincense; this last is the interior of India. There was a constant intercourse between India and the Assyrian empire by land. Probably Assyria knew nothing of Southern India. (4) *The Phœnicians* —A trade between Europe and Asia was early carried on by the Phœnicians, and these people were employed in the later naval expeditions of Egypt. Hiram of Tyre (980 B.C.) extended his commercial operations to India, and in connection with the Hebrew King Solomon enjoyed a monopoly of the trade. It was carried on from harbours at the lower end of the Arabian Gulf, which the Phœnicians seized from the Idumæans. Among the products of India or Arabia mentioned in the Bible are found the following; cinnamon, cassia, sweet calamus, stacte or gum, onycha or skekeleth (a black odoriferous shell), galbanum (a gum or resin), aloes, myrrh, and frankincense. Of these, cinnamon and cassia can be attributed specially to India, and with all the others were brought originally through Arabia into Egypt, Judæa, Phœnicia, and Syria, and from those countries distributed around the coasts of the Mediterranean. The word India itself occurs in the book of Esther where it is spoken of as a province subject to King Ahasuerus. Two Hebrew words in the Bible are identical with Tamul, and point to an early intercourse with Southern India; namely 'tooki' (peacock), the Tamul தோகை, and 'ahalim' (a fragrant tree), the Tamul அகில். (5) *Persia.*—In B.C. 557 the frontier of Persia, then under Cyrus son of Cambyses I, extended to the borders of Hindostan; but Cyrus did not cross the Indus. Darius Hystaspes in B.C. 521 extended the dominions of Persia, and conquered part of India; the tribute paid by which was four times as much as that yielded by the rich provinces of Babylon and Assyria, and nearly a third part of the whole revenue of the Persian monarchy. In his reign Scylax of Caryanda in Caria sailed down the Indus from Peukelaotis, and then along the Arabian coast by the same course afterwards taken by Nearchus. The chief commercial intercourse between Persia and India was by land, commodities being transported on camels from the Indus to the Oxus, down which they were carried to the Caspian Sea, and thence distributed in various directions. Early in the sixth century A.D., the Persians under Chosroes Nouschirvan held a distinguished position in the East. Their ships frequented the harbours of India, and their fleet was successful in an expedition against Ceylon. Cosmas Indicopleustes, a Greek merchant who travelled in the East at this period, has mentioned the importance of the trade between Persia on the one side and Ceylon and India on the other. In proof of this he mentions a number of Nestorian or Syrian Christians found by him in Southern India, who were originally converted by missionaries from Persia, and were subject to the jurisdiction of the Archbishop of Seleucia. The Persians then monopolized the silk trade, both from India and China, owing to their power of molesting the caravans. They continued subsequently to carry on an extensive trade with India, which however was finally destroyed through the capture of Ormus on the Persian Gulf by the Portuguese about the beginning of the sixteenth century. (6) *The Greeks.*—An ancient legend, related by Ctesias and other writers, states that Dionysus visited India about 1450 B.C., and civilized its tribes, teaching them cultivation, the use of the grape, and the arts of civilization. Another legend connects Heracles with India. He is said to have married Pandæa, the daughter of an Indian king, and to have founded a long dynasty. The Greeks must have known of the existence of India as early as the heroic times, since Homer mentions the use of articles of Indian merchandize, which went by names of Indian origin; such as *κασσίτερος* 'tin' (the Sanscrit 'kasteera'), and *ἐλέφας* 'ivory' (connected with the Sanscrit 'ibha,' an elephant). These conceptions however were uncertain, and India was confounded with Ethiopia. Other Greek words which demonstrate an early intercourse with Southern India are *ὄρυζα* (rice), the Tamul அரிசி; and *κάρπιον* (cinnamon), the Tamul கறுவா. The first Greek who clearly speaks of India is Hecataeus of Miletus (549-486 B.C). Herodotus (450 B.C.) also mentions India in his enumeration of the satrapies of Darius. According to the latter authority, the Indians paid a tribute of 360 talents of gold dust; this as stated above being four times as much in value as that yielded by the satrapy of Babylonia conjoined with Assyria. Herodotus has a fable that ants bigger than foxes dug up this gold. He mentions cotton, which he describes as wool growing on trees; and he speaks of large reeds, probably bamboos. He says of the tribes of India, that they were exceedingly numerous and spoke a variety of languages. He mentions cannibals; also tribes who entirely abstained from animal food. His knowledge was apparently confined to the countries on the Indus. Ctesias (400 B.C.) who was for many years physician to Artaxerxes Mnemon, wrote a work called *Ἰνδικά*; but it contains many fabulous accounts. In the year B.C. 334, Darius Codomanus, successor of Arses, was on the throne of Persia; while Alexander, a youth of twenty years of age, had succeeded to the monarchy of his father Philip of Macedon, and was planning a universal extension of his dominions. In the spring of that year Alexander invaded the territories of Persia, and defeated Darius, first at the Granicus in Bithynia; then at the decisive battle of Issus, in Cilicia (B.C. 333). After a two years' campaign, wherein Tyre, Jerusalem, and Egypt were subdued, he finally defeated the Persian king in B.C. 331, at the battle of Arbela, near the mountains of Kurdestan. Darius was soon afterwards murdered by one of his officers, Bessus, satrap of Balkh; and Alexander laid waste the satrapy to avenge the death of his noble enemy. In 327 B.C. Alexander marched towards India. With considerable difficulty he reduced Afghanistaun, and then crossed the Indus into a territory called Taxila. With the chief of this country he made an alliance, the Hindoo being anxious to secure the co-operation of the invaders against the great rajah, Porus or Pooroo, reigning in Canouj and enjoying the monarchy over all Hindostan. In 326 Alexander advanced, and was resolutely opposed by Porus on the eastern bank of the Jhelum, or Hydaspes river. The Hindoos were defeated in a pitched battle; but Alexander finding his army unwilling to advance further into India, retraced his steps, took his whole force on board a vast number of galleys, and sailed down the Hydaspes to the Indus. After severe fighting at several places on the route, he reached the mouth of the Indus in safety, and divided his army into two parts, one division under Nearchus, having orders to sail up the Persian Gulf, while Alexander himself went by land. This was the last invasion of India before that of the Mahomedans. Alexander believed in the ancient legends of Dionysus and Heracles. When he captured the strong fortress of Aornus situated between the Indus and the *κωφήν* (Cabool), he rejoiced that he had reduced a stronghold which Heracles himself had not been able to take. Subsequently, at the point where the Hydaspes (Jhelum) and the Acesines (Chenaub) unite, he encountered a tribe, which from their use of clubs and the sacred mark on their faces were thought by the Greeks to be the descendants of Heracles. And when, having overcome this tribe, they entered the country of the Oxydracæ and Malli, Alexander encouraged his men by saying that they should pass the limits of the conquests of Dionysus and Heracles. The followers of Alexander the Great gave a fairly accurate account of the country. The works of the writers Bœto, Diognetus, Nearchus, Onesicritus, Aristobulus, and Callisthenes are lost; but their substance is condensed in Strabo, Pliny, and Arrian. Onesicritus was the first western writer to mention Ceylon. Other and later writers were Megasthenes and Deimachus,

coast. These changes were caused by pressure from the nations whom several centuries had bred on the uplands of the Deccan. It is reasonable to infer that the reason why the Cholas in the valley of the Cauvery maintained nevertheless a superiority was that Brahmins had imparted to them their civilization.

---

ambassadors from Seleucus to Chundragoopta and his son Allitrochades at Palibothra or Patna; Patrocles, admiral of Seleucus who visited the west coast; Timosthenes, admiral of Ptolemy Philadelphus Dionysius, sent by the same king on an overland expedition to India through Persia; and Eudoxius sent on a voyage of discovery to the west coast of India by Ptolemy Euergetes in B.C. 140. To Alexander belongs the credit of having perceived the value of Indian commerce, and of having by the foundation of Alexandria given a direction to the course in which it flowed for eighteen subsequent centuries, until the discovery by the Portuguese of the route by the Cape of Good Hope. The Macedonians were astonished at the riches and close population of the Punjaub. Their accounts were exaggerated, as they say that Alexander subdued 5,000 cities as large as Cos, but nevertheless enough remains to show that Northern India at that time was in a highly flourishing condition. The information given by these writers is varied and extensive. All native commodities which to this day form the staple of Indian commerce were fully known to them; namely rice (*ὄρυζα*), cotton and muslins (*βύσσος*), sugar-cane (which they call honey-bearing reeds), and silk (*σηρικά*). None of these articles had yet been brought into Greece or any part of Europe by sea. The Macedonians also described the most striking characteristics of the Hindoos, in their superstition, policy, manners, habits, and customs, as follows. There were seven castes. Namely the philosophers or Brahmins (*φιλόσυφοι, σοφισταί*); the husbandmen (*γεωργοί*); the herdsmen, shepherds, and hunters (*βουκόλοι, ποιμένες, θηρευταί*); the artisans (*τεχνῖται*); the soldiers (*πολεμισταί*); the inspectors of manners or police (*ἔφοροι, ἐπίσκοποι*); and the councillors and assessors. This classification is mainly correct. The manner of hunting and taming the elephant are correctly described by Arrian. There were no slaves in India; Menoo mentions seven sorts, but probably the servitude was so light as to escape the notice of strangers. Gold was collected in rivers. Chintzes (*σινδόνες εὐανθεῖς*) are mentioned. The palm called *τάλα* (talipot) is mentioned. The natives wore cotton garments reaching to the middle of the leg. Parrots and monkeys are correctly described. The use of strigils and shampooing is mentioned. Intermarriages between the different castes were forbidden. Megasthenes denies that the Indians possessed a knowledge of writing; Nearchus however says that they wrote on a sort of cloth, and that these letters were beautiful in form. Mention is made of rice planted in water; and of wine made from rice, or arrack. The natives are described as being vegetarians, only the hunters eating meat. The men wore earrings, dyed the beard, used umbrellas, carried daggers, and had turbans on their heads. The natives always followed the hereditary occupation of the caste. They perforated the nose and lips. The king was attended by a guard of women. Two sorts of philosophers are described, viz., *βράχμανες* and *γερμᾶνας* (probably Γ in the manuscript is a misprint for Ʒ); that is to say Brahmins proper and Shramanas or ascetics. The penances of the latter are detailed. These particulars show the Macedonians to have been careful observers. Eratosthenes (B.C. 200), librarian of Alexandria in the reign of Ptolemy Euergetes I, includes India in his treatise on geography. Of the parallels of latitude drawn by him, the most southern passed through Taprobane (Ceylon), and others through the south coast of India, Palibothra (Patna), and the Ganges and Indus; while two of his parallels of longitude passed respectively through the mouths of the Ganges and Indus. He derived his information on Indian subjects from the Macedonian writers. The next reliable Greek historian is Agatharchides (177 B.C.), president of the Alexandrian library, much of whose information was afterwards copied by Diodorus Siculus, Strabo, Pliny, Pomponius Mela, and others. In Diodorus Siculus (circiter B.C. 40) is found an account of the discovery of Ceylon, in which fact and fiction are mingled. According to this account, Iambulus a merchant having been captured by pirates and taken to Æthiopia was in compliance with a solemn rite exposed in a boat, which after a voyage of four months reached Ceylon. Here he resided seven years, and then made his way back to Greece through India. Some of the facts he narrated bear the stamp of being genuine. For instance the stature of the natives, and the flexibility of their joints; the length of their ears, bored and pendent; the perpetual verdure of the trees; the attachment of the natives to astronomy; their worship of the elements, particularly the sun and moon; their cotton clothes; the custom of several men having a wife in common; the equality of day and night; the 'calamus' or maize. Iambulus says of the alphabet that the characters were originally seven, but became twenty-eight, by four various forms or combinations of each; an account which agrees exactly with the facts. It has been alleged as a reason for doubting Iambulus' veracity, that he says he was in Ceylon seven years, yet never mentions cinnamon. Other Greek authors who wrote about India are Strabo (20 A.D.); the author of the *περίπλους τῆς ἐρυθρᾶς θαλάσσης* (probably a merchant living in Egypt in the first century A.D.); Arrian (130 A.D.); Ptolemy (circiter 30 A.D.) and Cosmas Indicopleustes (535 A.D.). Strabo's account of India is taken almost entirely from Megasthenes, or from the still earlier Macedonian writers, and as he appears to have had no later sources of knowledge his information is not perfectly satisfactory. The information contained in the *περίπλους* is both curious and interesting. It states that the first place in India at which trading vessels starting from Egypt touched was *παττάλα* on the Indus. Hither they imported woollen and linen cloth, silver, money, and wine; in return receiving spices, gems, silk, and pepper. The next port was *βαρβαρίκη* at the mouth of the Indus. Here the imports were apparel, very fine cottons, topazes, coral, storax, frankincense, glass vessels, plate, spice, and wine; and the exports were costus, bdellium, spikenard, emeralds, sapphires, furs and silks from China, and indigo (*ἰνδικὸν μέλαν*). The most considerable emporium on the coast was *βαρύγαζα* (Broach). The imports at this place besides those already mentioned included brass, tin, lead, glass, perfumes, and Italian Laodicean and Arabian wines. Among the exports were gems, ivory, myrrh, and cotton. At *μούζιρις* (Cranganore) additional exports were pearls, diamonds, rubies, betel, tortoise-shell, and pepper of the best quality; while the imports included besides the articles already mentioned, spice in large quantities. The ordinary gems taken from *μούζιρις* and *νελκύνδα* were not found in India, but were brought from Taprobane or Ceylon. They probably consisted of the varieties of what are now called corundum; viz., sapphire, ruby, &c. Separately the *ἀδάμας* is mentioned as being sent from these ports, which indicates undoubtedly diamonds, the production of Indian mines. The correctness of this account is confirmed by comparing it with the section of the Digest of the Roman Law, entitled 'Species pertinentes ad vectigal,' in which the Indian commodities subject to the payment of duties are enumerated. The author of the *περίπλους* enumerates various other Indian ports along the coast as far as the mouth of the Ganges, but with a few exceptions his knowledge of these places is slight. His description of *κομάρ* or Cape Comorin, on the other hand is accurate. Ptolemy (A.D. 130), in forming his general system of geography, adopted the ideas, and imitated the practice of Hipparchus, who lived nearly four hundred years before his time. That philosopher in order to ascertain the position of the stars in the heavens with accuracy, measured their distance from certain circles of the sphere; computing it by degrees, either from east to west, or from north to south. The former was denominated the longitude of the star, the latter its latitude. This method he afterwards applied to geography, but it fell into disuse until revived by Ptolemy. In spite of such assistance, Ptolemy's delineation of the shape of the Indian continent is extraordinarily erroneous, as he has made the peninsula stretch from the *κόλπος βαρυγαζηνός* or Gulf of Cambay from west to east, instead of extending as it should do from north to south. His information however with respect to the country in detail, and the situation of particular places, was more trustworthy. He mentions correctly most of the places on the coast, and is the first writer to describe the six mouths of the Ganges. Identified localities in Southern India mentioned by him are capes *κῶρυ* (Rameswaram), *καλλιγικόν* (Point Calimere), and *κομάρια* (Comorin); mount *βηττιγώ* (the Southern Ghauts, in Tamul ஔவையார்); gulfs and bays *γαγγητικός* (Bay of Bengal), *ἀργαρικός* (Palk's Bay), and *κολχικός* (Gulf of Manaar); rivers *μαίσωλος* (Kistna), *τύννα* (Pennair), *σωλήν* (Tambrapurny), and *χάβηρος* (Cauvery); tribes and cities, the *καλίγγαι*, with their chief towns *πάρθαλις* and *δανδάγουλα* (Calingapatam), the *μαισώλοι*, with their chief towns *πίτυνδρα* (Dharanicottah in Kistna district), and *ἀλλοσύγνη* (Coringa), the *ἀρυάρνοι* chief town *μάλαγγα* (Mundarajya the modern Nellore), the *σῶραι* (Cholas), with their

85. The Cadamba nation proceeded in the first instance from the west coast region now styled Canara, but then known as Heiga and Tooloova. Their principal capitals were Palaushaca now Halsee in the Bombay Presidency due west of Kurnool; and Banavausy near the north-western confines of Mysore in nearly the

towns ἀρκατοῦ βασίλειον σῶρα (Arcot) and ὄρθουρα βασίλειον σώργαγος (Warriore), παραλία σωρητῶν and παραλία σωρίγγων, (the coasts of Tinnevelly and Madura), πανδίονος χώρα, (the Paundy kingdom), with its capital μόδουρα (Madura), the καρεοί (in Tinnevelly), κόλχοι (Korkay), κοττιάρα (Cottaur in Travancore) διμυρική (Malabar), with its chief towns κάρουρα (Caroor) and τύνδις (Cadaloondy), νίτρα (Mangalore), ἱππόκουρα (Nundair or Hyderabad), βαίταγα (Beedar), σίμυλλα (near Bassein), δμενάγορα (Ahmednugger), and τάγαρα (Deogarh). Of the places mentioned by Ptolemy belonging to Southern India, twenty-three end in *oup* or *oupa* the Tamul ஊர், a town; for instance σαλούρ, κορέουρα, ποδοπέρουρα, κ.τ.λ. The loadstone rocks of India, which attracted so much notice from several early writers, were known to Ptolemy. They may be identified with certain hill ranges in Southern India which mainly consist of magnetic iron. Early writers connected their presence with the fact that many of the vessels and boats engaged in the Indian coasting trade contained no iron in their construction, and hence arose the well-known fable about the injury to shipping caused by the loadstone rocks. The surf boats however have no iron in their construction, because bolts or nails would render them too rigid; and the boats of the Laccadives and Maldives have none, because iron ores do not occur in coral islands. Scholasticus the Theban who visited India about 400 A.D., in company with a priest, and reached μόυζιρις (Cranganore) on the Malabar coast mentions the μαγνῆτις (loadstone) rocks which attract iron-bound vessels to their destruction. This author also speaks of the thousand islands of the μανιόλαι, by which are meant the Laccadives and Maldives. The last Greek author who mentions India is Cosmas Indicopleustes (A.D. 535), a monk who had formerly been a merchant. The main design of his chief work, called τοπογραφία χριστιανική, is to prove that the earth is an oblong plane, 12,000 miles long from east to west and 6,000 miles broad from north to south, surrounded by high walls and covered by the sky as with a canopy; and that day and night are caused by an extremely high mountain in the north, round which the sun moves. Some of the facts mentioned by him seem to be the result of personal observation. He was well acquainted with the west coast of India, and mentions μαλέ (the Malayalam country) as the chief seat of the pepper trade, and gives some particulars relative to σιελεδίβα (Serendib or Ceylon). According to him, around it there are a multitude of exceedingly small islets (the Maldives). All contain fresh water and cocoanut palms (ἀργέλλια; Sans. narikela; Arabic narghyl). These islands lie as close as possible together. He says that the exports of καλλίανα (near the modern Bombay) were brass, sesamine (sisoo) logs, and cotton stuffs; of σινδός (Scinde), castorine, musk, and spikenard; and that from τσίνιτσα (China), and the other countries beyond Ceylon, came silk, aloes, cloves, nutmegs, and sandal-wood. He also states that nearly every large town in India had its Christian church under the Archbishop of Seleucia. Cosmas mentions Persians as being rivals with the Romans in the Indian trade. A considerable change in the nature of the commercial intercourse between Europe and India was occasioned about this period by the introduction of the silkworm into Constantinople, and thence into Greece. This was effected during Justinian's reign (A.D. 527–265) by two Persian monks; who in the course of their missionary labours, penetrated to China, and managed to convey silkworm eggs surreptitiously out of the country, hidden in a hollow cane. A large number of these insects was soon reared in different parts of Greece, upon which the demand for silk from the East diminished. Eustathius, Archbishop of Thessalonica (1180 A.D.), in his commentary on the περιήγησις τῆς γῆς of Dionysius Periegetes, mentions the Maldives as follows:—'Others on the contrary have it that Maldivia was originally one vast island, but that a resistless ocean burst in upon it far and wide, and formed νῆσους ἀπειρίσιας, a countless number of islets.' (7) *The Romans.*—The Romans from the time that they first entered Egypt and Arabia in Augustus' reign (B.C. 31) continued to maintain a footing on the coast of the Red Sea, and carried on an extensive commerce with India, the luxurious products of which were in great demand at Rome. A proof of their progress in the East is afforded by the embassy sent to Augustus by the Madura ruler. Strabo says it was from king Pandion, and others say it was from king Porus. This latter name however was already known in Europe in connection with Alexander's invasion of India, and was introduced only as a general name for an Indian king. The name Pandion had never yet been heard in Europe, and therefore must have been the real name. The event represents no doubt a voyage to Europe from the South Malabar coast. This embassy gave valuable and curious presents including a serpent ten cubits long. In the letter the king described himself as holding sway over 600 kings, and asked for Augustus' friendship. In the embassy was an Indian named Zarmanochegas (that is to say Chegas the Shramana or Booddhist ascetic) from Barugaza (Broach); who accompanied Augustus to Athens, and there committed self-immolation, as Calanus had done in Alexander's time. Zarmanochegas' tomb, known as that of the Indian, was to be seen as late as Plutarch's time, the epitaph being ΖΑΡΜΑΝΟΧΗΓΑΣ ΙΝΔΟΣ ΑΠΟ ΒΑΡΓΟΣΗΣ ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ ΙΝΔΩΝ ΕΘΗ ΕΑΥΤΟΝ ΑΠΑΘΑΝΑΤΙΣΑΣ ΚΕΙΤΑΙ, 'here rests Zarmanochegas, an Indian from Barugaza who rendered himself immortal according to the custom of his country.' In Virgil and Horace are found many allusions to India, but of a rhetorical character. Virgil mentions the Ganges and the Gangarides, and speaks of ivory as coming from India; and Horace represents Augustus as leading in triumph the Seres and the Indi. The Romans also received Indian commodities by the route of the Persian Gulf and the Euphrates, through Mesopotamia to Syria and Palestine, the head-quarters of the trade being Palmyra, which owed its importance to its being the only cultivable spot in the desert. A bold discovery of the same period imparted an entirely new character to the navigation of the Indian Ocean; namely the discovery of the south-west monsoon in the reign of Claudius by a seaman named Hippalus. This imparted so great an impulse to trade, that it soon became a subject of apprehension at Rome lest the empire should be drained of its specie to maintain the commerce with India; silver to the value of nearly a million and a half sterling being annually required to pay for the spices, precious stones, and silk imported through Egypt. The sea-coast of India now became better known, and the great work of Pliny, compiled less than fifty years after the discovery of Hippalus, serves to attest the additional knowledge collected during the interval. Pliny the elder (23–79 A.D.) and Pomponius Mela (Circiter 30 A.D.) who wrote soon after Strabo, were able to add somewhat to the previously acquired knowledge of India. For a better account of Ceylon they were indebted to the fact that a Roman ship engaged in collecting the revenues on the coast of Arabia was caught by the monsoon and carried to the north-west coast of Ceylon. The Romans were well received by the king who finally sent an embassy to Rome, and from these envoys Pliny learnt that Ceylon then contained five hundred towns and villages, of which the chief was Palesimunda. The envoys also described coral, pearls, and precious stones of various sorts, the luxuriance of the soil, the natural wealth of the people, and the mildness of the government. Pliny gives the measurements round the coast of India with some minuteness, and with less exaggeration than his predecessors. In his list of the Indian races, mostly borrowed from Megasthenes, he says:—"Next follow the Narœ, enclosed by the loftiest of Indian mountains, Capitalia. The inhabitants on the other side of this mountain work extensive mines of gold and silver." Capitalia has been identified with Mount Aboo; but may be taken to express the Western Ghauts generally. The Narœ are evidently the Nayars of Malabar. In that and the neighbouring regions are situated the ancient gold mines which have attracted so much notice of late years, and there are also enormous ancient mines in the districts of Cuddapah and Kurnool, from whence argentiferous galena was extracted, and from this ore silver was no doubt obtained. Marinus of Tyre (120 A.D.) is the latest Latin geographer who mentions India. His information when compared with that given in the περίπλους shows a great advance in the knowledge of the east coast of India, and of the countries still more to the eastward. It is impossible to identify the places mentioned by him, but his general idea of the shape of the coast is a correct one. (8) *China.*—There are two means of communication between India and China, by land and by sea. The trade in silk was carried on by land through Bactria to the Indus, then down the river to Scinde, and thence to Goozerat. The first authentic mention of this trade between China and India is in the περίπλους in which it is said that silk was imported from a city called θῖνα (China) to βαρύγαζα (Broach)

latitude of Cuddapah, with Haungal adjacent to Banavausy. In the early centuries of the Christian era those people possessed the western half of the present Mysore. Their banner was a monkey, and their signet a lion. The Congoo country south of Mysore already mentioned had at the same period a dynasty of its own.

---

overland through Bactria, and also down the river Ganges. This trade must be of very great antiquity. The first Chinese traveller who has left an account of his travels in India is Fah Hian (A.D. 399–414), who with four others came to India in order to obtain authentic copies of the Booddhist scriptures. Their travels consequently were almost exclusively of a religious character, and consisted of a pilgrimage to sacred places. Fah Hian visited in succession all the resorts of pilgrimage connected with Shakya Moony's life, namely Caupila, Cooshanagara, Rajagriha, Gya and Benares. After passing three years at Palibothra, he went by sea to Ceylon and finally returned to his country, without visiting the south of India. The next Chinese traveller was Hwen Thsang (A.D. 629–645), a man probably of higher culture than Fah Hian. He did not confine his observations merely to his own religion. Apparently the surface life of the towns was much of the same as at present, as he describes the tortuous streets, the brick houses and verandahs plastered with cow-dung, the roofs of bamboo and dry grass, and the absence of butchers' shops and wine-sellers. The administration of justice was extremely mild, and the whole system of government was in his view based upon the benevolent spirit of Booddhism. He found India divided into a number of petty kingdoms, of which the chief was Magadhah, ruled by Seelauditya. Southern India was divided into nine kingdoms, viz., Calinga, Cosala, Andhra, Dhanacataca, Choolya, Dravida, Malacoota, Concana, and Maharashtra. On his way south Hwen Thsang passed through Ganjam, the king of which was probably Laulitendra Keshary of the Orissa annals, who is said to have reigned for nearly sixty years (A.D. 617–676). Hwen Thsang visited this place in 639 when the king was at the height of his power, but only four years later when the pilgrim revisited Magadhah he found that Harshavardhana of Canouj had just returned from a successful expedition against Ganjam. Traversing Calinga, Andhra (capital Warangal), and Chola, Hwen Thsang stopped at Canjy (Conjeeveram), the capital of Dravida. At this place he met about 300 Booddhist monks who had left Ceylon in consequence of disturbances caused by the king's death. By reckoning, Hwen Thsang arrived there in 639, which in the list of Ceylon kings is the year in which one of them was the victim of an insurrection. In consequence of this Hwen Thsang abandoned his intention of going to Ceylon, and proceeded along the west coast, passing through Travancore, Malabar, Concana, Maharashtra, Broach, Malwah, the Vallabhy kingdom in Goozerat, Oojjein, Chittore, and Scindo. He then returned to China. Hwen Thsang enumerated the number of Booddhist monasteries and Brahminical temples in each place that he visited in the south, and thus left an approximate record of the progress of Booddhism in that quarter as compared with Brahminism. In Calinga there were ten monasteries and two hundred temples; in Chola the monasteries were nearly all in ruins, but there were many temples; Dravida contained a hundred monasteries with ten thousand monks, and eighty temples with numerous naked Brahminical heretics. On the west coast he found the people illiterate and most of the monasteries in ruins, but there were hundreds of flourishing temples and numerous heretics. In Concana he found a hundred monasteries and many more temples. In Maharashtra also the heretical sects were very numerous. In Malwah Brahminism and Booddhism were both flourishing. The king of Goozerat, named Dhroovapat, was a zealous Booddhist. At Oojjein and Chittore however Booddhism was being superseded by Brahminism. (9) *Arabia.*—The connection between Arabia and this country belongs both to the most ancient and to mediæval times. The old Hamite or Cushite races of Arabia, the sun-burnt Æthiops of the Greeks, were the sailors of the farthest antiquity; and their descendants retain their characteristics. Tribes and communities of old Cushite or Arabian origin are found on every coast and island of the Indian Ocean. Ephorus (B.C. 399–334) states expressly that the old Æthiopians occupied the most distant southern region of the earth, which would include the southern coasts of both Asia and Africa. The description given of Sabæa by a reliable Greek historian, Agatharchides (B.C. 177), points to a degree of prosperity which could have been due only to a monopoly of the rich trade of the East; and the nearest eastern country was India. In more recent times, or in the fourth and fifth centuries A.D., Arab merchants began again to establish themselves on the Malabar coast. A considerable revolution in the intercourse of Europe with the East was occasioned by the rapid predominance gained by Arabia under Mahomed and his successors, which lasted from the seventh to the thirteenth centuries A.D. Persia and Egypt were among their earliest conquests, and in a very short time the modern Arabs advanced far beyond the limits of ancient navigation. Bussorah was founded (A.D. 635) by the Caliph Omar as a centre for the new maritime trade, and soon became an emporium second only to Alexandria. The effect of the Arabian conquests was to exclude the nations of Europe almost entirely from any intercourse with the East except by a tedious and dangerous land journey; for the Arabs held the seas. In comparing Arabian treatises on geography with those of the Greeks, it will be found that the Arabs were more cautious in confining themselves to statements derived from safe authority, or from personal observation. The well-known voyages of Sindbad the Sailor belong to the ninth century. In the fourth voyage he visited Malabar where he found men gathering pepper. In the fifth voyage he was wrecked on the country of the 'Old Man of the Sea,' probably on the Concany coast. Thence he crossed the sea to the Maldives and back again to Malabar; passing on to the peninsula of Comorin, where he found 'aloes-wood' called 'santy' (sandalwood), and to the pearl-fisheries of the Gulf of Manaar. Another Arabian work of travel belonging to this period is the 'Voyages of two Mahomedans,' and professes to give an account of the countries lying between Bussorah and Canton. The author of the first part, a merchant named Sooliman, mentions the 'Sea of Lar' washing Goozerat and Malabar, the Lankhabaloos or Nicobars, and Serendib (Ceylon). Ibn Khoordadbah (A.D. 870) mentions porcelain, sugar cane, pepper, aloes-wood, cassia, silk, and musk as articles of Indian commerce. Masoody of Baghdad who visited India about A.D. 916 gives nutmegs, cloves, cubebs, camphor, areca-nut, sandalwood, and aloes-wood as productions of the Indian Archipelago. He describes India as divided into four kingdoms; the provinces on the Indus capital Mooltaun, a kingdom having Canouj for its capital, Cashmeer, and Goozerat which he says is the greatest and most powerful. Edrisy (A.D. 1100) mentions the fine cotton fabrics of Coromandel, the pepper and cardamoms of Malabar, and the nutmegs and lemons of Mansura on the Mehran (Indus). He names the Concans as the country of 'Saj,' that is to say of the 'saug' or teak tree. Ibn Batuta (1304–1377) of Tangiers was the greatest traveller of the Arab nation. He lived at Delhi eight years, and was then sent on an embassy to China by the Sultan Mahomed Toghlak. He embarked from Kinbaist (Cambay), and sailed round the coast, stopping at Calicut, where he was honourably received by the Zamorin; he then went on to Ceylon, touching on his way at Hunawar (Honore). He finally sailed for China from Bengal. He mentions Collam (Quilon) and Calicut as among the finest trading ports in the world. Among the productions of the Indian Archipelago he describes gum benjamin, aloes-wood, cloves, camphor, and sandalwood, and also mentions cocoanut palms, areca-nut palms, jack-trees, orange-trees, and mangoes. He says that porcelain was imported into India from China. Aboolfeda of Damascus (A.D. 1273) mentions the abundance of pepper grown in Malabar, and the fine cotton manufactures of Coromandel. He divides Hindostan into 'Al Sind' the country of the Indus, and 'Al Hind' the country of the Ganges. (10) *Venice and Genoa.*—It has been mentioned above that one effect of the Arabian conquests was to exclude Europe almost entirely from intercourse with the East. This was the more vexatious, as by this time the people of Europe had acquired a taste for the commodities of the East and had thus become more desirous of obtaining them. Various cities of Italy, particularly Venice and Amalfi, had attained to prominence and wealth; and the use of luxuries had begun to spread not only through Italy, but also among the towns of France on the Mediterranean. During the progress of the Crusades (A.D. 1096-1291) various Italian States greatly extended their commercial operations in the East by means of privileges obtained in return for assistance given to the Crusaders. Two events happened prior to the termination of the Holy War, which by putting several provinces of the Greek empire in the hands of the Venetians and Genoese respectively enabled them to extend their commercial connection with the East. The first was the conquest of Constantinople in A.D. 1204, and the overthrow of the Byzantine empire by the Venetians and the leaders

The Kalachooryas or Kalabhooryas were a tribe coming originally from Bundelcund, due north of the Deccan. They were either Gonds or successors of Gonds in the same country. They were connected with the tribe of the Heihayas, who however are usually assigned to the districts further west in the valley of the Nerbudda. In their history they had a southward movement, and eventually reached Mysore. The Rattas belonged to the most eastern Canarese districts of the present Bombay Presidency. The name is the same as the Teloogoo Reddy of more modern times; but it was Sanscritized into Rashtracoota, by which designation the tribe is better known. These were all Dravidian tribes, with possibly a Kolarian intermixture.

86. The first capital of the Chalookyan kingdom of the Deccan was at Nagauvy near the Bheema river. Afterwards, as their power advanced through the Deccan, they established a capital at Calyaunapoora directly in the heart of the peninsula. From this last point they extended to the south and east. Calyaunapoora is now in the province of Beedar in the Nizam's Dominions. The country ruled by this kingdom when in its zenith was called Carnautacadesha. The greater number of the nations with which their early history was connected, for instance Nalas, Sendracas, Mautangas, Auloopas, Lautas, Maulavas, Goorjaras, &c., do not concern the present subject. They first appear however in connection with Southern India as the conquerors of the Cadambas, Congoos, Kalachooryas and Rattas above-mentioned in the country about the present Bellary and Anantapore districts and Mysore. They also engaged in war with the Tamul Pallavas, but at first with varying success. In one of their expeditions to the south they claim to have burnt the old city of Canjy. In a well-known inscription they are stated to have gained authority over the Cholas and Pandyas, and no doubt by the fourth and fifth centuries of the present era they were the most formidable power in Southern India. The Chalookyas divided into two branches in the beginning of the seventh century; one remaining in the Central Deccan, and the other proceeding to the Vengy country between the Kistna and Godavery rivers which they conquered. The capital of

---

of the fourth Crusade. The Venetians in consequence obtained possession of part of the Peloponnesus, and several of the largest islands in the Archipelago, and thus secured to themselves the monopoly of the trade by the Euxine. Many Venetians then settled in Constantinople and soon engrossed the various branches of trade, particularly the silk trade, and that with India. The other event was the subversion of the dominion of the Latins (Baldwin, Count of Flanders and his successors) in Constantinople, and the establishment of the Palaeologi on the throne, which was effected in 1261 fifty-seven years after the Venetian conquest; chiefly owing to the powerful assistance of the Genoese, who were jealous of the commercial advantages enjoyed by Venice. In return for the assistance of the Genoese, Pera the chief suburb of Constantinople was bestowed upon them, and they thus became masters of the harbour. Their exemption from the usual duties on goods moreover gave them a decided superiority over their competitors in trade. The result of this was that Venetian merchants were compelled to carry on the Eastern trade through Alexandria. Finally Venice, with the permission of the Pope, concluded a treaty of commerce with the Mameluke Sultans of Egypt; and then for the first time a fair and open trade was established between Christians and Mahomedans. About 1425 A.D. Florence also obtained some small share in the Indian trade. Marino Sanuto, a Venetian noble, gives an account of the Indian trade as carried on by his countrymen, about the beginning of the fourteenth century. They were supplied with Eastern commodities in two different ways. Those of small bulk and high value, such as cloves, nutmegs, mace, gems, pearls, &c., were conveyed from the Persian Gulf up the Tigris to Bussorah, and thence to Baghdad, from which place they were carried to the Mediterranean ports. The more bulky goods, such as pepper, ginger, cinnamon, &c., were conveyed by the ancient route to the Red Sea, and thence across the desert and down the Nile to Alexandria. The goods received by the former route were of superior quality; but the supply was often scanty, and the mode of conveyance was attended with danger. The travels of Marco Polo now laid bare to Europeans new information as to the countries of the East. The importance of this may be judged from the fact that since the time of Cosmas Indicopleustes (the sixth century A.D.) direct intercourse of Europeans with India had entirely ceased. Marco Polo visited the south of India in A.D. 1292, and recorded his remarks. They are here given in detail. In the province of Malabar, an Arabic word signifying the passage or ferry, (the Coromandel Coast) there are five kings, brothers. Every one goes naked, except for a small piece of cloth. The women burn themselves with their husbands' dead bodies. Many people worship the cow. They rub their houses over with cow-dung, and always sit on the ground. The heat is very great and rain falls only in the three months of June, July, and August. The body of St. Thomas the Apostle is buried at a small town in this province (viz., St. Thomas' Mount near Madras). The next province is Mootfily (Telingana), ruled by a queen. In this country diamonds are got. The valleys in which they lie are inaccessible, so in order to get the diamonds pieces of meat are thrown down. These are seized by eagles which carry them up to the top. The men then frighten the eagles away and take the diamonds which have adhered to the flesh. Diamonds are also found among the droppings in the eagles' nests. In this kingdom are also produced the best buckrams. The next province is Lar (Goozerat), where live the 'Abraiaman' (Brahmins) and 'Choogy' (Jogies); the latter of whom lead an ascetic life, and never kill any animal. All the people of India chew a certain leaf called 'tembal' (the Persian name for 'betel'). Cail (Cauyal in Tinnevelly) is a great and noble city, where all ships touch that come from the west. In Coilum (Quilon) is found good ginger, abundance of pepper, and fine indigo. There are many curious animals, such as black lions, various coloured parrots, peacocks, &c. There is no corn grown, but only rice. The next country is Comary (Cape Comorin). Here are found monkeys, bears, lions, and leopards. To the west is the kingdom of Ely (Mount Dolly). Pepper, ginger, and other spices are abundant. Melibar (Malabar) is a great kingdom. It contains many pirates. Much pepper, &c., is grown, and very fine buckrams are manufactured. Gozurat (Goozerat) is a great kingdom. It contains much pepper, ginger, indigo, and cotton. Beautiful mats are manufactured. The next kingdom is Tannah (near the modern Bombay). No pepper or spices grow here, but plenty of incense. From here are exported leather, buckram, and cotton, while gold, silver, copper, and other articles are imported. Cambaet (Cambay) has much trade in indigo, cotton and hides. Semenat (Somnaut) is a place of great trade; the people are cruel idolators. This concludes Marco Polo's account of India. A friar named Odorico di Pordenone travelled in India

the latter branch was Rajahmundry. The first ruler of the original dynasty after the separation was Satyaushraya, also called Poolikesy. He is said to have conquered Harshavardhana king of Canouj, at that time the most powerful ruler in North India. His period is placed about 585 A.D., a date which is confirmed by the accounts of the Chinese traveller Hwen Thsang. Some succeeding reigns were marked by severe contests with the Pallavas and other nations of the north. The Rattas then made head against the Chalookyas, and the king of the latter Jayasimha was obliged to take refuge with the Chowra dynasty of Goozerat. Teilapa a Chalookyan at about 800 A.D., defeated the Rattas, and re-established the Chalookyan power in the Deccan though with reduced boundaries. Frequent wars with the Cholas and Pallavas then again ensued. The most powerful of this second line was Vicrama. Under a ruler called Treilocyamulla, the Chalookya kingdom began again to decline. Bijjala a general of Kalachooryan descent and a Jeina by religion eventually expelled Treilocyamulla from his throne. Religious feuds between the new Jeina faith and the old Sheiva religion at that time occupied attention in the Deccan, and as a result of the dissensions Someshwara a Chalookyan recovered his dominions in 1182 A.D. The Hoysala Ballaulas however from the south, and the Jadows of Devagherry from the north, over-ran the country, and the Chalookyan Deccany kingdom disappeared then from history. The boar was the original emblem of the Deccany Chalookyas. A list of these rulers with some attempt at dates will be found in Vol. II, App. XXXIX. The first ruler of the Calinga Chalookyas was Coobja Vishnoovardhana, brother of Satyaushraya. His conquest of the east-coast Pallavas, the dynasty of which went by the name of Shaulancauyana was important not only on account of its political results, but also as marking a revival of Brahminism in the valley of the Kistna after a long prevalence of Booddhism. Four centuries afterwards in 1022 the Chalookyan Rajaraja married a daughter of Rajendra the Cholan, and from that date the Cholas established themselves in the Vengy province of the Calinga country. The Chalookyans were a Dravidian race, whose native habits and religion were during historical times

---

between 1316 and 1330. He mentions Tannah, Surat, and Columbum (Quilon). He also notices the cultivation of pepper in Minibar (Malabar), on which coast he visited the towns of Flandrina and Cyngilin (probably Cranganore). He went on to Mobar (Coromandel), and mentions St. Thomas' tomb. Another friar, John de Marignolli, was at Columbum (Quilon) in 1348, and made a pilgrimage to St. Thomas' tomb. Nicolo Conti, a noble Venetian, travelled in the East for twenty-five years, between 1419 and 1444. He visited Cambay, Helloy, Bisenegalia (Vijianugger), Pendifotania (Poothooputna), Cenderghiria (Chundraghorry), Malepur (Mylapore) and Cahila (Cauyal); and mentions ginger, sandalwood cinnamon, pearls and other precious stones. He then crossed over to Zeilam (Ceylon), where he mentions precious stones and cinnamon. He next visited Sciamuthera (Sumatra) which he also calls Taprobana and where he notices the pepper, camphor, and gold. He then returned to India, and sailed up the Ganges. After travelling in the Indian Archipelago, he returned to India, and visited Coloen (Quilon) in Melibaria (Malabar); and then Calicut, 'a noble emporium for all India, abounding in pepper, lac, ginger, cinnamon, mirabolan, and zedoary.' He then went on to Cambay, but returned to Calicut, from which port he finally sailed from India. Hieronimo di Santo Stefano, a Genoese, visited India about 1494–99. At Calicut he mentions pepper, ginger, and the cocoanut, and notices the red sandal-wood on the coast of Coromandel. At Cambay he describes the lac and indigo. He also visited Ceylon, and mentions its cinnamon and precious stones. A great revolution in eastern trade was caused by the establishment of the Turkish Government in Constantinople (A.D. 1453), which closed one mart of trade between Europe and the East; and gave a final blow to the commercial prosperity of Genoa, which was henceforward overshadowed by that of Venice. Just at the time however when Venice seemed secure of a continuance and even increase of opulence, two events happened which proved fatal to her destinies. These were the discovery of America, and that of the passage to the East Indies by the Cape of Good Hope; both effected by the Portuguese towards the end of the fifteenth century. The travels of Ludovico di Varthema are of high interest, since they were undertaken at the very time of the discovery of the Cape route to India, and give a detailed and accurate account of the commerce of the Indian seas as it existed immediately before it was completely revolutionized by that great event. Varthema was a Bolognese, and travelled in the East from A.D. 1503 to 1508. The first place in India he visited was Dinobandierroomi (that is to say Diu Bander-er-Roomi, Dew the port of the Turks), at which place he says there is an immense trade; and then he went on to Goa. He afterwards visited Combeia (Cambay), 'an excellent city abounding in grain and very good fruits.' He mentions much trade in various spices, cotton, and jewels. He then went to Cevul (Chaoul) where there was much grain and cotton. Then to Dabuli (Dabhol) and Goga (Goa), whence he went inland to the city of Deccan (Beejapore). He then visited in succession Bathacala (Carwar), the island of Anzediva (Anjidivy), Centacola (Ancola), Honore, Mangalore, and Cannanore. Here he found spices, such as pepper, ginger, mirabolan and cassia. He then visited Bisineger (Vijianugger) a place of great merchandize; and returning to Cannanore he proceeded by way of Tormapatani (Dharmapatam), Pandarini, and Capogatto to Calicut 'the place in which the greatest dignity of India is centred,' ruled by the Samory or Zamorin. Here he found merchants from all parts of the East and says that navigation is conducted only during eight months of the year, as from May to the middle of August the weather is very stormy. He describes the pepper and ginger of Calicut at length, and among the fruit trees of the country, mentions the ciccara (jack), amba or manga (mango), malapolanda (plantain) and tenga (cocoa-nut). He then went to Cacolon (Cauyancollam), where were many Christians of St. Thomas, Colon (Quilon), and Chayl (Cauyal) where he saw the pearl-fisheries. He visited a city called Cioromandel (Coromandel) 'near the place where St. Thomas' tomb is.' After a short visit to Ceylon, he returned to Paleachet (Poolicat) 'a place of immense traffic.' After a voyage in the Eastern Archipelago and to China, he returned to Negapatam, and went round to Quilon, Calicut, and Cannanore, where he entered the Portuguese service for a year and half and then went home in 1507. (11) *The early English.*—The first Englishman who visited India was Sighelmus, Bishop of Sherborne, who was sent thither, in the year 883, by King Alfred, to visit the famous Christian church named after St. Thomas. This Bishop, it is related, made his journey in comfort, and brought back with him 'many splendid exotic gems and spices, such as that country plentifully yielded.'

modified by Booddhist and Jeina councillors. They shared with the Pallavas the capacity for architecture, and the style called by their name is peculiar to themselves. As far as there can be any geographical distinction of architectural styles, the Chalookyan interposed between the areas of the North Indian and the so-called Dravidian of the south.

87. The Hoysala Ballaulas above-mentioned were originally subordinate to the Kalachooryas. They began to attain power in Mysore at the beginning of the eleventh century. Their capital was at Dwarasamoodra, the modern Halabeed. Their crest was a tiger[18]. The Jadows or Yadavas were a tribe allied to the Hoysala Ballaulas who established themselves at Devagherry, afterwards called by the Mahomedans Dowlatabad. Their crest was a golden kite[19].

88. THE SAME DOWN TO THE THIRTEENTH CENTURY.—The period from the eleventh to the thirteenth centuries in Southern India was one of material wealth, and of high civilization under the influence of the Brahminical religion. In the eleventh century gold was the most common precious metal in Southern India, silver however on the other hand being scarcely known. Strabo states that "the Indians unacquainted with mining and smelting are ignorant of their own wealth." But if that was so in his time, which is doubtful, it had ceased to be so. The Booddhist religion was by this time extinct. Jeinism which had followed it and made some progress southwards was in its decline. In the eleventh century a large number of important Shiva temples were built in the south, and in the thirteenth century a large number of important Vishnoo temples. The nation which most profited by Brahminical civilization thus established was that of the Cholas, and in the eleventh century there occurred a sudden development of the power of this people, which extended over the country of the Pandyas, South Travancore, and

---

[18] SKETCH HISTORY OF THE HOYSALA BALLAULA RULERS.—This dynasty ruled over a great part of the modern Mysore from about the beginning of the eleventh till the beginning of the fourteenth century. They were probably feudatories of the Kalachooryas, the southern portion of whose territory they seized on the downfall of that kingdom. The Ballaulas were Yadavas by origin, and resided, during the time of their greatest power, at the old Yadava capital, Dwarasamoodra, the modern Halabeed. The founder of the family is by tradition called Sala or Hoysala, but possibly the name is mythical. Vinayauditya is the earliest authentic sovereign. Inscriptions of his are dated A.D. 1047 and 1076. He was a feudatory of the Western Chalookya king, Vicramaditya VI. He was succeeded by Yeroyanga, and he by Ballaula I; an inscription of the latter is dated 1103. The next king was Vishnoovardhana, also called Bitty Deva, and by other names. Inscriptions of his are dated 1117 and 1137. He captured Talacaud, the capital of the Gangas of Congoo, and made many conquests. He was converted from the Jain religion to the worship of Vishnoo by Ramaunoojacharya. He was succeeded by Oodayauditya, about whom nothing is known. It is doubtful whether he ever actually reigned. The next king Narsimha I reigned from 1142 to 1191. He was succeeded by Ballaula II, who defeated the Kalachooryas, and fought against Pandya, Chola, and other nations. The next king Narsimha II was defeated by the Devagherry Yadavas, and lost much territory; an inscription of his is dated 1223. He was succeeded by Someshwara, an inscription of whose is dated 1252. The next king Narsimha III reigned at Dwarasamoodra; his inscriptions range from 1254 to 1286. He was succeeded by Ballaula III, the last of the dynasty, who reigned till 1310, when the Mahomedans conquered the kingdom and destroyed the capital. Ballaula continued nominally to rule till 1326-27, when a second Mahomedan invasion completed the destruction of the kingdom. However the representatives of the dynasty still claimed the title of king, for in 1337 a rebel Mahomedan viceroy fled to the Hoysala king at Tonnoor, near Seringapatam, for protection, and in 1344 the Hoysala prince Ballauladeva of Dwarasamoodra joined the Hindoo confederation which checked the Mahomedan advance southwards.

[19] SKETCH HISTORY OF THE YADAVAS OF DEVAGHERRY.—On the downfall of the Kalachooryas, the southern parts of their dominions fell into the hands of the Hoysala Ballaulas, while the northern parts were appropriated by the Yadavas of Devagherry, who were probably of the same original stock as the Hoysalas. Their banner bore the device of a golden Garooda. The first of the line was Singhana, who is mentioned as having obtained successes against the kings of the Carnatic (probably the Hoysala territory), Pandya, and Goorjara. He was succeeded by his son Malloogy, about whom nothing is known. He in turn was succeeded by Bhillama, who reigned from A.D. 1187 till 1191. During Bhillama's reign his son Jeitoogy was defeated by the Hoysala king Ballaula II in a battle at Lakkoondy in Dharwar district. He was succeeded by Jeitoogy, who reigned from 1191 till 1209. Vijayapoora or Beejapore was then the capital. Jeitoogy killed the king of Tricalinga (the Chola king or viceroy of Telingana), and seized his kingdom. He was succeeded by Singhana II, who reigned from 1209 till 1247. In this reign Devagherry is first mentioned as the capital. Singhana II conquered the Telingana, Kalachoorya, and Andhra kings. Thirty-eight inscriptions of his reign are extant, which prove that the kingdom had extended in size. Singhana's son Jeitoogy died in his lifetime, and Singhana was succeeded by his grandson Krishna, who reigned from 1247 till 1260. This king's viceroy in the southern provinces was the son of a general who is stated to have conquered the Rattas, the Cadambas of the Concan, the Pandyas of Godty, and the Hoysalas, and to have set up pillars of victory near the Cauvery. The next king Mahadeva, Krishna's younger brother, usurped the kingdom. He died in 1271, and his son Amana was ousted by Ramchendra, son of Krishna, who reigned from 1271 till 1309. He was successful in a war against the Hoysalas. In A.D. 1294 he was attacked by the Mahomedans under Allah ood deen, nephew of Jellalooddeen of Delhi and was forced to make terms with the invaders. In 1306 Ramchendra having refused to pay tribute, Allah ood deen who had meanwhile succeeded to the throne of Delhi, sent an army against him under Malik Caufoor. Ramchendra was forced to submit, and was sent to Delhi, but was honourably treated, and finally restored to his kingdom. He was succeeded by his son Shuncara, who reigned from 1309 till 1312. This king refused to pay tribute, whereupon in 1312 Malik Caufoor marched against him, seized him, and put him to death. Malik Caufoor then ravaged the Deccan and took up his residence at Devagherry, but finally returned to Delhi. Ramchendra's son-in-law Haripaula took advantage of the absence of Malik Caufoor to stir up the Deccan, and succeeded in expelling a number of the Mahomedan garrisons, and regaining the former territories of Devagherry. In 1318 Moobaurak, then on the throne of Delhi, marched in person against Haripaula, who was captured, flayed alive, and decapitated, and in him the dynasty came to an end.

the north of Ceylon. At the beginning of that century the situations were thus. The Calinga Chalookyas held all the country along the eastern coast from the borders of Orissa as far south as the borders of the Pallava country. The Pallava kingdom was still a powerful one, possessing the coast from its junction with the Chalookyas down to the northern border of the Chola territories, which lay south of Canjy. The Pandyas remained within their original borders. The Congoo rulers who governed the old Chera country east of the Malayalam tracts along the coast were still independent; but were exposed to the attacks of the Hoysala Ballaulas then rising into power and destined to subvert many of the surrounding monarchies. In A.D. 1022 by an intermarriage between the two dynasties, the Chola ruler Rajendra acquired possession of the whole of the Calinga-Chalookyan dominions. This was followed at the beginning of the reign of his successor, Rajendra Coolotoonga Chola by the complete subversion of the Pallavas and the annexation of their possessions. Tondeimandalam or the territory surrounding the present Madras was conquered by Athonday or Tondiman Chuckravurty, the son of Coolotoonga [20]. The Pandyans also were conquered and a short dynasty of Chola-Pandyan kings was established at Madura. Somewhat later the Hoysala Ballaulas

---

[20] SKETCH ACCOUNT OF THE ANCIENT TONDEIMANDALAM COUNTRY, FORMING THE NEIGHBOURHOOD NOW SURROUNDING MADRAS.—*Its early history.*—Tonday, or with the addition of mandalam, a province, Tondeimandalam, of which Conjeeveram was the ancient capital, takes its designation from a shrub of the same name with which it abounds. It is called also Valanaud, the extensive district, whence the Chola princes took one of their titles, Valavan or Valanaudan. This name it probably received in latter times when by successive conquests its boundaries had been considerably extended. The country was inhabited originally by the Coorumbar, a pastoral tribe, sufficiently advanced towards civilization to have chiefs of their own, each of whom resided in a fortified place, with a district of greater or less extent under its jurisdiction, denominated கோட்டம், from கோட்டை a fort. Of these districts there were twenty-four. This race was to some extent exterminated, and a tribe of agriculturists, the Vellaular, were established in the country by Athonday or Tondiman Chuckravurty. The Vellaular of Tondeimandalam were at their first settlement divided into three tribes. The first were the Condeicutty Vellaular, so named from tying the hair in a tuft on the crown of the head instead of leaving a small lock, coodoomy, behind as worn in the Tamul country, or before as worn in Malayalam. These Athonday Chuckravurty found in the country, scattered over it in distant settlements where the land had been sufficiently cleared and reclaimed to admit of agricultural pursuits. The second, or Chola Vellaular, accompanied Athonday into Tondeimandalam; but tradition says that few remained, the others being dissatisfied with the difficulty experienced in clearing the ground and the small profits resulting from their labors. The third were the Tooloova Vellaular, who had emigrated from Tooloovanaud, on the western coast. These constituted by far the greater body of the settlers, and were induced to remain and bring the whole province into cultivation by the peculiar privileges (caunimaunyam, merays, &c.) politically conferred upon them by Athonday Chuckravurty. Each of these tribes has till recently held mirass in Tondeimandalam; the Tooloova Vellaular in a greater, the Condeicutty and Chola, each respectively, in a less proportion. Until the termination of the Tamul government, none but Vellaular possessed, or were qualified to possess landed property in the province. (2) *Auveiyaur's statement of the early boundaries.*—The following memorial verse by Auveiyaur states the boundaries of Tondeimandalam. மேற்குப்பவழமலைவேங்கடதேர்வடக்காம்ஆர்க்குமுவரியணிகிழக்குச்-சீர்க்குணயர்தெற்குப்பிணைகிளரிருபதின்காதறற்றொண்டைநாட்டெல்லைநாடு. "To the west the Pavazha mountain. Vengadam is direct to the north. The line of the resounding sea to the east. High in renown the Pinaugay to the south. Twenty full cauthams. Know these to be the boundaries of the excellent Tonday country." The Pavazhamullay, or coral mountains, are the line of the Eastern Ghauts. Vengadam is one of the names of the sacred hill of Tripatty. Pinaugay (Pinaukiny) is the Sanscrit name of two rivers, which both rise in the mountains of Nundidroog; the northern passing by Ponoocondah and through the district of Nellore, the southern disemboguing near Cuddalore. The latter is here meant. Measuring a straight line from the extremity of the Poolicat lake, where Shreeharicote the most northern of the Tondeimandala villages is bounded by the Swarnamookhy river to the mouth of the Pinaugay, the distance will be found to be almost exactly twenty cautham, or reckoning the cautham at eight miles, one-hundred and sixty miles. The boundaries here stated embrace only the country below the ghauts, forming a considerable portion of the extent called by the Mahomedans, and after them by Europeans, the Carnatic Payeenghaut. (3) *Traditional stanza showing the extended boundaries.*—சேயாறுதெற்குத்திருவேங்கடம்வடக்குமாயாகடல்கிழக்குமானனையீர்-மேயஇடபகிரிமேற்கேயிதுதொண்டைநாட்டின்இடந்தனைச்சொன்னரிசைத்து. "The Cheyaur to the south. The sacred Vengadam to the north. The everlasting sea to the east, O ye who resemble fawns! The desirable mountains of the bull to the west. That this is the situation of the Tonday country all speak in agreement." As above mentioned, these memorial verses and other kinds of Tamul didactic poetry are often addressed to women. Epithets used are soft-footed, crimson-footed, fawn-eyed, taper-handed, ye whose twining locks entangle the soul, &c. There are two rivers called Cheyaur. One taking its rise below the ghauts, joins the Palaur at Tirmooccodal, a little to the east of Conjeeveram; the other, the Yenauttcheyaur, the Cheyaur of Yenaud or Yezhanaud, the ancient name of the country to the south and west of upper Tonday, is the river here meant and is the same as the southern Pinaukiny or Pennay. The mountains of the bull, Yidabagiry, are the range of hills on the southern extremity of which stands the fortress of Nundidroog. The boundaries here indicated extend therefore much farther to the westward than those stated in the preceding verse. The whole province indeed may be naturally divided into upper and lower Tonday. The latter is as already stated; the former constitutes the north-eastern districts of the country now under the dominion of the Rajah of Mysore, and comprehending part of the Carnatic Balaghaut. (4) *Stanza from the Tiroocashicoondra Pooranam illustrating the history.*—வண்டுரமலர்த்தேன்மாந்தபெண்ணையின்வடபால்வேழங்கண்டுரவுங்கண்டார்க்குங்கானத்திலையாயின்றென்பாற்றண்டுரப்புணரிமேல்பாற்பயமாசைலக்கிழம்பாற்றொண்டுரத்திருநாடென்னுந்தன்வளம்தொகுத்துச்சொல்வாம்.மூக்ஷணன்கணநாதர்க்குண்முதன்மைத்தொண்டுர்ணுமிக்க-தொண்டுர்நாடாய்த்தண்டகவேந்தன்ருங்கித்தக்கதண்டகநன்னுடாய்த்தடினன்மாகுலத்துசோழன்றொக்கதாரத்தொண்டைமான்காத்தாயதுதொண்டைநாடே. "To the northward of the Pennay where the bees sip the honey of the moist flowers. To the southward of the Caulatty mountain where the lion seeing the elephant roars. To the westward of the cool shore-possessing sea. To the eastward of the great coral mountains. We shall thus sum up and describe the prosperity of the divine Tondeeram country. Tondeeran having exercised sovereignty among the demon-leaders under the three-eyed deity, it became the superior Tondeer country. The Dandaca king having supported it, it accordingly became the excellent Dandaca country. Cholan of the great race of the sun, the Tondiman of woven garlands, having protected it, it became the Tonday country." This shows three dynasties; that of Tondeeran, Dandaca, and Athonday. When the Aryans first knew the country it was called the Dandaca desert.

of Mysore overthrew the Congoo kings of South Mysore and Coimbatore and seized their territories. A list of the Hoysala Ballaulas with dates is given in Vol. II, App. XXXIX. Vishnoovardhana, a Ballaula king, became a convert to the Vishnoo creed through the influence of the teacher Ramaunoojacharya to whom he gave a refuge when escaping from the Chola king. At the beginning of the thirteenth century the power of the Ballaulas of Mysore was increased by the conquest of the Cadambas and Kalachooryas to their immediate north, and by the downfall of the Deccany Chalookyan dynasty. The Yadavas of Devagherry seized the northern part of the Deccany Chalookyan kingdom, but their history hardly pertains to the present remarks. Later again however the Cholas lost their northern possessions, which were seized by the Caucateeyas or Ganapaties of Warangal. The earliest authentic king of the Ganapaty dynasty is Prolarajah who built the city of Warangal 86 miles north-east of the modern Hyderabad. Their original capital however was Hanoomaconda in the same neighbourhood. One of the most remarkable rulers of this line was the queen Roodramma. Marco Polo, the Venetian traveller who visited her dominions at the close of her reign, introduced her to European history. In 1295 A.D. Roodramma abdicated in favour of her daughter's son Prataupa

---

(5) *Stanza by Auveiyaur showing the civilization of the country.*—வேழமுடைத்துமலைநாடுமேதக்கசோழவளநா டுசோறுடைத்து-பூழியர்கோன்றென்னுமுத்தடைதற்றண்ணீர்வயற்றொண்டைநன்னாடுரு டைத்து. "The hilly country possesses elephants. The great and prosperous Chola country possesses rice. The Poozhiyar king's southern country possesses pearls. The excellent Tonday country with clear-watered fields possesses learned men." The hilly country means Malayalam and Coimbatore. Cholavalanaud is Tanjore and the country immediately to the north of the Coleroon. The southern country means Madura and its dependencies. Poozhiyan was the Madura king. (6) *Traditional stanza showing the political divisions.*—கோட்டமொரிருபான் குகூறுநாடழுபத்தொன்பான்றொடெழுவாயிரத்துத்தொளாயிரதமாகுந்தாட்டழுகோத்திரம் கள்சகத்திரம்பணினாண்டாரட்டிலவேளாளர்சம்மதவின்றிடவுங்காலக்கம். "Twenty-four cottams, seventy-nine appointed nauds, one thousand nine hundred townships beautified by palm leaves. The families descending from ancestral times are twelve thousand. To declare the number of the Vellaular in this country, figures will not suffice." The traditions of these political divisions are still ascertainable at Conjeeveram. The number of nauds in each cottam varied considerably, some consisting of one naud only, and some containing as many as five. The actual extent of the district appertaining to each however did not depend on the number of these sub-divisions. The division by cottams was adopted, as already stated, from the nomadic race they had expelled, by the people of Cholamundalam; and the forts must have been long after maintained by them, for the sites of many, marked by high mounds and deep hollows, are still pointed out. The sub-division of nauds was introduced by the agricultural colonists, and the office of நாட்டான், or head of the naud, which still remains and possesses some authority, as to question of caste especially, was conferred on the principal Vellaulan, whose descendants still hold it. The nauttaun held originally the whole civil authority of the naud. He still claims precedence in all assemblies composed of more than one caste. The assembly of the nauttaur of a cottam with the chief proprietors of their respective nauds formed what was called the Mahanaud or council, of which the tradition now only remains. The consideration of agricultural improvements in the cottam, of the means of extending irrigation, &c., seem to have been principally the purposes for which it met. Whether its members possessed administrative powers cannot be determined. What is now called the Mahanaud in the neighbourhood of Madras is merely the assembly of the several tribes belonging to the right-hand faction, under the direction of the Nauttoodesham, and its deliberations are confined entirely to questions regarding caste. The institution however under the title of நாட்டுக்கூட்டம், the assembly of the country, still exists in Travancore. (7) *Present identification of the political divisions.*—The positions of most of these cottams are easily ascertained, as the villages which gave name to them still exist, and the outline of the forts themselves may be traced. Some of the principal villages however both of the cottams and nauds have either become by lapse of time entirely extinct, or have departed from their former consequence. Thus the site of the Eyil Cottam is marked only by a pagoda, which, tradition says, belonged to the place dedicated to Eyil Pillaiyar; and of the three nauds of this cottam, one, Tandagam, has changed its name to Poollairy, the nattam of which is included within the general boundary Conjeeveram, and another, Conairinaud, has become a cooppam or hamlet dependent on this town. Twenty of the twenty-four cottams belonged to lower Tonday, and were included in the extent between the range of the ghauts and the sea. Of the four remaining cottams, the extent is unknown and all traces of their dependent nauds are now lost. Cadigay, it is probable, as it is stated to have lain to the north of Arcot, comprehended the whole or the greater part of the Chittoor pollioms. The site of the second, Shandirigay, is now occupied by the dismantled fortress of Chundragherry, the last seat of the Vijianugger dynasty. The third was near the sacred hill of Tripatty, the old name of which is Vengadam. The last, the name of which, Pattracoondram, signifies protected by the hill, was on or near the hills of Nundidroog, probably in the situation occupied by the modern fortress of that name. (8) *Extent of the whole.*—The whole superficies of Tondeimandalam, as originally occupied by the people of Cholamundalam, is calculated at 18,302 square miles. Of this extent the division of the country between the range of the Ghaut mountains and the sea, lower Tonday, contained 14,028 square miles, and the division to the west of the ghauts, upper Tonday, contained 4,274 square miles. (8) *Present ethnology.*—The lands of upper Tonday are now in the possession of the agricultural tribes of the Canarese nation, intermixed with a few Teloogoo castes; these having superseded the race and language of the Tamuls. Some Tamul tribes still remain there. The Pariahs hold their original mirassy offices, and the Pullies and the Kelkkilas or weavers retain the Tamul language. The principal pagodas also, the construction of which is universally ascribed to the Chola princes, are covered by inscriptions in this tongue and the officiating Brahmins are many of them of this race. This country having passed successively from the native princes to the Mahomedans of Beejapore and to the Mahrattas and having been the scene of the earliest usurpation of Hyder Ally, the best features of ancient polity are now obliterated. The Vellaular have entirely disappeared and landed mirass has become extinct. Enough remains however of former institutions to prove that they were the same as those of the other countries, swayed originally by the sceptre of the Tamul princes; and documents show that not long ago the Tamul race was still in possession of the property of the lands, and exercised it in full dominion. The northern part of lower Tonday passed from the dominion of its native rulers at least as early as A.D. 1000, when Immady Narsinga Royel, who built the original fort of Chundragherry, reigned over a considerable portion of Southern India at Narrainavaram near Nagary, and must consequently have subverted the authority of the Chola princes in this part of the country; of which however this dynasty recovered possession, as they were not finally driven from their northern dominions until upwards of 150 years later by Ganapaty Gujapaty, the fourth prince of the Caucateeya family, established at Hanoomaconda or Warangal. This extent is now inhabited entirely by Rajavaur, Velamas, Reddies, and other Teloogoo tribes, and landed mirass is either extinct in it or vested in the zemindars, who hold the

Roodra, virtually the last of his line. The Ganapaties of Warangal have already been mentioned in the foot-note on Calinga. The final history of the Cholas has already been indicated in a note. The Cholas in the end obtained a temporary sovereignty, checked by the power of the Hoysala Ballaulas above the ghauts in Mysore. All these powers were eclipsed by the inroad of the Mahomedan arms.

89. THE MAHOMEDAN CONQUEST.—The conquest of India by the Arab dynasty of Ghuznee in Afghanistaun forms the era at which commences a regular series of Indian history supported by written documents. The bold and rough population who inhabit the mountains of Afghanistaun enabled Mahmood the Great to unite all the west of India, with Khorassan and great part of Tartary, into one empire. His dynasty was subverted by that of Ghory, another Afghan kingdom, and this was followed by a long series of emperors similarly descended, but ruling at Delhi. In 1398 Delhi was taken by the Tartar Tamerlane. A century afterwards again Baber founded at Delhi the Moghul or Mongolian empire, which extended under Acbar and Aurungzeeb, displayed a power and splendour scarcely equalled by any monarchy even of Asia. Along with Afghanistaun, it included the whole of Hindostan, and nominally the whole of Southern India [21]. The

---

greater part of the country. In the southern part of lower Tonday, the lands for the most part still continue in the possession of the original settlers, the Vellaular. On them the Shaunaur, Pullies and other Tamul tribes, Brahmins, and Reddies and Balijes of Teloogoo origin have made great encroachments and now hold a considerable proportion of the whole mirass. Among all however the institutions of the ancient Tamul government, notwithstanding the innovations of recent times, remain in a great degree in force.

[21] SKETCH HISTORY OF THE MAHOMEDAN IMPERIAL DYNASTIES OF INDIA.—*First Mahomedan invasions of India.*—The first Mahomedan invasion of India was in A.D. 711 when an expedition from Bussorah under the command of Cassim conquered Scinde. About forty years later however the Mahomedan invaders were expelled by a Rajpoot tribe. The Mahomedan kingdom of Ghuznee was established in Afghanistaun in A.D. 961, and in 977 the second king of the line, Sebaktigin, defeated the Hindoos at Lumghan, near Peshawar, and occupied the territory west of the Indus, but did not extend his dominion in India. He was succeeded in 997 by his son Mahmood, who, on different occasions, invaded India no less than thirteen times. The first invasion was in 1001, and the last important one in 1024 when Mahmood penetrated to Goozerat and sacked the famous temple of Somnaut. Mahmood however established no fixed empire in India. About the commencement of the twelfth century A.D., Mussood III, one of Mahmood's successors, made Lahore his capital, and consolidated his power in India. The next Mahomedan invader of India was Mahomed Ghory, who in 1193 defeated the Hindoos in a great battle at Tiroory on the Sarsooty river and established the Mahomedan Government at Delhi on a firm footing. (2) *Slave Kings of Delhi.*—Mahomed Ghory was assassinated in 1205, and in 1206 Cootb ood deen was crowned at Lahore as first Mahomedan king in India. He was originally a slave, hence this dynasty is called that of the slave kings. He was succeeded in 1210 by Araum, who was deposed soon after by Shums ood deen Altmish. This king extended his kingdom considerably, so that at his death in 1235, the Mahomedan sovereignty was established over the whole of Northern India from the Indus to the Ganges. The slave dynasty continued to reign till 1288, when the last king Koicobaud was murdered, and Jellal ood deen Khiljee ascended the throne. (3) *Khiljee Dynasty of Delhi.*—This dynasty reigned from 1288 to 1321. In Jellal ood deen's reign the Mahomedans made their first expedition into the Deccan under Allah ood deen, nephew of the king. In this expedition Allah ood deen defeated the Hindoos at Ellichpore, the capital of Berar, and then invested Devagherry, the chief fortress of the Yadavas, but finally retired on payment of a large ransom. In 1295, soon after his return, Allah ood deen murdered Jellal ood deen and ascended the throne. In 1298 the Moghuls invaded India and advanced as far as Delhi, but were defeated. They subsequently made other inroads during this reign, but without success. In 1306 an expedition was sent to the Deccan against Devagherry under command of Malik Caufoor, but nothing material was achieved. Subsequently Malik Caufoor made other inroads into the south of India, in 1309 when Warangal was captured, in 1310 when Dwarasamoodra was sacked, and in 1312 when he overran the Carnatic. Allah ood deen died in 1316 and was succeeded by Moobarak. This king was murdered in 1321 and succeeded by Malik Khoosroo, the last of the dynasty, who was shortly defeated and killed, and Ghazee Beg Toghlak was elected king. (4) *Dynasty of Toghlak.*—This dynasty reigned from 1321 till 1412. Ghazee Beg Toghlak on ascending the throne assumed the title of Ghiyaus ood deen. He renewed operations against the Deccan, and Beedar and Warangal were captured, Mahomedan officers being appointed to govern the country. He was succeeded in 1325 by Mahomed Toghlak. The first occurrence in this king's reign was a great irruption of Moghuls, who advanced as far as Delhi, but retired on payment of ransom. An expedition was sent against China in 1337, but failed and was almost totally destroyed. The king now determined to make Devagherry, near Aurungabad, his capital, changing its name to Dowlatabad. The people of Delhi were consequently ordered to evacuate that city, and proceed to the new capital, with the result that thousands died on the way. This removal was however only temporary, and the king soon returned to Delhi. In 1344 the Hindoos rose against the Mahomedans in Warangal and drove them out. Continual rebellions now took place in various parts of the country, and in 1347 Allah ood deen Hassan founded the Bahminy kingdom in the Deccan. Mahomed Toghlak was succeeded in 1351 by Firoze Toghlak, whose reign is rendered memorable by the large canals and other public works constructed by him. He was succeeded in 1388 by Ghiyaus ood deen, who was put to death after a reign of only five months. Several other kings followed in rapid succession, and finally Mahmood ascended the throne in 1394. In his reign occurred the invasion of Teimoor or Tamerlane in 1398, which virtually put an end to the Toghlak dynasty. Mahmood however lived till 1412. (5) *Invasion of Teimoor, and Syed Dynasty of Delhi.*—Teimoor crossed the Indus in September 1398. He encountered little resistance and after pillaging the Punjaub and Mooltaun he advanced towards Delhi. Mahmood marched out and met him at Firozabad, but was defeated in January 1399, and Teimoor thereon proclaimed himself Emperor of India. He proceeded to impose a contribution upon the inhabitants of Delhi which brought on a collision with the Moghul troops, and finally a general massacre and pillage. Teimoor soon returned to his own country leaving Syed Khizr Khan, the viceroy of Lahore, as his deputy. On the death of Mahmood Toghlak in 1412, Dowlat Khan Lody assumed the crown, but was defeated and imprisoned by Khizr Khan, who ascended the throne as the first king of the Syed dynasty. Khizr Khan was succeeded in 1421 by Syed Moobarak, who in turn was succeeded by two other Syeds, the dynasty terminating in 1478. (6) *Afghan Dynasty of Lody.*—This dynasty lasted from 1478 to 1526, the first king being Bahlole Lody, who had practically been at the head of affairs since 1450. He was succeeded in 1488 by Nizam Khan, who took the name of Secunder Lody. After a long and prosperous reign he died in 1517, and was succeeded by his son Ibrahim. In 1526 Baber invaded India, and at the battle of Paniput in April 1526 Ibrahim Lody was defeated and killed, and with him ended the dynasty. (7) *The Moghul Empire, Baber and Hoomayoon.*—The Moghul empire was founded in 1526 by Baber, lineal descendant of Teimoor. He became king of Ferghauna at the age of twelve, but being driven out of his kingdom in 1504 he took possession of Cabool. In 1519 and again in 1520 he advanced into India, but on each occasion was forced to retire. In 1524 he advanced as far as Lahore, but was again forced to retreat. Finally in 1525 he

Mahomedan races first made their influence felt in Southern India and Ceylon many centuries before this period by the establishment of trading emporia on the coasts. On the Malabar coast, Calicut, and in Ceylon, Manaar and Mantotte or Mauntay, were the chief entrepôts of traffic for the Moorish merchants, who received

---

crossed the Indus, defeated Ibrahim Lody at the battle of Paniput in April 1526, and was proclaimed Emperor of India at Delhi. Soon after this he was attacked by a Rajpoot league, which he defeated at the battle of Sikry. Baber died at Agra on 26th December 1530, having in less than four years founded a great empire. He was succeeded by his son Hoomayoon, whose first campaign was directed against the Hindoos of Bundelcund, who submitted to him. Goozerat was invaded in 1534, and soon subdued. Hoomayoon next proceeded in 1537 against Sher Khan, who had rebelled in Bengal. In the campaign which followed, Hoomayoon was outgeneralled and defeated and was forced to flee from the kingdom, finally taking refuge at Candahar in 1543. (8) *Afghan Dynasty of Soor.*—After Hoomayoon's flight, his successful rival Sher Shah Soor succeeded him, and established an Afghan dynasty. His chief operations were directed against Rajpootana, in the course of which he was killed at the siege of a town in 1545. He was succeeded by his second son Jalaul Khan, who was crowned under the title of Soolim Shah. He reigned till 1553, and was succeeded by his wife's brother Moobariz Khan, who murdered Soolim's son Firoze, and ascended the throne under the title of Mahomed Shah Soor Adil. He immediately proceeded to confer the highest dignities of the State upon persons of low birth and made Hemoo, originally a Hindoo shopkeeper, his chief minister, and thus offended the nobility. Ibrahim Khan Soor, the king's brother-in-law, now rebelled with some success, and was soon followed by Ahmed Khan, nephew of the late Sher Shah. Mahomed Shah Adil was finally killed in battle, and succeeded by Secunder Shah, who however was shortly defeated by Hoomayoon, who thus recovered his kingdom in 1555. Within a few months Hoomayoon met his death by an accident and was succeeded by his son Acbar in 1556. (9) *Acbar.*—Acbar was thirteen years old when he ascended the throne. His first step was to appoint Beiraum Khan his prime minister. He then took the field against Secunder Shah and defeated him. Hemoo, Mahomed Soor Adil's Hindoo minister, then appeared on the scene with a large army of Patauns and captured Agra and Delhi. Acbar advanced to meet him and a battle was fought at Paniput in November 1556, in which Hemoo was defeated and killed. Subsequently Secunder Shah was again defeated, and by July 1557 Acbar found himself the undisputed ruler of the whole of North-western India. Beiraum Khan's overbearing conduct estranged Acbar, who consequently decided to carry on the government himself. Beiraum Khan at first acquiesced in this, but afterwards raised troops which were defeated, and finally in 1560 he set off for Mecca, having first made his peace with the emperor, but while on the journey was murdered in 1561. In this year the emperor married a Hindoo princess of Sambhal, an act which shows what turn his policy was taking. In 1564 Asaf Khan Uzbek, governor of Malwah, rebelled against Acbar, and the force sent against him met with very little success at first, but the rebels were finally defeated in 1566 by the emperor in person. In 1567 Acbar besieged Chittoor, the principal town of Rajpootana, the garrison of which being reduced to extremities, performed the rite of Johur (i.e., put their women and children to death), and sword in hand perished to a man. In 1572 Goozerat was invaded and subdued, but rebelled again in 1573. Acbar immediately proceeded by forced marches to Ahmedabad where he defeated the insurgents. He then returned to Bengal, where Davood Khan had rebelled, the result of the operations being that Bengal and Behar were annexed to the empire in 1575. In 1579 Acbar's brother Hakeem Mirza invaded the Punjaub, and defeated the Governor Rajah Maun Sing, but was in turn defeated by Acbar, who pursued him into Cabool, but finally forgave him. In 1581 there was an insurrection in Goozerat in favour of the king Moozuffer Shah, but this was suppressed after three years' desultory warfare. In 1586 a force was despatched against the Afghans of Swat, who drew the Moghuls on until they were entangled in the mountains and then defeated them with great slaughter. In 1587 Cashmeer was annexed. In the same year died Rajah Toder Mull, Acbar's great finance minister. In 1592 Scinde was subdued. Acbar's empire now included Afghanistaun on the west, Cashmeer and the Punjaub on the north, and the whole of the North-Western Provinces; on the east Oudh and Bengal, with Orissa and Cuttack, while the southern frontier was formed by Malwah, Goozerat, and Scinde; many of the Rajpoot princes also were connected with the empire by marriage or otherwise. Acbar now turned his attention towards the Deccan, and in 1595 his son Prince Mooraud besieged Ahmednugger, and finally obtained the cession of Berar. In 1596 however the chiefs of Ahmednugger and Beejapore marched to expel the Moghuls from that province, and a bloody but indecisive battle ensued at Soopa on the banks of the Godavery. Prince Mooraud died in 1599 and Acbar then proceeded in person to the Deccan, and in 1600 besieged and captured Ahmednugger, but the country was not actually annexed for several years. Asseergurh was next captured, and Candeish annexed to the empire. Acbar was now forced to return to Agra to oppose the rebellion of his eldest son Selim. Acbar treated him with great leniency and succeeded in preventing an open collision, but this, together with the death of Prince Danial which occurred about the same time, proved extremely injurious to the emperor's health which declined rapidly, and he finally died on 13th October 1605 after a reign of more than fifty-one years. Among the many reforms instituted by Acbar, the one most worthy of mention is that of the land-revenue system. This measure was devised in conjunction with Rajah Toder Mull, its general principles being as follows. The land was measured by an imperial standard, and soils of various qualities were divided into three classes. The average value of the produce was then calculated upon an average of the prices for nineteen years. The Government share of the produce was fixed at one-third, and all petty vexatious taxes were abolished. At first settlements were made every year, but subsequently every ten years. (10) *Jehaungeer.*—Acbar was succeeded by his eldest son Selim, who ascended the throne under the title of Jehaungeer, or 'Conqueror of the World.' Soon after his accession his eldest son Khoosroo revolted, but was defeated and captured. In 1610 Malik Ambar took up and for some time maintained an independent position in the Deccan. In 1611 the emperor married the celebrated Noor Jehaun. In 1612 troops were despatched to the Deccan but met with no success. In 1613 the emperor granted permission to the English to trade in his dominions, and factories were established at Surat, Cambay, Gogo, and Ahmedabad. In 1615 Sir Thomas Roe arrived at Jehaungeer's court as ambassador from King James I. In 1616 Malik Amber was defeated, but regained his power in 1620, being again subdued by Prince Shah Jehaun. This prince soon after rebelled against his father and obtained possession of Bengal and Behar, but being defeated retired to the Deccan, and finally submitted. Soon after this Mohubut Khan, one of the chief nobles of the empire, apprehensive of danger to himself from the empress' jealousy, seized Jehaungeer, and kept him prisoner for some time, but he finally escaped. Jehaungeer died in 1627. (11) *Shah Jehaun.*—Jehaungeer was succeeded by his son Shah Jehaun. In 1628 Khan Jehaun Lody, viceroy of the Deccan, rebelled and defeated the Moghul troops sent against him, but was killed in 1630, and the Moghul forces then advanced on Dowlatabad; and having occupied Dharwar, proceeded to besiege Beejapore in 1632, but without success. In 1633 Dowlatabad was taken, and the last king of the Nizam Shahy Dynasty sent as a State prisoner to Gwalior. Beejapore was again besieged in 1635, but peace was concluded the next year. In 1644 Balkh was conquered and handed over to Nuzzer Mahomed. In 1648 Candahar was taken by the Persians, and was never reconquered by the Moghuls. Meanwhile Sivajee, the Mahratta, began to come into prominence. In 1646 he obtained possession of the strong hill fort of Torna, and in 1656 made Prataubgurh the capital of his possessions. In 1656 the emperor's son Aurungzeeb, now viceroy of the Deccan, declared war against Beejapore and captured Beedar, but retreated on hearing news of his father the emperor's dangerous illness. Shah Jehaun's four sons, Darah, Shoojah, Mooraud, and Aurungzeeb now commenced to intrigue for the succession to the empire, and finally Aurungzeeb and Mooraud having defeated the other two brothers, marched on Agra, and virtually deposed Shah Jehaun, who however lived till the end of 1666. (12) *Aurungzeeb.*—Shah Jehaun having been deposed, Aurungzeeb imprisoned his brother Moorand, and usurped the government in 1659. His first measures were directed against Sivajee, who had defeated a Beejapore army sent against him, and assumed the title of Rajah. The Moghul forces obtained some successes, and finally Sivajee submitted and joined the Moghuls, being confirmed by the emperor in all his acquisitions. In 1666 Sivajee offended by Aurungzeeb's treatment of him, again declared his independence, and obtaining some successes, established the Mahratta demand for chowt, which afterwards attained such proportions. The emperor now sent an army against him, which was defeated

from agents at various ports the produce of different parts of the East. There was even a close connection between the Maldives and the Mahomedan settlements on the Malabar coast, notably Cannanore, resulting in a feudatory subjection of the islands to that state. To this day the Maldives are ruled by a sultan, though

---

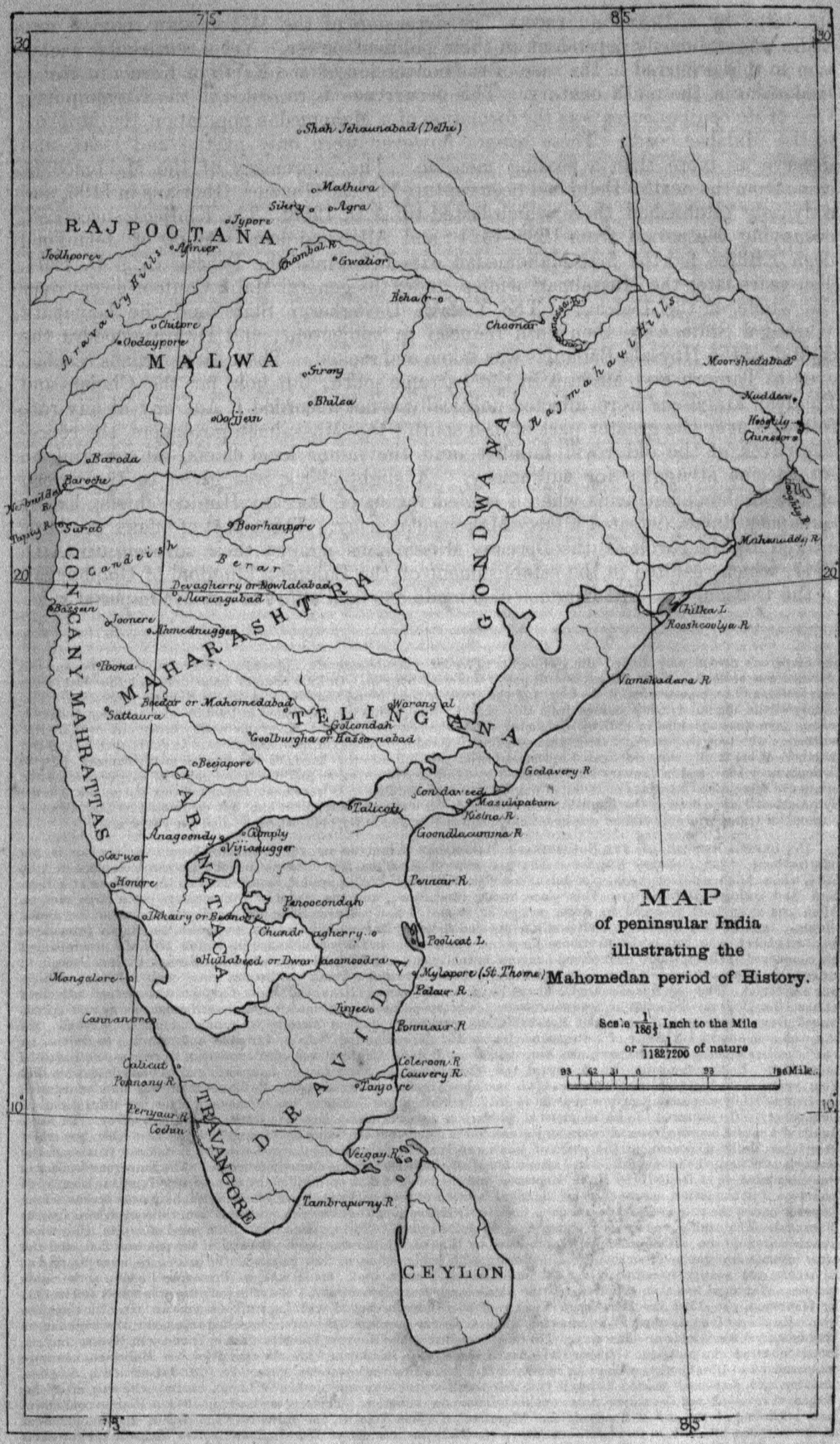
in 1672. Aurungzeeb next had to turn his attention to a rebellion of the Afghans on the borders of Cabool, who continued to occupy him for some time. Disturbances also arose at Delhi, which resulted in a massacre of Hindoos and the re-imposition of the Jizia or capitation tax. In 1677 several Rajpoot princes rebelled, and a war of a violent and cruel character ensued. Sivajee obtained several successes against Beejapore, whereupon the Moghuls attacked him, but without effect. War was also made on Beejapore and the city itself besieged, but it was not taken. Sivajee died in 1680. After his death the Moghuls continued their operations against his successor Sumbhajee, without material results. Beejapore was next attacked and captured in 1686, and the king Secunder, the last of the Adil Shahy Dynasty, was made prisoner. In 1687 Aurungzeeb declared war on Golcondah, captured the city, and annexed the kingdom; thus putting an end to the Cootbshahy Dynasty. In 1689 Sumbhajee was captured and put to death, and hostilities with the Mahrattas were renewed. Jinjee was besieged in 1691, but not captured till 1698. In 1699 Sattaura was captured, but no lasting impression could be made on the wandering bands of Mahratta horsemen, who between 1702 and 1705 continually plundered Goozerat, Candeish, and Malwah. About this time the Rajpoots and Jauts also rebelled. Aurungzeeb died at Ahmednugger in 1707, having provided in his will for the division of the kingdom among his three sons. (13) *Bahaudur Shah.*—The provisions of Aurungzeeb's will led immediately to civil war among his sons; in which Azeem and Cambuksh lost their lives, and Moazzim ascended the throne under the title of Bahaudur Shah. In 1709 the Sikhs rebelled and were not subdued till 1711. In 1712 the emperor died in the fifth year of his reign. (14) *Jehander Shah.*—Bahaudur Shah's death was followed by a contest between his four sons, but finally Mooz ood deen ascended the throne under the title of Jehander Shah. His first act was to murder all the male members of the royal family, and to promote to high positions the relatives of his mistress Laul Koor. Soon after this the emperor's son Ferokshere rebelled, deposed his father, and ascended the throne in 1713. (15) *Ferokshere.*—The new emperor again in his turn put to death his father, and the vizier Zoolfacar Khan. The two brother Syeds, Houssain Ally and Abdoollah, were appointed respectively commander of the forces and vizier. Soon after this, the emperor having been cured of a disease by Mr. Hamilton, an English surgeon, in return gave permission to the English to buy some villages near Calcutta, and granted them also various trading privileges. In 1719 the two brothers Houssain Ally and Abdoollah marched on Delhi, threatened the emperor, and finally deposed and put him to death, placing Prince Rafee ood darajaut on the throne in his stead. This prince however died in June 1720, and was succeeded by his brother Rafee ood dowlah, who also died soon after, and Rowshan Akhtar, a grandson of Bahaudur Shah, ascended the throne under the title of Mahomed Shah. (16) *Mahomed Shah.*—The government of the empire had by this time completely fallen into the hands of the brother Syeds. Nizam ool moolk, who had been appointed governor of Malwah, rebelled and marched into the Deccan, where he defeated two imperial armies sent against him. Houssain Ally then marched for the Deccan, taking the emperor with him, but was assassinated. His brother Abdoollah, on hearing of his death, placed Rafee ool kudr, a grandson of Bahaudur Shah, on the throne. In the battle that ensued between the rival emperors, Mahomed Shah was victorious, and the power of the Syeds was brought to an end. Nizam ool moolk was then appointed vizier, but found the emperor so adverse to him that he resigned his office, and returned to the Deccan in 1723. He had no sooner departed than a plot was formed against him by the emperor, and Moobariz Khan, governor of Hyderabad and the Carnatic, was directed to attack him. In the battle that ensued Moobariz Khan was defeated and killed, and Nizam ool moolk so obtained possession of the Deccan. He next endeavoured to sow dissension among the Mahrattas, whose power had increased considerably, but he was unsuccessful, and finally was forced to make arrangement with the Peshwa, Bajee Row, by which he undertook not to oppose the Mahratta designs on Northern India. Bajee Row then obtained possession of Malwah, and the Mahrattas extended their predatory expeditions as far as Agra. Finally Bajee Row advanced as far as Delhi, eluding the imperial forces, but retired on payment of a sum of money. The emperor then commenced negotiations with Nizam ool moolk, who in 1737 returned to Delhi, and led an army against the Mahrattas. Bajee Row succeeded in surrounding the imperial camp, and Nizam ool moolk was forced to retreat, and finally entered into the Convention of Sironchah (11th February 1738), by which Malwah and other territory was ceded to the Mahrattas, and fifty lakhs paid to them for the expenses of the war. A new danger soon threatened the empire in the shape of the invasion of Nadir Shah, King of Persia. Nadir Shah crossed the Indus in November 1738, and having defeated the imperial army, entered Delhi, and received the submission of the emperor. At Delhi the Persian army was attacked by the inhabitants, whereupon Nadir Shah directed a general massacre, and pillaged the city, obtaining immense booty, with which he returned to Persia, having first replaced Mahomed Shah on the throne. In 1740 Bajee Row died, and was succeeded as Peshwa by his son Balajee Row. In 1741 Balajee Row renewed his father's demands upon Malwah, and thereby obtained a patent as the deputy of the emperor in that province. Another invasion of the empire was threatened by the Afghans, who under Ahmed Khan captured Lahore and Mooltaun in 1747, but were defeated in 1748 by Prince Ahmed. In the same year the emperor died, and was succeeded by his son under the title of Ahmed Shah. About the same time died the great Nizam ool moolk, founder of the Hyderabad kingdom, at the age of 104. (17) *Ahmed Shah and Alumgheer II.*—Soon after Ahmed Shah's accession, the Afghans again invaded the Punjaub, which was finally ceded to them. Ahmed Shah then replaced his vizier Sufder Jung by Shahaub ood deen, which event produced a civil war. Sufder Jung finally withdrew to Oudh, and became virtually independent. Finally Shahaub ood deen deposed the emperor and placed Alumgheer II on the throne. Unsuccessful attempts were next made against Oudh and the Punjaub, in retaliation for which Ahmed Shah Abdalee, the Afghan ruler, marched on Delhi and plundered it. He soon departed, having appointed one of his nobles Najeeb ood Dowlah to be commander of the army. Shahaub ood deen having called in the assistance of the Mahrattas, proceeded to Delhi and drove out Najeeb ood Dowlah, and advancing into the Punjaub captured Lahore in 1758. Ahmed Shah Abdalee next advanced against the Mahrattas and defeated them, but before he could reach Delhi, the emperor had been murdered by Shahaub ood deen in November 1759. A final battle between the Afghans and Mahrattas took place at Paniput soon after this, the Mahrattas being defeated with tremendous slaughter. Meanwhile Prince Mirza Jawaun Bakht had become emperor, but was soon superseded by his father Ally Johar, who took the title of Shah Alum. (18) *Shah Alum, and end of the Moghul Dynasty.*—One of the first proceedings of the new emperor was an attempt to recover Bengal from the English, in which he was assisted by the viceroy of Oudh. In the operations that followed the English under Colonel Calliaud and Captain Knox were wholly successful. Shah Alum retired and remained near the northern frontier of Bengal, where in 1761 he was attacked and defeated by Major Carnac. The emperor then, after having visited the English camp, returned to Delhi. In 1764 Meer Cassim, Nawab of Bengal, and the Vizier of Oudh, formed a league against the English, and were joined by the emperor. The confederates however were defeated by Major Munro at the battle of Buxar, and the emperor found himself forced to place himself under English protection. He accordingly commenced negotiations with the Calcutta Council. It was in the end settled that he should retain the sovereignty of a portion of Oudh, and should receive annually twenty-six lakhs of the revenue of Bengal, Behar, and Orissa, in return for which he ceded the diwanny of Bengal to the English. In 1772 the Mahrattas crossed the Ganges, defeated a force sent against them by the emperor, and occupied Delhi, and Shah Alum was forced to cede Allahabad and Kora to them; but they were unable to take possession, as these districts were protected by a British force, and they finally retired beyond the Nerbudda. Najaf Khan was at this time minister at Delhi. He conducted matters with much ability until his death in 1782. Opposite factions then arose, and the emperor appealed to Warren Hastings for protection; but he refused to interfere. The emperor was thereupon induced to have recourse to Scindia, who became minister and commander-in-chief at Delhi. In 1786 Scindia was defeated by the Rajpoots, and during the period of confusion that ensued Ghoolaum Cawder, a Rohilla chieftain, gained possession of

inhabited by a Dravidian race. The extension of the Mahomedan religion into India was ordinarily dependent on their political power. Yet a remarkable exception to this occurred in the case of the conversion of the Rajah of Kerala to Mahomedanism in the ninth century. This occurrence is recorded in the Keralolputty. One of its consequences was the formation of a Mahomedan population, the Moplahs of the Malabar coast. These events however were only partial and local, and deserve no more than a passing mention. The supremacy of the Mahomedans came from the north. Delhi had been captured by the Ghuznee Ghorians in 1193, and a dynasty established there which lasted till A.D. 1288. The Khiljees succeeded, occupying the period from 1288–1321; and Allah ood deen, nephew of Jelaul ood deen Khiljee, led the first Mahomedan expedition into the Deccan in A.D. 1294. Ten years later the Mussalman armies under the general Malik Caufoor swept over the whole of the Deccan. The Yadava Devagherry State and the Ganapaty Warangal State were then both reduced to subjection; and Dwarasamoodra the capital of the Hoysala Ballaulas was taken and sacked. These early inroads reached even to Tanjore and Madura in the extreme south, but how far the Cholan and Pandyan kingdoms were affected politically is not recorded. Anarchy at any rate followed over the greater part of the south; the Mussalman governors, the representatives of the old royal families, and the minor local chiefs, all engaging in internecine struggles for supremacy. A slight check was given to the spread of the Mahomedan arms when a confederation of Deccany Hindoo chiefs, led by Ganapaty Rajah, defeated a large Mahomedan army. The aspect of affairs was later altered by the revolt of the Deccany Mussalmans against their sovereign in A.D. 1347, which resulted in the establishment of the Bahminy kingdom of Goolburgah in the Deccan[22]. The Hindoos also made one final effort to achieve imperial rule.

---

the emperor's person, and blinded him. Ghoolaum Cawder was subsequently captured and executed by Scindia, and the emperor was re-seated on the throne, but all power was with Scindia. In 1803 General Lake defeated the Mahrattas near Delhi, and took possession of the city, and the emperor thus found himself again under English protection. The history of the Moghul dynasty ceases from this period. Shah Alum was succeeded in 1806 by the emperor Acbar II, who in turn was succeeded in 1837 by Bahaudur Shah, the last of the line. When the mutiny broke out in 1857, the mutineers who took possession of Delhi acknowledged Bahaudur Shah as emperor, and there is no doubt that he and the members of his family were implicated in the outbreak. He fell into the hands of the English at the capture of Delhi in September 1857, and in January 1858 was tried by a military commission, and was found guilty of having ordered the murder of forty-nine Christians at Delhi, of waging war upon the British Government, and of exciting the people of India by proclamations to destroy the English. Sentence of death was recorded against him, but commuted by Lord Canning into one of transportation; and he was eventually sent to Toungoo in Burmah, where he died five years later.

[22] SKETCH HISTORY OF THE SUBORDINATE MAHOMEDAN KINGDOMS OF THE DECCAN.—*Events leading up to the establishment of the Bahminy Kingdom.*—The first expedition of the Mahomedans into the Deccan took place in A.D. 1294, when Allah ood deen, nephew of Jelaul ood deen Khiljee of Delhi, invaded Berar, defeated the Hindoos at Ellichpore, and besieged Devagherry. This place finally capitulated, and the Rajah was directed to pay a large ransom. Allah ood deen then returned to Kora, where he caused Jelaul ood deen to be murdered, and ascended the Delhi throne. In A.D. 1306 Allah ood deen sent an ennobled slave, by name Malik Caufoor, to punish the Rajah Ramadeva of Devagherry who had withheld tribute for three years. The latter was defeated in March 1307 and accompanied his conqueror to Delhi, where he received honourable treatment. In 1309 Malik Caufoor again went to the Deccan to reduce the Ganapaty king of Warangal, Roodradeva, better known as Pratapa Roodra the Second. The expedition was successful. The city was captured, and the Rajah made terms. Next year Malik Caufoor was despatched anew against the Hoysala Ballaulas of Dwarasamoodra. On this occasion he pushed forward with great energy and speed, passed Devagherry, and reached the Malabar Coast, where he built a mosque to commemorate the event. He attacked and stormed the city of Dwarasamoodra, sacked the celebrated Halabeed temple, and returned to Delhi. In 1312 the Devagherry Yadavas withheld their tribute and Malik Caufoor was once more sent to reduce the Rajah to submission. In the campaign which ensued the Mussalmans were completely successful and the Rajah lost his life. Four years later however the Emperor Allah ood deen died and the General Malik Caufoor was then murdered. Moobaurak Khiljee became Emperor of Delhi in 1317, and one of his first acts was to make war for the third time on Devagherry. He captured the Rajah, Haripauladeva, son-in-law of Rama, and, it is stated, flayed him alive. The Nooh Sipihr of Ameer Khoosroo gives a circumstantial account of a defeat of the Rajah of Warangal by Khoosroo Khan, generally known as Malik Khoosroo, in the reign of this sovereign, but no such event is recorded by Ferishta. It is said, the Mahomedans were victorious, and retired after taking from the Rajah all his movable property. The Emperor Moobaurak was murdered in A.D. 1321 by Malik Khoosroo, and the latter was in turn killed by Ghazee Beg Toghlak, viceroy of Lahore. And the latter, inasmuch as all the royal family had been barbarously murdered by Malik Khoosroo was chosen emperor under the title of Ghiyaus ood deen. In 1321 Ghazee Beg Toghlak sent his eldest son, Oolough Khan, against Warangal. The capital was invested and a close siege took place. The garrison was on the point of capitulating when a panic seized on the Mahomedans owing to a rumour that the Sultan was dead. Several of the generals fled, and the army became disorganized; so that, on a desperate sally being made by the garrison, the besiegers were beaten at all points and hastily retreated. In 1323 however the Sultan again made war on Pratapa Roodra with much success. Warangal was then captured and the Rajah carried captive to Delhi. Ghiyaus ood deen was succeeded in 1325 by Mahomed. In 1327 the Mussalman Viceroy of the Deccan rebelled, and the emperor sent an expedition against him. He fled to Cumply close to Vijianugger, whence the emperor's troops were compelled to retreat, the Vijianugger king being too formidable an adversary. The rebel then fled to the Hoysala Ballaula king at Tonnoor in Mysore, but the latter delivered him up to the emperor; who flayed him alive. In 1338 or 1339 the capital of the Mahomedan empire was removed to Dovagherry, which was re-named Dowlatabad by the sovereign Mahomed. In 1341 ensued a revolt in Malabar, and Mahomed started to quell it, but fell sick on the way and returned to his capital. Shortly after this Warangal revolted, and the emperor was unable to effect its reduction. Three years later, in 1344, a Hindoo confederation, consisting of the son of Roodradeva of Warangal, Krishna Naickar, the Roya of Vijianugger, and Ballauladeva of Dwarasamoodra, with an immense force drove the Mahomedans out of Warangal and rolled back the tide of their advance. This reverse was followed three years later by a revolt in the Mahomedan dependencies in the Deccan.


MAP
of peninsular India
illustrating the
Mahomedan period of History.
Scale 1/186⅓ Inch to the Mile
or 1/11827200 of nature
93 62 31 0 93 186 Miles
RAJPOOTANA
MALWA
GONDWANA
MAHARASHTRA
TELINGANA
CONCANY MAHRATTAS
CARNATACA
DRAVIDA
TRAVANCORE
CEYLON
Shah Jehaunabad (Delhi)
Mathura
Sikry
Agra
Jypore
Jodhpore
Afmeer
Aravally Hills
Chambal R.
Gwalior
Behar
Chitore
Oodaypore
Chaonar
Rajmahaul Hills
Moorshedabad
Nuddea
Hooghly
Chinsoora
Sirony
Bhilsa
Oojjein
Baroda
Baroche
Nerbudda R.
Tapty R.
Surat
Boorhanpore
Candeish
Berar
Devagherry or Dowlatabad
Aurungabad
Bassein
Joonere
Ahmednugger
Poona
Beedar or Mahomedabad
Sattaura
Warangal
Golcondah
Goolburgha or Hassanabad
Beejapore
Mahanuddy R.
Chilka L.
Rooshcoolya R.
Vamshadara R.
Godavery R.
Condaveed
Masulipatam
Kistna R.
Talicote
Goondlacumma R.
Anagoondy
Gumply
Vijianugger
Carwar
Honore
Pennair R.
Penoocondah
Ikkairy or Bednore
Chundragherry
Poolicat L.
Hullabeed or Dwarasamoodra
Mylapore (St. Thome)
Palaur R.
Mangalore
Jinjee
Cannanore
Ponniaur R.
Calicut
Coleroon R.
Cauvery R.
Ponnany R.
Tanjore
Periyaur R.
Cochin
Veigay R.
Tambrapurny R.
75°
85°
30°
20°
10°

90. THE HINDOO VIJIANUGGER DYNASTY.—While the Mahomedan rebels were consolidating their kingdom in the Deccan, another large power was being formed south of the Kistna. This was the Hindoo kingdom of Vijianugger founded in 1336 by Hukka and Bookka, two refugees from Warangal, and said to have been

---

The viceroy of Dowlatabad proclaimed his independence, the royal troops were defeated, and the Dowlatabad viceroy became the first Bahminy king of the Deccan. (2) *The Bahminy kingdom of Goolburgha.*—Hassan the viceroy, now monarch, was originally a poor man who rose to eminence at court mainly by the help of a Brahmin, called Gangoo, whose name he in gratitude added to his own when he established the new kingdom. He fixed his capital at Goolburgha or Hassanabad. He is better known under the title Allah ood deen. His subsequent reign was uneventful. He died on February 10th, 1358, and was succeeded by his son Mahomed. Mahomed plundered the country of the Ganapaties up to Warangal, and then made peace. Subsequently he again invaded the Warangal territory and captured and put to death the Rajah's son, Vinayak or Nagadeva, obtaining possession of Golcondah and its dependencies. In 1365-66 he wantonly made war on Vijianugger, and was guilty of excessive cruelties. He was however successful, and dictated terms of peace. He died March 21st, 1375, and was succeeded by Moojauhid. Moojauhid again made an attack on Vijianugger and more than once invested the city, on one occasion penetrating into the second line of works; but he was compelled to retire. In the retreat he was murdered by his uncle Davood on April 14th, 1378. Moojauhid's sister conspired against Davood in revenge, and on May 19th, 1378, he was assassinated; Mahmood, the youngest son of Allah ood deen, being raised to the throne. Mahmood reigned for 19 years. He died April 20th, 1397, and was succeeded by his son Ghiyaus ood deen. This king was blinded and imprisoned by a slave on June 9th of the same year, and Shums ood deen was raised to the throne; but the sons of Davood attacked Shums ood deen in turn and deposed him on November 15th, 1397. Firoze, Davood's second son, succeeded and ruled for 25 years. In 1398 Deva Rajah of Vijianugger invaded the Bahminy territories, and war ensued which was abruptly ended by the murder of Deva Rajah's son, when the Rajah fled and Firoze was completely victorious. Another war broke out in 1401. Firoze invested Vijianugger successfully, dictated terms, and married the Rajah's daughter. In 1417 the king again attacked Vijianugger, but was defeated. He died September 15th, 1422, leaving a son Hassan, who however acquiesced in an arrangement by which he was set aside and Ahmed Shah Waly ascended the throne. Ahmed (otherwise called Khan Khanaun) made war on Vijianugger soon after his accession, and was guilty of much unnecessary cruelty. He defeated the Rajah and obtained payment of tribute. A war with Warangal followed, which resulted in the death of its Rajah and the permanent destruction of that kingdom. Ahmed founded the city of Beedar and died there February 19th, 1435. His son Allah ood deen II succeeded. The brother of the latter Mahomed revolted, but was defeated. Mahomed on this occasion received aid from Vijianugger. The capital of the Bahminy kingdom was now definitely removed to Beedar. In 1437 Deva Rajah of Vijianugger again provoked a war, and several determined engagements took place, after which a peace was arranged which lasted for some years. This king died in 1457. He was succeeded by his son Hoomayoon, an unscrupulous prince, who was murdered four years later on September 3rd, 1461 and succeeded by his son Nizam Shah. Nizam Shah was a boy of eight when he came to the throne, but his mother, a very remarkable woman, conducted the government for him with great success, assisted by the celebrated minister Mahmood Gawaun. The kingdom was invaded in 1461 by a large Hindoo army from Orissa and Telingana, which was driven back. The Mahomedan King of Malwah next attacked Beedar, and invested it while the queen and the young king fled. But a Goozerattee army attacked Malwah and the invaders retreated with great loss. In 1462 the king returned to Beedar. He died suddenly on July 29th, 1463. His brother Mahomed was then placed on the throne. In 1468 the young king, then fourteen years old, took Mahmood Gawaun as his chief minister. In 1469 he reduced the Concan, and wrested it from the power of Vijianugger. In 1471 a relative of the king of Orissa, who had been ousted from the throne, appealed to Mahomed Shah to assist him in the recovery of his rights, and Mahomed accordingly invaded Telingana. He captured Condapilly and Rajahmundry and stayed for some time in that country, residing for three years at Rajahmundry. In 1477 occurred another expedition into Orissa, and the king marched to the sea-coast at Masulipatam. He took the opportunity to advance southwards along the coast as far as Conjeeveram, which he sacked, returning with an immense booty. This was perhaps the first time that the Mahomedan arms had gone so far south. In 1481 the king was unfortunate enough to lose the services of Mahmood Gawaun. A plot was raised against the latter by the chief of a rival faction, Nizam ool moolk Bheiry, and the king, believing Mahmood to be disaffected, put him to death. From this act may be dated the decline of the kingdom. The principal chiefs absented themselves from court and remained on their estates with all their forces. Yoosuf Adil Khan, adopted son of Mahmood Gawaun, was shortly afterwards sent to defend Goa against the Rajah of Vijianugger. Soon after this again the king died, on March 24th, 1482. His son Mahmood II succeeded, Nizam ool moolk Bheiry being his minister. Yoosuf Adil returned to court, but, on an attempt against his life being made, he retired to his estate at Beejapore, and finally proclaimed his independence in 1489. Mahmood went on an expedition to Telingana, and while there Nizam ool moolk was murdered. His son Malik Ahmed at once proclaimed his independence at Joonair in 1489. Imaud ool moolk, Governor of Berar, had also previously revolted in 1489. At Beedar, Cassim Bareed, a Georgian slave, was minister. Cassim Bareed died in 1504, and his son Ameer Bareed became minister, and held the king in absolute subjection. In 1512 Cootb ool moolk, Governor of Telingana, declared his independence at Golcondah. These different revolts reduced the kingdom to the provinces immediately round Beedar. Mahmood died on October 8th, 1518. Ahmed, son of the late king was nominally placed on the throne by Ameer Bareed, but had no power, and died in 1520. His brother Allah ood deen was next placed on the throne, but, on his attempting to rid himself of his minister, he was deposed in 1522 and shortly afterwards murdered. His younger brother Waly was then installed but after two years was poisoned, and Ameer Bareed married his widow in 1524. Calaum Oollah, son of Ahmed, was then enthroned, but he escaped in 1527 and fled to Ahmednugger, where he remained till his death. Ameer Bareed at once threw off all pretence at subjection, and established a new dynasty at Beedar, or Ahmedabad. Thus ended the Bahminy dynasty. The five kingdoms which sprung from it were as follows:—the Imaud Shahy dynasty of Berar, the Adil Shahy dynasty of Beejapore, the Nizam Shahy dynasty of Ahmednugger, the Cootb Shahy dynasty of Golcondah, and the Bareed Shahy dynasty of Beedar or Ahmedabad. (3) *Imaud Shahy Dynasty of Berar.*—Futtoollal. Imaud Shah, Governor of Berar, declared his independence in 1484, as mentioned above, but soon after died, and was succeeded by his son Allah ood deen. Towards the end of his reign this king became dependent on the king of Goozerat. He was succeeded by Daryah Imaud Shah, who after a peaceful reign was succeeded by Boorhaun Imaud Shah, during whose minority Berar was annexed by the king of Ahmednugger. The Imaud Shahy dynasty lasted from 1484 to 1527. (4) *Adil Shahy Dynasty of Beejapore.*—This dynasty was founded by Yoosuf Adil Khan, who declared his independence in 1489, and was crowned at Beejapore under the title of Abool Mozuffer Yoosuf Adil Shah. In 1493 the Vijianugger regent invaded the Beejapore territories but was defeated with much loss. In 1502 Yoosuf Adil Shah changed the state profession of faith from the Soonnee to the Shiah. In consequence of this the kings of Ahmednugger, Golcondah, and Berar made a league against him and invaded Beejapore, but the confederacy soon broke up. In 1510 the Portuguese captured Goa, which was finally ceded to them. Yoosuf Adil Shah died in 1510, and was succeeded by Ismail Adil Shah, a minor. The first event in his reign was a plot formed against him by the regent Camaul Khan, which however was defeated. In 1514 the kings of Golcondah, Berar, and Ahmednugger invaded Beejapore, but were defeated. In 1519 the Vijianugger Rajah obtained some success against Beejapore. In 1529 Ismail invaded Beedar, captured Ameer Bareed, and took the city of Beedar. He next attacked the king of Ahmednugger and defeated him. Ismail died in 1534 while engaged in a war with Golcondah. Maloo Adil Shah succeeded, but was shortly dethroned, and his brother Ibrahim Adil Shah placed on the throne. This king's reign was chiefly occupied with struggles with Ahmednugger. Ibrahim died in 1557, and was succeeded by his eldest son Ally. In 1564 the four Mahomedan kingdoms of Beejapore, Golcondah, Ahmednugger, and Beedar, joined in a league against Vijianugger. A great battle was

the sons of Sargama, a petty Carnatic chief of Coorumba origin. The site of the Vijianugger capital was the present Humpy in the Bellary district. Established on the ruins of the Hoysala Ballaulas and the other Hindoo sovereignties, the Vijianugger kingdom speedily rose to a height of influence such as no southern

---

fought near Talicote, in which the Hindoos were utterly defeated, and Vijianugger was plundered. By this battle the Hindoo power of Southern India was destroyed. Ally Adil Shah was succeeded in 1579 by his nephew Ibrahim, a minor. The kings of Golcondah and Ahmednugger now besieged Beejapore, but the siege was finally abandoned. After a prosperous reign Ibrahim Adil Shah died in 1626, and was succeeded by his son Mahmood. In 1632 Beejapore was besieged by Asaf Khan the Moghul general, but without effect. Beejapore was again besieged by the Moghuls in 1636, but peace was finally made. Sivajee now began to rise to power, and between 1648 and 1662 wrested the whole of the Concan from Mahmood. Mahmood died in 1656 and was succeeded by his son Ally Adil Shah II. Soon after this Aurungzeeb invaded the kingdom and besieged Beejapore, but peace was finally concluded. Sivajee meanwhile continued to make aggressions on Beejapore, defeated an army sent against him, and plundered the country. In 1672 Ally Adil Shah II died and was succeeded by his son Secunder, a child of five. Sivajee now renewed his depredations, and openly declared his independence. In 1686 Aurungzeeb besieged and captured Beejapore. Secunder Adil Shah lived about three years after as a prisoner of the Moghuls, and at his death the dynasty came to an end. (5) *Nizam Shahy Dynasty of Ahmednugger.*—This dynasty was founded by Ahmed Nizam Shah, son of Nizam ool moolk Bheiry, who assumed independence in 1489. In 1494 he founded Ahmednugger, which took the place of Joonair as capital of the kingdom. In 1499 Dowlatabad was captured, and annexed to the kingdom. Ahmed Shah died in 1508 and was succeeded by his son Boorhaun Nizam Shah, a boy of seven. In 1510 an invasion from Berar was defeated. In 1523 the king married a Beejapore princess. In 1529 the kings of Goozerat, Candeish and Berar formed a league against Ahmednugger, and Boorhaun was obliged to sue for peace, and acknowledge the supremacy of the Goozerat king. In 1531 Boorhaun was utterly defeated by Ismail Adil Shah of Beejapore. In 1544 Boorhaun again made war on Beejapore, and received a severe check, which however he redeemed in the next campaign. Boorhaun died in 1553, and was succeeded by his son Hoossain. Soon after this Ally Adil Shah and Ramrajah of Vijianugger conjointly besieged Ahmednugger, but could not take it. In 1564 occurred the confederacy of the kings of the Deccan against Vijianugger. Hoossain Nizam Shah died in 1565, and was succeeded by his son Moortezah, a minor, whose mother Koonsha Sultauna undertook the regency. During the next few years a desultory war was continued against Beejapore, without much result on either side. Peace was concluded in 1569, and in 1572 Moortezah invaded and conquered Berar, and annexed it to his dominions. The king's mind now became affected, and he abdicated the throne, leaving affairs in the hands of his two ministers Sahib Khan and Salaubut Khan. In 1587 Moortezah was put to death by his son Meeraun Hoossain, who succeeded him. Meeraun was deposed in 1588 and succeeded by Ismail Nizam Shah, who in turn was deposed in 1591, and succeeded by his father Boorhaun. In 1592 an army was sent against the Portuguese, but was defeated with great loss. Boorhaun died in 1594 and was succeeded by his son Ibrahim, who four months afterwards was killed in a battle with the Beejapore army. A boy named Ahmed was now placed on the throne, but as it was discovered that he had no pretensions to royal descent, other claimants of the throne came forward. Some of the nobles now called in the aid of Prince Mourad Mirza, son of the Emperor Shah Jehaun, who besieged Ahmednugger, but retired on condition that Berar should be ceded to him. The infant son of the late king was now raised to the throne of Ahmednugger. In 1597 the combined armies of Beejapore, Golcondah, and Ahmednugger advanced against the Moghuls in Berar, but were defeated at the battle of Soopa. Ahmednugger was now again besieged by the Moghuls and captured in 1599, the infant king being sent to the Emperor Acbar. Moortezah Nizam Shah II succeeded to the throne, being supported by the famous Malik Ambar. In 1630 the Moghuls advanced on Dowlatabad and defeated Moortezah, who was soon afterwards put to death. Futteh Khan, son of Malik Ambar, raised a boy to the throne, but shortly afterwards Dowlatabad was captured by the Moghuls, and the king sent as a State prisoner to Gwalior; with him ended the Nizam Shahy Dynasty. The kingdom was then annexed to Delhi. (6) *Cootb Shahy Dynasty of Golcondah.*—Sultan Coolee Cootb Shah, the founder of the Cootbshahy dynasty, was a Turcooman chief of the Baharloo tribe, and of the Ally Shakar persuasion. He was born at Sadabad, a village in the province of Hamadaun, and came to seek his fortune in the Deccan towards the close of Mahomed Shah Bahminy's reign. He was soon ennobled by the title of Cootb ool Moolk, or "Pillar of the State," and made governor of Telingana. In 1512 A.D., under the weak government of Mahomed Shah, he declared his independence, and assumed the title of King of Golcondah, the name of his capital, called by him Mahomednugger, after Mahomed Shah Bahminy, but better known by its original name. At the commencement of his reign he was continually occupied in reducing the Hindoo Rajahs of Telingana. In 1533, Ismail Adil Shah invaded his territory and laid siege to the fort of Calyauny. A peace, however, was concluded through the mediation of Boorhaun Nizam Shah. In 1543, in the ninetieth year of his age, Sultan Coolee Cootb Shah was assassinated at the instigation of his second son, Jamsheed. He left three other sons, Cootb ood deen, Hyder, from whom the present city of Hyderabad takes its name, and Ibrahim. The parricide Jamsheed Cootb Shah now ascended the throne, and caused his elder brother, Cootb ood deen, to be blinded. Some time after a war broke out between the kings of Beejapore and Ahmednugger, and Jamsheed supported the latter, but was defeated in several engagements by Asaud Khan, the Beejapore general, and severely wounded. Towards the close of his reign his temper became so morose that his younger brothers fled to Beedar, where Hyder died. Ibrahim then fled to Vijianugger, but hearing of Jamsheed's death, which took place in 1550 A.D., he returned to Golcondah and was proclaimed king, thus putting aside Soobhaun Coolee, the infant son of Jamsheed, who had been for a few months on the throne. Ibrahim Cootb Shah was a prince of great personal valour. When at Vijianugger, he killed in a duel Ambar Khan, an officer in the pay of that court, and on the slaughtered man's brother taking up the quarrel, Ibrahim slew him also. In his public wars, however, Ibrahim showed more craft than courage. In 1558 he joined Hoossain Nizam Shah, King of Ahmednugger, in a war with Beejapore, but deserted his ally before any encounter took place, and soon after joined Ally Adil Shah and Ramrajah of Vijianugger in besieging Ahmednugger. After the fall of that city, with characteristic inconsistency, Ibrahim again united his forces to those of Hoossain Nizam Shah, and in 1564 laid siege to Calyauny, a fort belonging to Beejapore, and, in consideration of this aid, obtained the hand of Beeby Jamaulee, the daughter of Hoossain Shah. Next year he marched with the other Mahomedan kings of the Deccan against Vijianugger, and was present at the capture of the place, and defeat and death of the Rajah. In 1567 Ibrahim captured Rajahmundry, and annexed the whole territory as far north as Chicacole. Afterwards, while in alliance with Moortezah Nizam Shah, of Ahmednugger, in a war with Ally Adil Shah of Beejapore, he made overtures to the latter, who forwarded his letter direct to Moortezah. Incensed at this treachery, Moortezah sent a body of horse to attack Ibrahim's camp, which they surprised, and took from him 150 elephants, at the same time putting the flower of his army to the sword. In order to check the pursuing enemy, his son, Abdool Cawder, asked leave to head an ambuscade and make a counter-surprise; but Ibrahim, jealous of the young prince, ordered him to be confined and then poisoned. He himself died suddenly, A.D. 1581, after a reign of 32 years, leaving six sons and thirteen daughters. He had greatly adorned his capital, Golcondah, and fortified it anew. Among his public works the Hoossain Saugor Tank and the Kalah Chabootrah, or Black Terrace, at Golcondah, may be particularly mentioned. Ibrahim was succeeded by Mahomed Coolee. In 1589 the city of Hyderabad then called Bhaghnugger was founded seven miles from Golcondah, and became the capital of the kingdom. During most of this reign there was a continual frontier war with the Hindoos. It is believed that Mahomed conquered Gundicote, Cuddapah and all the country south of the Pennair, but this seems doubtful. Mahomed died in 1611, and was succeeded by his brother Mahomed, who was succeeded by Abdoollah. In 1656 the Moghuls attacked and sacked Hyderabad, and besieged the king in Golcondah. Abdoollah died in 1672, and was succeeded by his son-in-law Aboo Hassan. In 1674 the Moghuls again invaded Golcondah, but were defeated. In 1686 the Moghuls under Prince Mooazzim invaded Golcondah and sacked Hyderabad, forcing the king Aboo Hassan to pay a large ransom. The next year Golcondah itself was captured and annexed by the Moghuls, and the Cooth Shahy dynasty came to an end. (7) *Bareed Shahy Dynasty of Beedar.*—This dynasty may be said to have commenced

kingdom had yet attained, and held the Mahomedans in check for two centuries; but not without reverses. At the first conflict in 1364 between the Bahminy Mahomedans and the neighbouring ruler of Vijianugger, the former depopulated the country. In 1374 Moojauhid Shah of Goolburgha overran the whole peninsula down to Cape Comorin. The Bahminy kingdom presently fell to pieces; being succeeded by five separate kingdoms, hereafter to be named, founded by rival Mussalman leaders. Their jealousies aided the Vijianugger sovereigns in the acquisition of power. In 1479 the first Vijianugger dynasty came to an end, another being instituted by Narsimha. In 1487 this kingdom completely subverted the Pandyan country, Chola having fallen long before. By the close of the fifteenth century the power of Vijianugger was acknowledged as paramount through the entire peninsula. Small principalities existed, such as Mysore, the Reddy chieftainship of Condaveed south of the Kistna [23], Nellore [24], the Gujapaty dynasty of Cuttack [25], the Beydars of Hurpanhully, and the always independent principality of Travancore; but Vijianugger was supreme. Narsimha was succeeded in 1509 by Krishna Roya, who reduced the whole of the east coast of the peninsula into subjection. The dynasty in his day reached its greatest height. His minister was a Brahmin, the well-known Timmaraja. The traveller Edwardo Barbessa describes the city of Vijianugger in 1516 as 'of great extent,

---

about 1498, when Cassim Bareed, Minister of Mahmood Shah II of the Bahminy, became the real ruler of the kingdom, the king being merely a cypher. Cassim died in 1504, and was succeeded by his son Ameer, who took the government still more into his own hands. In 1514 Mahmood Shah escaped to Imaud Shah, king of Berar, but finally returned and placed himself again under the protection of Ameer Bareed. Mahmood Shah died in 1518, and with him the dynasty of Bahminy kings may be said to have virtually closed. Ameer Bareed however found it inexpedient to make himself actually king, so he placed on the throne first Ahmed, who died in 1520, and then Allah ood deen. This king tried to oppose Ameer Bareed, and so was deposed and put to death in 1522. The next king came to a similar end in 1524, and Ameer Bareed married the queen. The next king Calaum Oollah finally escaped to Beejapore in 1527, and Ameer Bareed then ascended the throne and took the title of king. Ameer Bareed was continually engaged in wars with Beejapore, the king of which defeated and captured him in 1529, and he became for a time commander of part of the Beejapore army, but was afterwards allowed to return to Beedar. He immediately commenced his intrigues again, and subsequently defeated the king of Beejapore, with the aid of the king of Ahmednugger, but soon after died. He was succeeded by Ally Bareed, who in 1565 joined the great Mahomedan confederacy which overthrew the kingdom of Vijianugger. Ally Bareed was succeeded in 1562 by Ibrahim. The remaining kings of the dynasty in succession were Cassim II in 1569, Mirza Ally in 1572, and Ameer II. Their history is not known, and the period of the extinction of the dynasty is uncertain. (8) *Hyderabad.*—After the Deccan kingdoms had finally fallen into the hands of the Moghuls, Zoolfacar Khan was appointed Viceroy of the Deccan by the Emperor Bahandur Shah, in 1707, and ruled the country from Hyderabad, formerly capital of the Golcondah kingdom, and the chief town in the Deccan. Zoolfacar Khan was soon after succeeded by Davood Khan, who was killed in 1715 in a battle with Hoossain Ally, whom he had attacked by order of the Emperor Ferokshere. Some time before his death, Davood Khan had been succeeded in the viceroyalty of the Deccan by Asaf Jah Nizam ool moolk, who had obtained the appointment from the Emperor Ferokshere in 1713. Asaf Jah was subsequently transferred from the Deccan to Malwah, about which period he seems to have determined to throw off the control of the Delhi Court. Accordingly in 1721 he advanced into the Deccan with an army, and twice defeated the imperial troops sent against him. In 1722 Nizam ool moolk returned to Delhi, and became Vizier to the Emperor Mahomed Shah, but finally resigned this office and returned to the Deccan in 1723. The emperor, who had become very suspicious of him, sent secret orders to Moobariz Khan, Governor of Hyderabad and the Carnatic, to attack him. Moobariz Khan did so, but was defeated and killed, in 1724, and Nizam ool moolk thus obtained possession of all the southern provinces. He eventually became independent ruler of the Deccan, and founded the dynasty of the Nizams of Hyderabad, whose history will be found later under the heading 'Relations with Neighbouring States and Provinces.' (9) *Arcot.*—The Carnatic was originally a dependency of the Deccan viceroyalty, and the first Nawab, Saudat Oollah, was appointed by Davood Khan in 1710. The capital of the kingdom was Arcot, and the Nawabs were called indifferently Nawabs of the Carnatic or of Arcot. The latter title survives in that of the present Prince of Arcot. The subsequent history of the Carnatic will be found later under the heading 'Political Pensioners and Stipendiaries.'

[23] SKETCH HISTORY OF THE REDDIES OF CONDAVEED.—The founder of this family was one of the several petty feudatory chiefs who became independent on the decline of the Warangal kingdom about 1323. The capital of the family was Condaveed, and its authority extended along the Kistna, chiefly in what was formerly styled the Goontoor Circar. On the south they were in contact with the Rajahs of Nellore, on the north with those of Orissa, and on the west with the sovereigns of Vijianugger, beneath whose ascendency they sunk after an independent reign of about a century. The first of the family was Donty Aliya Reddy, an inhabitant of Hanoomaconda, said to have obtained possession of the philosopher's stone. He removed with his treasure to Condaveed, constructed that and other strongholds as Vinoocondah, Bellamcondah, and others and left them to his descendants. From his being the headman of his district, he was termed Reddy, and the family is known as the Reddivaur or Reddies of Condaveed. This is the legend. He was succeeded by his eldest son Poliya Vaima Reddy. The first prince, of whom authentic records exist, is Anoovaima Reddy, who was probably the founder of the political power of the family. An inscription at Amareshwaram on the Kistna specifies his being in possession of Condaveed, Addanky, and Ryachore; his repairing the causeway at Srisheilam and the temple at Amravatty, both on the Kistna; and his defeating various rajahs, amongst whom the Cancateeyas only are of note. He extended his dominions to Rajahmundry on the north, Caujy on the south, and Srisheilam on the west. He was succeeded by his brother Aliya Vaima Reddy, after whom came in turn Comaurageiry Vaima Reddy, Comaty Venca Reddy, and Raucha Venca Reddy, the last of the line, at whose death in about 1424 the Gujapaty kings of Orissa extended their power over his kingdom. Condaveed was taken in the reign of Veerabhadra Gujapaty by Krishna Roya, the sovereign of Vijianugger, in the beginning of the sixteenth century. The annals of Orissa however relate the capture of Condapilly and consequently the invasion of the Reddy principality by Capileshwara, who reigned from A.D. 1451 to 1478, and it is not unlikely that he began the work of subversion which Krishna Roya completed. From the latter period till the overthrow of Vijianugger by the Mahomedans, Condaveed continued to be part of the possessions of that state. Another account states that the Reddy dynasty was overthrown by the Mahomedans in 1427. The Reddivaur were great patrons of Telooguo literature, and Shreenauta, translator of portions of the Pooranas and author of various poetical compositions, flourished under the last of the dynasty.

[24] SKETCH HISTORY OF THE PRINCIPALITY OF NELLORE.—This was the seat of a petty principality at various periods from the extinction of the Chola authority in the upper part of the Deccan to the reign of the Ganapaty

highly populous, and the seat of an active commerce in country diamonds, rubies from Pegu, silks of China and Alexandria, and cinnabar, camphor, musk, pepper, and sandal from Malabar.' The palaces of the king and ministers and the temples are described as 'stately buildings of stone.' According to the same authority the kingdom comprised the whole of the kingdom south of the Kistna. Rąmrajah, the minister's son, was reigning in 1564 when his kingdom was conquered by the five new Mahomedan dynasties. The kingdom of Beejapore was founded by Adil Shah in 1489. It retained its independence for 197 years until it was absorbed by Aurungzeeb in 1686. The Nizam Shahy dynasty of Ahmednugger was established in 1487 by Ahmed Nizam. It was subverted in 1637 by Shah Jehaun. Imaud ool Moolk made himself independent at Berar in 1484, and commenced the Imaud Shahy dynasty, which was extinguished at the end of ninety years by the king of Ahmednugger in 1574. Coolee Cootb, a Turcoman who rose to be governor of Golcondah, established his independence there in 1512. This dynasty was subverted by Aurungzeeb in 1687. The dynasty of Beedar was established in 1498 by Ahmed Bareed. This kingdom was of limited extent and the period of its extinction is uncertain. In 1564 these Mahomedan sovereigns combined, defeated the Hindoo army at Talicote, and sacked the capital of Vijianugger [25]. Thus was for ever crushed out all independent Hindoo power from

---

princes. It had its own rajahs as late as the reign of Ganapaty Deva, to whom one of them being expelled by his competitor, Banyana, repaired for assistance. This chief was named Ambhoja Deva. On his death without issue, Maunakeshava was appointed by the Warangal Rajah to be governor of the country, and he was succeeded by his son Maunava Siddhy. The latter is celebrated for his patronage of the family of Ticcana, three grandsons of Bhascaramantry, so named; of whom one was his minister, another his general, and the third and most illustrious a poet, author of the Telooguo translation of the Mahabharat under the patronage of Prataupa Roodra. On the downfall of the Warangal kingdom, Siddhy Rajah was engaged in hostilities with Cautama petty Rajah of Pulnaud, and both lost their lives in the contest. Their principalities were soon after subdued by the Reddies of Condaveed, just mentioned.

[25] SKETCH HISTORY OF THE GUJAPATIES OF CUTTACK.—The Gujapaty dynasty of Cuttack was founded in the twelfth century A.D. by Choranga or Cholaganga Deva, also called Ananta Vurmah. Ananga Bheema Deva was one of the most powerful kings of this line. He reigned from about A.D. 1175 till 1202, and is said to have built the famous temple of Juggernaut at Pooree. His grandson reigned from 1237 till 1282, and built the temple of Canaurac to the north of Pooree. He extended his dominions southwards as far as Nellore. In the course of the fifteenth century, the Ganapatios penetrated to Conjeeveram, but were driven back by the Vijianugger king. Poorooshottama Deva reigned from 1479 till 1504. He defeated the king of Conjeeveram, and married his daughter. Upon the death of Poorooshottama's son, Prataupa Roodra, in 1532, dissensions arose among the different members of the family and their power gradually declined. Taking advantage of this state of affairs, the Mahomedans from the north invaded Orissa about 1560. In the battle which took place Telinga Mooccoonda Deva, the last of the Gujapaty dynasty, was killed, and the Mahomedans overran the country.

[26] SKETCH HISTORY OF THE HINDOO VIJIANUGGER DYNASTY.—(1) *Founders of the dynasty.*—Hukka is otherwise called Harihara. It is probable that he and Bookka took advantage of some public commotion to lay the foundation of a new state. Whatever their previous origin the genealogy from Bookka and Harihara continues unbroken and authenticated. (2) *Description of Vijianugger.*—The situation of Vijianugger was admirably selected both as to the defence of the frontier line of the Toongabudra, and as a position from whence all southern and western conquests could be maintained. As part of "Kishkindyah," under the name of Humpy, it was ancient sacred and classic ground, and was already a place of resort and pilgrimage for Hindoos of the Deccan and Canarese provinces. The city, which included Humpy, was founded on the right, or southern bank of the Toongabudra river, in a plain partly open to the east and west; but to the north-east bounded by a great group of rocks and hills intermingled, through which only a few passes practicable for footmen existed; and to the north, on the left bank of the river, by a natural outwork of the same description of granite rocks and hills rising to a considerable height, the northern faces of which are almost inaccessible, and which left only a confined space between them and the river. In this small plain was founded the town or suburb of "Anagoondy" (the elephant corner); and such passes as there were, being fortified by curtains and bastions, the whole became an almost impregnable position. On the south, the spurs of the lofty Ramandroog hills reached to the city walls, and bounded them on that side; and to the west, the open plain was intersected by fortifications which joined the river on the north bank, and the Ramandroog hills on the south. The encointe covered a space hardly less than ten square miles, perhaps more; for, including the outwork of Anagoondy, it was not less than four miles in length, by three, or three and a half, miles in breadth. Between Anagoondy and the city, the river Toongabudra rushes through a gorge of the rocky hills before mentioned, its breadth at one narrow pass being not more than twenty yards—in a series of rapids. In this peculiar and interesting locality, the famous Hindoo capital of the Vijianugger dynasty was established, and rose rapidly to eminence. By what means, or at what period the family conquered in succession the provinces to the south and west, can only be conjectured; nor is any record of their early progress existent, except what is supplied by the chronicle of the Bahminy, Adil Shah, and Golcondah kings by Ferishta. (3) *War with Mahmood Shah Bahminy.*—The first king Bookka reigned from 1336 till 1367, and was succeeded by Harihara, who reigned till 1391. By Allah ood deen Gangoo Bahminy, the founder of the first independent Mahomedan dynasty of the Deccan, A.D. 1347, the Vijianugger princes do not appear to have been molested; but in the reign of his son and successor, Mahmood Shah Bahminy I, some remarkable events occurred which prove that in A.D. 1364, thirty-four years after its presumed origin, the Vijianugger kingdom had attained very considerable local power. It was in this year that the Mahomedan king, in the midst of a festival held to celebrate victories over the Hindoo princes of Telingana, gave an order on the treasury of Vijianugger for the payment of some musicians, which they were to deliver; an act of aggression, which occasioned a memorable and destructive war. The Vijianugger king resented the insult, and the messenger from Goolburgha was paraded through the city on an ass, and dismissed. The Rajah then assembled his army, and marched with 30,000 horse, 3,000 elephants, and 100,000 foot, to Adony, whence he began to ravage the Mahomedan territory. Among other operations the fort of Moodgull, then held by a Mahomedan garrison, was besieged and taken, and the garrison put to the sword; and news of this event reaching the Mahomedan king, he swore that "he would not sheathe his sword till he had put to death 100,000 infidels." The Vijianugger prince must have advanced from Moodgull to the bank of the Kistna, then full, in order to dispute its passage; but this did not deter Mahmood, who crossed the river with 9,000 horse, attacked the Hindoos when heavy rain was falling, and, their elephants being unable to act, the rest of the army was seized with a panic, and fled to Adony, leaving their camp equipage and guns in the hands of the enemy. On this occasion Mahmood fell upon the vast bazaar of camp followers,

the south of India. The feeling indeed of the Hindoo population of the south has been always loyal to the ancient Hindoo rulers. Copper-plate documents acknowledging the representatives of the Vijianugger family as paramount sovereigns

---

and massacred 70,000 of them; making allowance for exaggeration, it is evident that this was a bloody defeat. It is especially mentioned that artillery had never heretofore been made use of by Mahomedans in the Deccan; but that captured on this occasion was made over to the command of Sufder Khan, "to whom was attached a number of Turks and Europeans acquainted with the art of gunnery." Following up this victory, Mahmood crossed the Toongabudra, and was met by the army of Vijianugger under Bhoja Roya, the Vijianugger minister, who had vaunted that he would bring back the head of the Mahomedan king on a spear. The entire Mahomedan army is described as composed of 15,000 cavalry and 50,000 infantry, of which 10,000 cavalry and 30,000 foot, with the artillery, advanced under the king's general, Khan Mahomed, and were met by Bhoj Mul at the head of 40,000 horse and 500,000 foot. Each party was inflamed by religious animosity, and the combat was fierce and destructive. The commanders of both wings of the Mahomedans were killed, and their troops broke; when the king, at the head of 3,000 horse, changed the fate of the battle. The artillery too had effect upon the Hindoo army, and after a spirited charge by an officer named Mokurrib Khan, in which an elephant became unruly, and, rushing forward, broke the Hindoo line, the day could not be retrieved. Bhoj Mul was killed, and a great slaughter ensued, not only of fighting men, but of the people generally. The Vijianugger king fled from place to place, and at last threw himself into the capital, which Mahmood invested; but being unable to make any impression on the fortifications, and the position being naturally impregnable at every other point, the king had recourse to stratagem. He pretended to be ill, and retreated across the Toongabudra, followed by the Hindoos. When the wide plain north of the river had been reached, the king encamped, as did also Krishna Roya. At night Mahmood assembled his principal officers, and opened to them his plan of a night attack on the enemy, which was forthwith put in execution. The Hindoos had passed a night of carousal, and, wearied by it, had gone to sleep; before dawn however their camp was furiously attacked by the Mahomedans, and a complete route ensued, the Rajah saving himself with difficulty. The scene of this event is the plain to the north of the present Ganganvaty, and its memory is preserved in local legend at Anagoondy. Mahmood now recrossed the river, and began to massacre the inhabitants of all the villages near the capital. Terror-stricken, the people implored their Rajah to make terms with the Mahomedans; and some of Mahmood's officers reminded him that his vow of slaughter extended to only 100,000 infidels: but though he admitted the sanctity of his vow, the king would be satisfied with nothing short of the payment of his musicians, and the ambassadors from Vijianugger forthwith paid the amount. Struck with the remonstrances of the Hindoo ambassadors, the king bound himself by an oath, that henceforward he and his successors would spare all unarmed people in war, a promise which he for his part faithfully observed; and during his reign, which ended by his death in A.D. 1374, no further war with Vijianugger ensued. (4) *War with Moojahid Shah Bahminy.*—No sooner however was his son Moojahid Shah Bahminy established on the throne, than he sent a demand to the Vijianugger king to forego his claims to the territory west of the Toongabudra, to give up the fort of Bankapore, and the Doab between the Kistna and Toongabudra rivers. This request was not complied with; the Hindoo king, on his part, asserted his right to the Doab, and demanded that the elephants taken by King Mahmood should be returned. War therefore ensued. The Vijianugger territory was invaded, and the Rajah, not trusting to the defences of his capital, moved to the westward into the forests and jungles of the ghauts, followed by the king; who penetrated to the sea-coast, and repaired a mosque which had been erected at Setoobandha Rameswaram by Malik Caufoor. The Hindoo Rajah had hoped that the climate of the forests would be fatal to the Mahomedans; but it proved unfavourable to himself and his family, and he returned to Vijianugger. He was pursued by the king, who suddenly appeared in the suburbs of the city, and caused the greatest consternation. The place attacked was Camalaupooram, where there was then, and is now, a lake or tank, and a very rich temple upon a rising ground. The temple the king razed to the ground; possessing himself of its jewels, and the gold plates with which the shrine and its pinnacle were covered. The Hindoos attempted to save it, but failed, their sortie being driven back. A general action followed, which appears, from Ferishta's account of it, to have been fought with great valour and much military skill on each side. It may be gathered from the chronicle, that although the Mahomedans claimed a victory, they were nevertheless obliged to retreat. No further attack of Vijianugger followed, and the king, with between sixty and seventy thousand captives, moved towards Adony. (5) *Extent of the Vijianugger kingdom in the fourteenth century.*—The Vijianugger kingdom at this period extended from the Kistna to Rameswaram, and from the shores of the Indian ocean to Telingana. It is questionable whether the actual administrative authority of the State ever reached as far as the extreme southern point of the peninsula; but the Vijianugger princes may even then have been powerful enough to levy tribute from the Pandyan kings of Madura and the Cholas of Conjeeveram, both of which kingdoms were declining. The port of Goa, the fortress of Belgaum, and many other places to the westward of Vijianugger, with the Concan, belonged to the Hindoo kingdom; and the rulers of Malabar, Ceylon, and other countries, kept ambassadors at the court. (6) *Reign of Deva Roya.*—Deva Roya came to the throne in A.D. 1391 and reigned till 1414. In the year 1398, peace having subsisted between the rival kingdoms for twenty years, war again broke out between them. On this occasion, Deva Roya was the aggressor, having suddenly invaded the Goolburgha territory (Feroze Shah Bahminy being king) with 30,000 horse and a vast army of foot. His object was to possess himself of the Ryechore Doab, and the forts of Ryechore and Moodgull. He was met by King Feroze on the banks of the Kistna; but his son having been assassinated by an emissary of the king, Deva Roya fled precipitately, and shut himself up. The Mahomedans followed, and again laid waste the country south of that city, and peace was only purchased by the payment of eleven lakhs of hoons (about 4½ millions of rupees), the Mahomedans retaining possession of the disputed territory. This peace did not however continue, for in A.D. 1406, the Rajah having heard of the beauty of the daughter of a goldsmith who resided at Moodgull, sent a detachment of his troops to carry her off; but the girl had fled with her parents, and the troops, in revenge for their disappointment, ravaged the country on their return. Feroze Shah immediately marched upon Vijianugger, and in the first assault obtained a footing in the place; but this could not be maintained, and the Mahomedan army, taking up a position without, remained there for several months, the time being occupied by continual skirmishes. A portion of King Feroze's forces were however sent once more to ravage the southern provinces of Vijianugger, and by another detachment the fort of Bankapore was besieged and taken. Deva Roya had failed in obtaining assistance from the kings of Malwah, Candeish, and Goozerat, and alarmed at King Feroze's intention of attacking Adony, sued for peace. On this occasion the king of Vijianugger was forced to give his daughter in marriage to Feroze, with a portion of ten lakhs of hoons (4 millions of rupees), five muns (120 lbs. weight) of pearls, fifty elephants, and two thousand slaves, together with the fort and dependencies of Bankapore. This wedding was forthwith celebrated with great pomp, and animosities for the time were suspended; but King Feroze conceived himself affronted by a breach of Mahomedan etiquette, and the marriage did not lead to any cordiality on either side. (7) *Vijaya Roya.*—Vijaya Roya succeeded Deva Roya in 1414 and reigned till 1424. No fresh war with the Bahminy king occurred, till after the accession of Ahmed Shah Waly Bahminy, the brother of Feroze, who succeeded him; and in the first year of his reign (1422-23) the territories of Vijianugger were again invaded. Vijianugger was again closely besieged, and the tribute eventually sent to the royal camp, the Rajah's son accompanying it, and escorting the Goolburgha monarch to the frontier. (8) *Pandaura Deva Roya, and his successors.* Vijaya Roya was succeeded in 1424 by Pandaura Deva Roya. At this period the Vijianugger kingdom had extended considerably southwards, and probably included the whole of Mysore. After this, peace with Bahminy was observed for some years, and no further cause of dispute arose; but on the accession of Allah eod deen Bahminy II in 1435, an arrear of tribute of five years was due, and the king's brother, Prince Muhomed Khan, was sent with an army to demand it. On receiving payment of this tribute the prince rebelled against his brother; and being assisted by the Rajah of Vijianugger, occupied the districts of Beejapore, Sholapore, and Nuldroog in succession, in addition to the Ryechore Doab. Pandaura Roya chafed under the necessity of paying tribute to the Bahminy king, and turned his

are found as late as the year 1793. Ramrajah's two brothers took possession of Penoocondah and Chundragherry, and one of his descendants to this day assumes the title of Rajah of Vijianugger, and has a palace at Anagoondy on the same site.

---

attention towards the conquest of that kingdom. Now also, for the first time, he enlisted Mahomedans in his army, and built a mosque for them in his capital, allowing them free exercise of their faith. He also introduced archery into his own army, and 60,000 of his troops were instructed in the art. Finally, in 1443, he crossed the Toongabudra and overran the Doab, his light troops plundering the country as far as Sugger and Beejapore. The Vijianugger and Bahminy forces met near Moodgull, and in two months there were three great actions. Peace ensued, the Rajah paying up arrears of tribute and presenting forty elephants, and receiving in return valuable presents. Ramchendra Roya had succeeded Pandaura Deva Roya in 1450, and reigned till 1479. Allah ood deen Bahminy had been succeeded by Hoomayoon the Cruel in 1457; he, by Nizam Shah in 1461; and he in turn by Mahomed II in 1463, who reigned till 1482, and was followed by Mahmood Shah II, the last king who preserved any semblance of authority in the once powerful Bahminy kingdom. From the period of the war with Allah ood deen Bahminy, therefore, in 1442-43, up to the declaration of independence, in 1489, by Yoosuf Adil Shah, of Beejapore, a period of forty-six years, no disagreement appears to have occurred between the Mahomedans and the Hindoos of Vijianugger; nor were the Mahomedans, on account of internal dissensions, mutual jealousies, and the rapidly advancing dismemberment of the Bahminy kingdom, in a condition to have waged war with their united and powerful rival. The absence of any historical record of domestic occurrences at Vijianugger such as was maintained at all the Mahomedan courts of India, prevents the possibility of discovering the progress the Hindoo kingdom had made from 1442 to 1490. Nor do the details of the Vijianugger inscriptions, beyond mention of the names of the princes by whom, or in whose reigns, they were made, give any clue to the progress of public events. (9) *The new Narsimha dynasty.*—At Ramchendra Roya's death in 1479 Narsimha succeeded, and instituted a new dynasty. He was succeeded in 1490 by Veera Narsimha Rajah, who at his death left three sons, Atchoota, Sadaushiva, and Trimal. These being minors, the country was managed by Krishna Roya, their father's brother, who had previously held the office of prime minister. (10) *Extent of the Vijianugger kingdom at the end of the fifteenth century.*—At this time the Vijianugger kingdom had perhaps attained its greatest eminence and extent. During the long interval of peace with the Mahomedans, the Vijianugger conquests had been extended to Mahanaud, near Ramnaud; Canjy, and Choladesham, the capital and country of the Cholas; Paundy Desham, or Madura; Shreerungam, or Seringapatam; Arcot, Nellore, Mysore, Sunda, Chitaldroog, Hurpanhully, Cuddapah, Yadoogiry, Ryechore, Gadwal, Kurnool, Shorapore, Sugger, and many other places. The whole of the south had been overrun, the actual dominions of Vijianugger reached to the southern border of the plateau of Mysore, and the remnants of the Paundy and Chola kingdoms acknowledged its power and paid it tribute. (11) *Krishna Roya.*—In 1509 Krishna Roya usurped the sovereignty, and ruled the country with much vigour and ability. He was the only Vijianugger prince who ever obtained advantages over the Mahomedans; and he invaded Orissa, the daughter of whose king he married, and extended the authority, if not the actual conquests, of Vijianugger, over the whole of the south of India. The memory of this ruler is still living among the natives of the country, but the Mahomedan historians have taken no notice of him. (12) *The Ramrajah dynasty.*—Apparently Krishna Roya was deposed and succeeded by Ramrajah, a minister; who founded a new dynasty. But the history of this period is most confused. This king it seems "in the course of five or six years had cut off by treachery all who opposed his pretensions to the throne." Believing himself secure, he left the city in charge of a dependant, and went southwards to punish some rebellious feudatories, when a reaction arose in favour of the ancient family; and the uncle of the infant prince, Bhoja Trimal, assembled troops and defied Ramrajah, who, finding it impossible to resist, retired to his own estates. Shortly afterwards, Bhoja Trimal Roya, having strangled the young king usurped the throne; but being nearly imbecile, and a tyrant, the people invited back Ramrajah. At this crisis, Bhoja Trimal offered a large subsidy to Ibrahim Adil Shah I of Beejapore for his support, and the Mahomedan king repaired to Vijianugger and established Bhoja Trimal on the throne. The introduction of a Mahomedan power, however, into Vijianugger, was by no means acceptable to the nobility and the Brahmin priesthood. As soon as Ibrahim Adil Shah had departed, a revolution in favour of Ramrajah occurred, and, on pretence of avenging the death of the infant whom Bhoja Roya had strangled, that person was attacked. In a fit of insanity Bhoja Roya destroyed himself by falling upon his sword, after he had ground all the royal jewels to powder, cut off the tails of the elephants and horses, and blinded them. Henceforth Ramrajah ruled supreme. (13) *The Hindoos defeated at Talicote by the Mahomedans.*—Ibrahim Adil Shah I died in 1557, and was succeeded by his son Ally. At first Ally Adil Shah courted alliance with Ramrajah, and even on one occasion went to visit him in person. These civilities led to a treaty of offensive and defensive alliance against the state of Ahmednugger, then very powerful; and the Beejapore and Vijianugger kings having coalesced, invaded Ahmednugger and besieged the capital. During this campaign the Hindoo auxiliaries behaved with such barbarity, that although Ramrajah was eventually induced to return to his capital, his overbearing conduct had the effect of causing all the Mahomedan kings of the Deccan to combine in a crusade against him. In the year 1564, the plans of the confederates were matured; and having united their forces, they advanced southwards by way of Talicote. The Vijianugger troops had taken up the line of the Kistna as their most advantageous position; but the allies crossed by a skilfully managed manœuvre, and a general action ensued at about ten miles south of the river, where the Hindoos had formed their camp. It is almost impossible to come to a correct conclusion as to the numbers of the forces engaged on each side in this decisive battle. Ramrajah is said to have had 70,000 cavalry and 90,000 foot, archers, and matchlock men, in the field; and by other accounts very many more. The Mahomedans, united, were not probably less than 100,000 strong. During the progress of the fight, all accounts concur in stating that both wings of the Mahomedan army had fallen back, and that little more was needed to insure their complete defeat; but the centre was firmly held by the king of Ahmednugger, with his famous artillery, on which the Hindoos could make no impression. He had no less than 100 guns of all descriptions posted in three lines, the heavy pieces in the first, the light artillery in the second, and in the third "zumbooraks," or swivels. A European Turk commanded the whole. The line was masked by 2,000 archers, who fell back behind the guns when they were charged, and assisted their destructive effect. Ramrajah, who commanded the centre of his own army, after the failure of the first charge against the guns which he had directed in person, began to distribute rewards to incite another, which was made. On this occasion the guns were loaded with bags of the heavy copper money of the country, which caused a terrible slaughter. Five thousand Hindoos are said to have fallen at the muzzles of the guns; and Kishwar Khan Lary, at the head of 5,000 Beejapore cavalry, charging through the intervals of the artillery, carried all before him, and irretrievably routed the Hindoo army. Ramrajah himself, who was endeavouring to escape on foot, was seized and beheaded, and his army fled to Vijianugger. The Mahomedans followed up the victory, and took possession of the capital and kingdom. (14) *Final dismemberment of the Vijianugger kingdom.* After the return of the Mahomedans to their own country, an effort was made to repopulate the city, but it failed. The seat of Government was then fixed at Penoocondah, a strong hill fort and large town on the borders of Mysore; and here the family remained. Parts of the ancient Vijianugger kingdom remained in the possession of petty chiefs. These independent baronies—Hurpanhully, Chitaldroog, and the like—were held by Beydar chiefs, who had probably owned but light allegiance to Vijianugger; and they were gradually settled, and their possessions secured to them by Ally Adil Shah, who eventually established his authority over the provinces which lay immediately south and west of Vijianugger, while the Golcondah kings pressed on southwards in the direction of Penoocondah, which afterwards was sometimes in the hands of one party and sometimes of the other. Little is known of the Vijianugger family after their removal to Penoocondah, where, weakened as they were by the loss of their capital, they had to encounter the forces of the Golcondah king, which were perhaps stronger than those of Beejapore. After many struggles with Golcondah, they were driven out of Penoocondah to Chundragherry, a strong fortress to the eastward, and lost all their dominions to the north and north-west. Some of their vicissitudes can be traced in the history of Mysore, and show occasional vigour in the representatives of the dynasty, and attempts to recover their position. One of these efforts gave

But all real power vanished at Talicote. For a second time the whole of the peninsula was thrown into confusion. The minor chiefs seized the opportunity for throwing off their dependence; and throughout the peninsula arose a large number of petty poligars[27] and small chieftains, whose quarrels and wars and struggles for supremacy kept the country disturbed for two-and-a-half centuries.

91. THE NAICKS OF MADURA.—The only Hindoo chiefs that attained to real power after the close of the Vijianugger dynasty were the Madura Naicks, formerly viceroys of Vijianugger. In the reign of Krishna Roya of Vijianugger the rulers of Tanjore and Madura, that is to say of Chola and Pandya, being at war with each other, Nagama Naick a Teloogoo officer of the Roya, was sent to the support of the Pandyan ruler. After subduing the Chola Rajah, Nagama imprisoned his ally, and assumed the sovereignty, in consequence of which a force was sent against him under his son Vishwanautha Naick. Vishwanautha defeated his father, and sent him prisoner to Vijianugger; and on the death of the Madura ruler which happened shortly afterwards he was made Governor of Madura. He took advantage of the hostilities between the Rajahs of Vijianugger, and their Mahomedan neighbours to convert his government into an independency and was succeeded in it by his descendants. The dynasty continued till the middle of the last century. The greatest of the line was Trimal Naick. The history of Madura has already been detailed, as also that of the subordinate principality of the Maravar of Ramnaud.

92. PROGRESS OF THE MAHOMEDANS.—While the country was in this state the Mahomedans gradually pressed downwards, securing the dominion of the parts south of the Toongabudra and eastwards to the sea, and encroaching southwards; till they had reached the lower confines of the Teloogoo country by the middle of the seventeenth century, and by the beginning of the eighteenth had extended yet further.

93. EUROPEAN SETTLEMENTS IN INDIA.—The first modern European nation to establish a settlement in India was the Portuguese. They occupied Calicut and Goa on the West Coast at the beginning of the sixteenth century; or when Acbar

---

them possession of Anagoondy and a portion of their old dominions; but the Mahrattas and Tippoo Sultan prevented effectually the existence of any independent power except their own. Finally, after the capture of Seringapatam, the possessions of the family were limited to the town of Anagoondy and some villages dependent upon it, which were continued to them by the Nizam, and a pension of 1,500 rupees per month was also allowed by the British Government.

[27] SKETCH HISTORY OF THE BEYDAR POLIGARS OF HURPANHULLY.—After the conquest of Vijianugger, in 1565, by the Mahomedan kings of the Deccan, Ally Adil Shah of Beejapore continued the subjugation of the Hindoo districts to the westward and north-westward, which had been held by feudal nobles and viceroys of the Hindoo kingdom. This proved to be by no means an easy task; and the king was materially assisted by the Beydar chieftains of Northern Mysore, who had joined him after the fall of Vijianugger, and with whom the Beydar Naick of Sugger, already in the royal service, had been a successful mediator. The possessions of these Beydar chieftains formed a barrier, as it were, against Mahomedan encroachment to the south, extending from the ghauts eastward as far as Cuddapah. The principal of them were the Poligars of Chitaldroog, Royadroog, Rutnaghorry, Hurpanhully, Tarikeray, Jhelly, &c., and they could at all times command the services of large numbers of their clans, who were brave soldiers, although habitual and hereditary freebooters. In the year 1576-7, Ally Adil Shah made an attempt to drive the Vijianugger family from Penoocondah, where they had retreated; but the reigning prince succeeded in detaching Hundiattam Naick of Hurpanhully, the chief of Ally Adil Shah's Beydars, from him; and he, having united with other chiefs of his tribe, distressed the army of Ally Adil Shah so materially that they forced him to raise the siege and retreat to Benkipore. Elated by these successes, the Beydars generally broke into insurrection; and had any energetic movement on the part of the princes of Vijianugger followed, it is quite possible that they might have recovered their capital and re-established their dynasty. The Mahomedan king's army could make very little impression upon these wild mountaineers, who defeated or eluded his best troops. At length policy prevailed over force, the chiefs were guaranteed in their possessions and rights, and they continued in the royal service till in its turn the Mahratta conquest prevailed over the Mahomedan. Such is the earliest record obtainable of the Beydar chiefs in the history of the times. There is little doubt they were one of the most aboriginal tribes in the country; and their clannish attachment and organization, their pursuit of war and plunder as their only occupation, their peculiar tenets and observances, and their innate unchangeable savagery, have always marked them as a notable race. The Beydar chieftains maintained their position during the contests between the Mahrattas and the Emperor Aurungzeeb; but their attachment to the Mahrattas, as Hindoos, was more steadfast than to the Mahomedans whom they served only as successors of the Beejapore kings. Until the power of Hyder Ally arose, their local consequence was not diminished. In the perpetual wars between Hyder and the Mahrattas, in which the chief authority of the Beydar districts was sometimes in the hands of one, sometimes of the other, they fared badly; being obliged to pay heavy contributions to both, which were enforced at the point of the sword. Hence their influence gradually declined, and many of the families became extinct. That of Hurpanhully had shared with that of Chitaldroog, the chief power and influence of the Beydars; and, as nearest to Vijianugger, was most trusted and most employed by Ally Adil Shah. In 1752 the chief submitted to Hyder Ally, and became a valuable and much trusted officer; and up to 1786 he preserved most part of his hereditary feudal territory, with his baronial rights. Whether Tippoo Sultan was weary of these Beydar chiefs, or resented the antiquity of their families and privileges and their local power is not known; but Chitaldroog had previously fallen to his father, and his treatment of the Naicks of Hurpanhully is thus recorded by Wilks:—"On his return (that is, from the districts near and beyond the Toongabudra) by a route passing nearly midway between Hurpanhully and Royadroog, he made detachments, on pretence of dispersing his army in cantonments, of two brigades, with secret instructions, to each of these fortresses; and having previously removed all grounds of suspicion, by repeated personal acknowledgments to the Poligars of those places, for the distinguished services they had rendered in the late campaign, he seized their chiefs

was on the throne of Delhi, yet the Hindoo Narsimha dynasty of Vijianugger and the five independent Mahomedan kingdoms of Beejapore, Ahmednugger, Golcondah, Berar, and Beedar divided the real political supremacy of the Deccan, and the most southern part of India was still under its native Hindoo rulers. The two navigators Vasco de Gama and Cabral were the pioneers of Portuguese commerce, and Albuquerque laid the foundations of Portuguese power in India. Portuguese settlers at no time came into conflict with the English, but fell before the Dutch progress or in consequence of the neglect of their parent country. The Dutch were the second of modern European nations that arrived in India. After previous occupation of various stations in the Eastern Archipelago, they settled at Poolicat, Sadras, Palcole, and other places on the eastern coast of Southern India, from the beginning of the seventeenth century onwards. This was the period of the Poligars, of the Naick rule at Madura, and of the progress of the Mahomedans southwards. The Dutch rapidly dispossessed the Portuguese; and in the next century they in turn surrendered to the English. The Danes also came to Tranquebar in Southern India in the seventeenth century; but their occupation of that settlement was wholly peaceful. Tranquebar was purchased from the Danes by the English in the present century. The earliest possession of the French in the East was Madagascar, but in 1672 they purchased the site of Pondicherry. The relations between the English and French in India were undisturbed until the war of the Austrian Succession three-quarters of a century later, when occurred the important events to be narrated later on. The separate histories of each of these predecessors or rivals of the English in Southern India will be found sketched in the article on Relations with Foreign Powers.

94. THE EARLIEST ENGLISH SETTLEMENTS.—The European nations, as is well known, began their career in this country as merchants. In order to carry on their occupation, they erected factories, which they were obliged to fortify so as to secure themselves from the hostility of the various native powers. The first place at which the English traded on the eastern coast of India was Pettapoly, now Nizampatam, a seaport in the Kistna district[25 to 31]. Captain Hippon in the ship "Globe"

---

and principal officers in camp on the same day and hour as his brigades overpowered their unsuspecting garrisons. The cash and effects of every kind, not excepting the personal ornaments of the women, were carried off as royal plunder, and the chiefs were sent to the accustomed fate of Cabbaul Droog." In his own memoirs the Sultan justifies the annexation of these dependencies to his dominions on the ground of the uncertain allegiance of the chiefs to his father, and their conspiracies in regard to himself. The family of Hurpanhully was not, however, extinguished, and in 1792 the conduct of Tippoo's local officers at Chitaldroog drove the Beydars into rebellion, which was suppressed with much difficulty. After the fall of Seringapatam, the Hurpanhully district formed part of those transferred to the Nizam, by whom the family was recognized, and to some extent reinstated. Finally, in the cession of the country acquired from Tippoo south of the Kistna to this Government, Hurpanhully was included, and belongs now to the collectorate of Bellary. The family still exists, but in reduced circumstances.

[25] SKETCH OF THE ORIGIN AND PROGRESS OF ENGLISH INTERESTS THROUGHOUT INDIA—*Attempts to find a north-west passage.*—The Portuguese were the first European nation to turn their attention to India, next came the Dutch, and finally the French and English. Few visits had been paid to the East Indies by English traders previous to the first charter granted to the English Company in the year 1600. The first English attempts to reach India were by the north-west passage. In 1496 Henry VII granted letters patent to John Cabot and his three sons to fit out two vessels for the discovery of this passage. They failed, but discovered the islands of Newfoundland and St. John, and explored the coast of America from Labrador to Virginia. In 1527 Robert Thorne, an English merchant, made a representation to Henry VIII concerning a trade with India, and formed a scheme of opening a traffic by the north-west passage with China. (2) *Sebastian Cabot and Frobisher.*—In 1549 Sebastian Cabot, son of John Cabot, obtained sanction for a charter for the discovery of new lands by the north-west passage, and in 1553 Sir Hugh Willoughby sailed for this purpose, but he and most of his crew perished of cold in a river of Lapland. In 1554 a charter was granted by Philip and Mary to the Russia Company under the name of 'The Merchant Adventurers for the Discovery of Lands, Countries, Isles, &c., not before known to the English,' the first governor of which was Sebastian Cabot. Martin Frobisher thrice attempted to pierce a northern passage to the East in 1576, 1577, and 1578, on behalf of the 'Company of Cathay,' but the expedition failed, and the project was demonstrated to be impracticable by Sir Francis Drake on his return from his celebrated voyage. (3) *Davis and Baffin.*—John Davis conducted three expeditions for the discovery of the passage between 1585 and 1587, under the patronage of a London Company entitled the 'Fellowship for the Discovery of the North-west Passage.' The last attempts to find this passage were made by William Baffin in 1612, 1613, 1615, and 1616. An attempt was then made at overland trade with India through Russia, but it was found impossible to compete profitably with the Portuguese. (4) *The Turkey and Levant Company.*—This gradually led to the formation of the Turkey and Levant Company in 1581, in the hope of establishing trading relations with India by way of the Levant and Persian Gulf. In 1577 Sir Francis Drake fitted out four ships and sailed through the Straits of Magellan, returning home by the Cape of Good Hope. In the course of his voyage he touched at Ternate, one of the Moluccas, the king of which island agreed to supply the English with all the cloves it produced, and Drake was thus the first person to open direct commercial intercourse between England and the East Indies, as well as the first Englishman to circumnavigate the globe. (5) *The first Englishman in India.*—The first Englishman who actually visited India was Thomas Stephens in 1576 unless there be any foundation in fact for the statement of William of Malmesbury that in A.D. 883, Sighelmus of Sherborne being sent by King Alfred to Rome with presents to the Pope, proceeded from thence to India to visit the tomb of St. Thomas (near Madras). Stephens was Rector of the Jesuits' College in Salsette. In 1583 the voyage was made by a different route, as appears by the journal of Ralph Fitch, a merchant of London, preserved in the Collection of Voyages from the Harleian Library. He, accompanied by Newberry and Leedes, went by Tripoli of Ormus, and on to Goa. The Portuguese imprisoned them at Ormus, and again at Goa. Finally Newberry settled down

landed there on the 20th August 1611. He at first had touched at Poolicat, but the Dutch Governor Van Wersicke refused to allow him to trade. Having left an establishment at Pettapoly with the means for carrying on a commerce, he sailed to Masulipatam, where he arrived on the 31st August and proceeded similarly. The

---

as a shopkeeper at Goa, Leedes entered the service of the Great Moghuls, while Fitch, after a lengthened peregrination in Ceylon, Bengal, Pegu, Siam, Malacca, and other parts of the East Indies, returned by Ormus to Tripoli, and thence to England. Spain had remonstrated against Drake's passage through the Eastern Archipelago in 1578, but Queen Elizabeth treated this with contempt and issued instructions to Edward Fenton for a voyage to India. Four ships sailed on May 1st, 1582, but the expedition failed totally, only reaching the Brazils, and returning with but one ship out of the four. The famous Cavendish visited the East Indies in 1588. (6) *Extension of trade owing to the defeat of the Armada.*—After the failure of the Spanish Armada, some London merchants despatched three ships to the East by way of the Cape of Good Hope, which sailed from Plymouth on April 10th, 1591. On reaching the Cape one ship was sent back with the sick, while the 'Penelope' and 'Edward' continued the voyage. Of these, the 'Penelope' was lost, but Lancaster, the commander of the expedition, went on in the 'Edward,' and cruised about the Eastern Archipelago, capturing two large Portuguese ships in the Straits of Malacca. The ship then touched at Ceylon and returned homewards. While on the coast of Brazil, nearly all the crew being on shore, the carpenter cut the cable, and the ship drifted out to sea. Lancaster and six men were eventually taken to St. Domingo by a French ship, and he finally reached England alone on May 24th, 1594. The Dutch then took up the matter, and in 1595 sent out four vessels under the command of Cornelius Houtmann. On June 1st, 1596, they reached Sumatra, and finally arrived at Bantam, a Portuguese factory in Java. Here they were ill-treated and imprisoned by the Portuguese, but escaped and finally reached home with three ships in August 1598. They were honorably welcomed, and a fresh expedition of eight ships soon set out, of which four returned in fifteen months with rich cargoes. The Dutch will be mentioned in the next article. In 1596 Sir Robert Dudley fitted out three ships, under the command of Captain Benjamin Wood, for the Indian and Chinese trade, but the expedition was very unfortunate, as none of the ships were ever heard of again. (7) *The first East India Company.*—Finally acting on the counsels of Cavendish, Drake and others, Queen Elizabeth was induced to accede to the request of several rich merchants, and created on the 31st December 1600 a memorable company to whom she granted a charter of exclusive privileges, under the title of "The Governor and Company of Merchants of London trading to the East Indies." It was provided with rules expressed in the charter, embracing all possible contingencies, and a letter was drawn up by the Queen, recommending the expedition and its objects to the care and hospitality of all monarchs and peoples whose countries it might visit. Five ships left England on April 22nd, 1601, but the 'Guest' was unloaded at sea and abandoned. On November 1st, the Cape was doubled, and the fleet, after suffering severely from scurvy, reached Acheen in Sumatra on June 6th, 1602. Lancaster, the commander, immediately opened trade, established a factory at Bantam, captured a Portuguese ship of 900 tons with a valuable cargo which completely filled his ships, and finally went home. (8) *Middleton's expedition.*—Owing to the success of this expedition, the same ships were sent out again under Middleton in 1604. They had a prosperous voyage to Bantam, and extended their trade to Banda and Amboyna; being at first well received by the Dutch, but jealousies afterwards broke out. The 'Susan' foundered on her way home, but the other three arrived safely on May 6th, 1606. The success of these voyages had been so great that it induced a number of private merchants to endeavour to obtain a participation in the trade, and in 1604 James I granted a license to Sir Edward Michelborne and others to trade 'to Cathay, China, Japan, Corea, and Cambaya.' Michelborne, however, on arriving in the East, followed the pernicious example of the Portuguese in plundering the native traders among the islands of the Indian Archipelago. He in this way secured a considerable booty, but brought great disgrace on the English name, and much hindered the company's business at Bantam. As yet therefore India proper had not been visited by any English vessel. (9) *The 'Hector' at Surat.*—The third expedition of the Company consisted of three ships which sailed in 1606 under command of Middleton. The 'Consent' reached Bantam and returned to England in December 1608 with a valuable cargo. The other two ships doubled the Cape and proceeded to Socotra on the coast of Africa. Here they separated, and the 'Hector' under command of Hawkins sailed to Surat, thus being the first English ship to reach India. Hawkins remained here, and sent his ship on to Bantam to rejoin her consort, and both ships then returned to India with full cargoes. Another expedition to Bantam under Middleton in 1609 returned to England in safety. The profit on the whole undertaking proved enormous, and in consequence a new charter was petitioned for, and granted by, King James I in 1609. Upon this three ships were despatched under Middleton. He left one ship at Aden and proceeded to Mocha where his ship ran aground, and he and the crew were imprisoned. They were eventually released and sailed to Surat. Owing to the opposition of the Portuguese nothing could be done here, and accordingly Middleton proceeded to Gogo, not far distant, taking with him Hawkins and his wife. Hawkins' adventures since 1608 had been of a very romantic character. He found that he could not establish a factory or commence trade without an imperial deed of permission, so having the king's letter to the Great Moghul in his possession, he determined to go to Agra and present it in person. He was well received by Jehaungeer with whom he became a personal favourite, and according to the Emperor's wish married an Armenian. The object of his mission however was frustrated by the intrigues of the Portuguese Jesuit missionaries, and accordingly he returned with some difficulty to Surat, where he was taken on board by Middleton. Middleton now stationed himself near the Straits of Babelmandeb, intercepting vessels from India, from which he took Indian products giving portions of his own cargoes in exchange; a method of dealing little better than piracy. He was then joined by three ships under Captain Saris, and the combined fleet having obtained full cargoes set sail for Bantam. Middleton died on the voyage, but Saris proceeded to Japan; where, notwithstanding the jealousy of the Dutch, he was favourably received. The produce of this voyage proved very remunerative. (10) *The 'Globe' at Masulipatam.*—Captain Hippon's voyage in the 'Globe' in the year 1611 possesses an especial interest, as instead of following the usual track he sailed up the eastern coast of India, touching at several ports where he found the Dutch already established. At those places trade was impossible, but he succeeded in establishing a factory at Masulipatam and laid the foundation of subsequent extensive operations. (11) *An armed expedition sent out.*—It had now become evident in England that, considering the superior strength possessed in India by the Portuguese, it was necessary to send out an armed expedition; consequently four vessels of war sailed from England in February 1612 under the command of Captain Best. On arriving at Surat, one of the first operations was a naval engagement with the Portuguese at that place, in which the latter were defeated. As a result of this a treaty was entered into with Jehaungeer in 1613, providing that English settlers or traders at Surat should be protected, that an ambassador from England should reside at the Emperor's court, and that customs dues on imports should not amount to more than 3½ per cent., besides other privileges. Factories were also established at Gogra, Ahmedabad, Cambay, and Ajmeer in connection with that at Surat, and in 1616 at Calicut and Cranganore. (12) *Sir Thomas Roe at Jehaungeer's court.*—Sir Thomas Roe was sent as ambassador to Jehaungeer's court in 1615, and remained there for nearly three years. He was admitted to intimate intercourse with the Emperor, and has left a curious and interesting account of his whole sojourn. In 1620 the Portuguese attacked the English fleet under Captain Shillinge, but were again defeated with great loss. In this year the Company established agencies at Agra and Patna. In 1622 the English, joining with the Persians, attacked and took Ormus from the Portuguese. Meanwhile a new joint-stock capital was subscribed for in England, the largest which had yet been collected. It amounted to £1,600,000 with thirty-six ships. This armament raised the apprehensions of the Dutch, and matters grew worse till they came to a climax at Amboyna in 1623, where on February 27th twelve Englishmen were executed for an alleged conspiracy to take possession of the castle. In India meanwhile the English were more successful. In 1626 a factory was established at Armegam, about seventy miles north of Madras, but it was not well suited for trade, and Masulipatam was preferred. Armegam mounted twelve guns and was the first place fortified by the English in India. (13) *Charles I hostile to the Company.*—King Charles I

Masulipatam station became a well-established factory and was the foundation of the English trade in the East Indies; though the English obtained their first treaty of protection from the Moghul Emperor Jehaungeer at Surat on the other coast two years later. In 1616 factories were established on the West Coast at

---

proved hostile to the company, and questioned their charter privileges to such an extent that they were compelled to bring their case under the immediate notice of Parliament. The accusations of the king against the company were not however without foundation. It was notorious that the payment of their servants was insufficient, and that the consequent amount of illicit private trade, at which the company was believed to connive, was enormous. In 1632 the factory at Masulipatam which had been temporarily abandoned in favour of Armegam, was re-established under a treaty with the King of Golcondah. In 1634 Shah Jehaun granted a firmaun, by which the trade of the whole of Bengal was opened to the English, and a factory was founded at Pipplee, near the mouth of the Hooghly. The Portuguese were in the same year expelled from Bengal by the Great Moghul. (14) *A new Company chartered, known as the Courten.*—In consequence of these successes, the factory at Bantam was once more established, but just as the Dutch and Portuguese had come to terms, Charles I granted a charter to a new company in 1635. The ostensible reason of this proceeding was that several charges had been brought against the old company, the most material of which was that they had never established any permanent stations or forts. The real truth however was that the king required money, which Sir William Courten, the projector of the new enterprise, was willing to supply. The rivalry between the two companies lasted for several years, until they finally united under one charter in 1649. (15) *Broughton's disinterested conduct.* -In 1637 one of the Moghul princesses was severely burnt by an accident, and Mr. Gabriel Broughton, the surgeon of an Indiaman, was sent for from Surat. He succeeded in curing the princess, and being desired to name his reward, in a disinterested spirit asked for extended privileges of trade in Bengal for his countrymen. The same surgeon afterwards rendered a second medical service of high value to Prince Shoojah, and obtained permission to establish English factories at Balasore and Hooghly. (16) *Madras founded.*—In 1638 Armegam was abandoned as unsuited for commerce, and in 1639 a new factory was in consequence established by Francis Day at Chennaputnam (Madras) through permission of the Rajah of Chundragherry, the descendant of the sovereigns of Vijianugger, who constructed a fort for the protection of the English settlers, named by them Fort St. George. This settlement was subordinate to Bantam, until raised in 1654 to the rank of a Presidency. In 1642 the first regular despatches were received by the company from Fort St. George and Balasore. Though the success of the new or Courten Company was brilliant at first, it was not continued. During the civil war both companies petitioned Parliament, the old for the abolition of the new, the new for free trade, but the decision of the House was indistinct and unsatisfactory. The Dutch war then broke out, and the trade at Surat was seriously checked by the enemy. At the conclusion of peace in 1654, the long-pending claims of the company against the Dutch were submitted to the arbitration of the Swiss Cantons. The final award in favour of the company was only £88,600 (which included a sum for the benefit of the heirs and executors of the victims of the 'Massacre of Amboyna'), their total claim being £2,600,000. (17) *Amalgamation of the Companies.*—Shortly before this it had been decided in council that the two companies should be amalgamated. This decision was ratified by Cromwell, and a charter issued, which however is not extant. Surat was maintained as a Presidency, with control over the Persian Gulf and the factories on the west coast of India. Madras, or Fort St. George, also became a Presidency, with authority over the factories at Hooghly, Patna, Cossimbazaar, and Balasore. After the restoration the company's affairs improved. In 1661 they obtained a new charter, which, in addition to trading privileges, conferred upon them important political and judicial authority, with power to appoint governors. They were also empowered to make war with any power not Christian, to make reprisals for losses, to build fortifications, and prevent interlopers from trading. These changes considerably increased the power and influence of the company in India. (18) *Bombay ceded by Portugal.*—By the marriage of Charles II with the Infanta of Portugal in June 1661, the island of Bombay was ceded to the English, and an expedition under the Earl of Marlborough was sent, in March 1662, to take possession of it. This was unsuccessful, but the island was eventually transferred in 1664, and handed over to the company in 1668, with all the powers of local jurisdiction. The fortifications were then enlarged and strengthened, and the population rapidly increased. At this time the company's establishments in the East Indies consisted of the Presidency of Bantam, with its dependencies Jambee, Macassar, and other places; Fort St. George and its dependent factories on the Coromandel coast, and in Bengal; Surat with its affiliated dependency of Bombay, and dependent factories at Broach, Ahmedabad and other places; and factories at Gambroon and Bassorah in the Persian Gulf and Euphrates valley. The transactions of this period are very deficient in incidents of history, and, although the French, the Dutch, the Portuguese and the Danes held factories in India as well as the English, it does not appear that local rivalry led to any bad results. In 1664 when Sivajee attacked Surat, the English defended themselves with such success that the Moghul Emperor remitted one per cent. of the duties levied at the port, with exemption from transit duties. In 1668 a factory was established at Vizagapatam. When Sivajee again attacked Surat in 1670, he did not molest the English, but on the contrary tried to conciliate them, and in 1674 Mr. Oxenden went to him as ambassador and entered into a treaty with him. (19) *The Dutch threaten Bombay.*—In 1673 a powerful Dutch fleet of twenty-two ships made its appearance on the west coast and threatened Bombay, but the President, aided by a squadron of French ships, made so strong a show of defence, that the attempt to attack the place was abandoned, and the Dutch had to be satisfied with capturing two ships off Masulipatam. The peace of 1674 put an end to further molestation. The trade of the company became extended to China about the same period. In 1677, the Javanese, at the instigation of the Dutch, sacked the company's factory at Bantam, and killed the agent. In 1681, Bengal was separated from Madras. In 1682, Bantam was taken by the Dutch, and the English driven out. In 1683 Captain Koigwin, the Commandant of the Bombay garrison, imprisoned Mr. John Child, the Governor, who was extremely unpopular, and proclaimed the authority of the Crown, but surrendered the next year to Sir Thomas Grantham, on condition of a free pardon. About this time a factory was established at Tellicherry, and in 1686 another at Tegnapatam (Fort St. David), which was fortified in 1689. (20) *New policy of the Childs.*—At this juncture Sir Josiah Child, the head of the company in England, commenced a new policy. The seat of the Presidency was transferred from Surat, a defenceless position, to Bombay; Sir Josiah's brother, Sir John Child, was appointed to the chief command by land and sea in India; and it was decided that measures of retaliation should be carried out against any native powers who might interfere with the existing trade. This was a great change from the hitherto uniformly conciliatory and submissive conduct of the company. An expedition was sent out from England consisting of ten ships, mounting from twelve to seventy guns, with six companies of soldiers and one company of regular infantry, altogether about 1,000 Europeans, and the point selected for the first operations was Bengal. In October 1686 the town of Hooghly was cannonaded, and the company's agent, Mr. Job Charnock, gained other advantages. In Western India also, attacks were made on the Moghul possessions, and the Emperor's own vessels conveying pilgrims to Mecca were captured. These proceedings were not the avowed acts of the company or of the English Government, but were undertaken by the Childs, professedly on their own responsibility. Had the project succeeded it might have been acknowledged, but it did not succeed. (21) *The English compelled to sue for peace.*—In consequence of these proceedings Aurungzeeb ordered the expulsion of the English from India, and attacks were made on the factories. Charnock was forced to retire to an island named Injellee at the mouth of the Hooghly, where many perished from the climate; Masulipatam, Vizagapatam, and Surat were captured, and Bombay threatened. In Bengal a treaty was now in progress when Captain Heath arrived from England with orders to continue the war, whereupon all the officers of the factories embarked, and after cannonading Balasore the fleet sailed for Madras. It soon became evident that the war begun on this scale could not be maintained, and accordingly the Governor of Bombay made terms. In 1690 another firmaun was issued, by which the former privileges of trade and all the factories were restored. The Emperor demanded the dismissal of Sir John Child, but he had died at Bombay meanwhile. The

Calicut and Cranganore by permission of the Rajah or Zamorin of that country. In 1619 the English established a factory at Poolicat, by the side of one already placed there by the Dutch in 1609. This was effected under a treaty concluded two years before between King James I and the States-General. But in a few years

---

above-mentioned proceedings had been directed partly against certain English traders called 'interlopers,' i.e., merchants not belonging to the company, who were very active in over-bidding and under-selling the company in the chief markets. (22) *The United East India Company.*—In 1695 an East India Company with extensive privileges was established in Scotland by Act of Parliament, and in 1698 an Act passed incorporating another company in England, called the 'English Company' or 'The General Society trading to the East Indies.' The result was great over-trading between the rivals and a glut of Indian produce in the English markets. The alarm caused by this led in 1702 to the eventual amalgamation of all traders to India, under the appellation of the United East India Company, which was established under Queen Anne's charter. Six years were allowed for mutual arrangements among the various parties, and the final adjustment was made under an award by Earl Godolphin, dated September 29th, 1708. The position of the English had now materially improved both as regards local and general power. In Western India Bombay formed an impregnable position, highly favourable to trade. On the Coromandel Coast, Madras had become a large city with a strong fort, Negapatam had been obtained and Fort St. David built, while the old settlements at Vizagapatam and Masulipatam were secured by imperial grants. In Bengal, after the peace with Aurungzeeb of 1690, Mr. Job Charnock had returned from Madras, and established a factory at Chuttanuttee or Calcutta. In 1698 owing to the rebellion of Rahim Khan, the unprotected European settlements in Bengal were told to provide for their own safety, and accordingly Fort William was built. (23) *The Company's possessions at this period.*—The company's possessions in 1708 may be enumerated as follows:—In the Red Sea or Arbian Gulf; Aden and Mocha. In the Persian Gulf and Persia; Jask, Bushire, Bassorah, Ispahan, Gambroon and Shiraz. In Western India, and on the Malabar Coast; Cutch, Cambay, Rajbay, Ahmedabad, Broach, Surat, Soowanly, Baroda, Bombay, Rajapore, Carwar, Honore, Bhatcal, Barcalore, Dharmapatam, Cranganore, Mangalore, Cannanore, Poracaud, Carnopoly, Tellicherry, Calicut, Cochin, Quilon, and Anjongo. On the Coromandel Coast, and in Orissa; Tuticorin, Porto Novo, Cuddalore, Fort St. George (Madras), Poolicat, Armegam, Veeravausaram, Inzaram, Pettapoly, Masulipatam, Madapollam, Vizagapatam, Bimlipatam, Biliapatam, Ganjam, Conimere, Fort St. David (Tegnapatam), Jinjee, Balasore, Pipplee. In Bengal and Hindostan; Hooghly, Fort William, Chuttanuttee (afterwards Calcutta), Cossimbazaar, Rajmahaul, Maldah, Patna, Dacca, Lucknow, Berhampore, Agra, Lahore. In further India and the Malay Peninsula; Siam, Cochin China, Pegu, Patany, Quedah, Johore, Cambodia, Ligore. In Sumatra and Java; Acheen, Jambee, Passaman, Priaman, Sillebar, Ticoo, Fort York, Bencoolen, Indrapore, Tyamong, Bantam, Japara, Jacatra. In Borneo; Banjarmassin, and Saccadana. In Celebes; Macassar, and a residency at Menado. In the Moluccas; factories on Lantore or 'The Great Banda,' Amboyna, Rosengyn, Poolo Way, and Poola Roon. In the China Sea; Tonquin, Poolo Condore, Macao, Amoy, Chusan, Tywan (Formosa), Canton, Majindanao. In Japan; Firando. In the Atlantic Ocean; St. Helena, and factories on the west coast of Africa. The vast commerce of England was protected in Bengal by Fort William, in the Carnatic by Fort St. George, and in the west by Bombay on the island of Salsette; while the French had the chief seat of their power at Pondicherry. (24) *Gradual progress.*—The middle of the eighteenth century saw England with a decided pre-eminence in India over the other European powers; and about the same time she began to acquire considerable territorial possessions in the country. Her first enterprises were on the side of the Carnatic; but there she was long held in check by the vigour and power of Hyder Ally. In Bengal her military career opened under dark auspices. Sooraj ood dowlah, the soobahdar, invested Fort William with a large army in 1756, and having forced it to surrender threw the small garrison into the dungeon named the Black Hole of Calcutta, where the greater part of them perished. Soon after however Lord Clive arrived with a reinforcement, and having taken the field, proved in the battle of Plassey how superior a small body of English were to undisciplined numbers of natives. The soobadar was deposed, put to death, and succeeded by his general Meer Jaffer; who was destined to rule altogether as the vassal of the English East India Company. Not being found sufficiently compliant with the tenure, he was superseded, as were others in succession, until 1765 when the company assumed to itself under a reference to the Moghul the sovereignty of Bengal, Behar, and Orissa. At the same time the victories gained over the Nawab of Oudh extended the virtual dominion of Britain nearly to the Jumna. The events in Southern India down to the fall of Tippoo Sultan, Hyder Ally's son, at Seringapatam in 1799, will be detailed in the text. (25) *Defeat of the Mahrattas.*—The large acquisitions of the British now placed them in open rivalry with the Mahrattas, whose power by this time completely pre-eminent above that of the Moghul extended over all the Central Provinces. In 1803, while Marquis Wellesley was Governor-General, this rivalry broke out into open war. The comprehensive plan of the campaign formed by that statesman, seconded by the military talents of Lake and Sir Arthur Wellesley, who on the field of Assye conspicuously displayed those talents which afterwards made him the foremost general of the English army, completely broke the power of the Mahratta confederacy. The Peshwa, its nominal head, was indeed replaced in his supremacy over the military chiefs who had assumed independent power; but an auxiliary force stationed at Poona, his capital, ensured the authority of the Calcutta Council. The British next took into their immediate sovereignty Agra and Delhi, the former capitals of India, after making a pecuniary provision for the last representative of the Moghul dynasty. (26) *The Pindarry War.*—In 1817 a new war was undertaken for the reduction of the Pindarries, a lawless tribe living in the recesses of the Vindhya mountains. Though attempting only a flying and predatory warfare, they spread so wide and caused such desolation that the Marquis of Hastings conceived their suppression to be indispensable. The opening of the campaign however gave occasion for the Mahratta chief Holcar, the Peshwa, and the Rajah of Berar to revolt, on which the contest assumed a very formidable character. The Peshwa was at last defeated, and obliged to retire upon an annual stipend of £100,000. The Peshwa's territory was then occupied in 1818, and divided into four portions for civil administration. (27) *Gradual extension of British power.*—In 1830 the people of Mysore broke out into insurrection owing to the wasteful conduct of the rajah, and the country was consequently taken under English administration in 1833, the Rajah being pensioned. In 1832 the small principality of Cachar was formally annexed on the request of the people. In 1834 Coorg was also occupied and finally incorporated with Mysore. 1841 and 1842 were marked by the disasters in Afghanistaun consequent on the attempt to dethrone Dost Mahomed. The Ameers of Scinde, emboldened by the retreat from Cabool, violated a treaty which they had concluded with the British Government, and they were accordingly conquered by Sir Charles Napier and their territory annexed in 1843. The next annexation was that of the Punjaub in 1849 after the Second Sikh war. This completed the conquest of India within its natural boundaries, the Indus, the Himalayas and the Ocean, effected in less than a hundred years. Sattaura was annexed in 1849; Pegu in 1852 after the second Burmese war. The districts of Berar, Nuldroog, and the Ryechore Doab were assigned by the Nizam for arrears of debt to the English Government in 1853, but the two last were returned in 1860 and only Berar retained. In the same year, namely, 1853, Nagpore and Jhansee were annexed; and in 1856 Oudh, in consequence of the continued maladministration of the king, who had been repeatedly warned. (28) *Survey of English possessions at different dates.*—The extent and progress of the English occupation of India may be seen from the following survey of territorial possessions at different dates. Before 1750; Surat, Fort St. George, St. Thomé, Fort St. David, Devacottah, Fort William, Dacca, Cossimbazaar. At the end of the eighteenth century; Bombay, Madras with some territory round it, the Northern Circars, and the whole of Bengal. From 1785 to 1798 were added Malabar, Dindigul, part of Mysore, and an extension of territory round Madras. By 1801 were added the Carnatic, Tanjore, Trichinopoly, Tinnevelly, Madura, Canara, Orissa, and the Upper and Lower Doabs of the Ganges, extending from Bengal to beyond Delhi, omitting Oudh. In 1814–1816 were added most of the Bombay Presidency and the rest of the Deccan and Peninsula, except Travancore, Mysore, and the Nizam's Dominions. In the north the English possessions had extended to the borders of the Punjaub. Since 1856 the English possessions in India include the whole, except Travancore, Mysore, Hyderabad, Orissa, Rajpootana (except Ajmeer), and Cashmeer,

it was necessary to withdraw this factory owing to the jealousy of the Dutch. In 1625, two years after the massacre of the English by the Dutch at Amboyna, the Company's agents at Bantam in Java suggested to the authorities in Europe the expediency of directing their attention to the trade on the Coromandel Coast, and

---

all of which are on feudatory terms with the Government while Nepaul and Bhootan remain under the native rule altogether. The British possession on the opposite coast of the Bay of Bengal consist of British Burmah (Tennasserim, Pegu, and Arracan), and Assam further north. (29) *The various stages of the political history of India.*—The whole country has passed through various stages of political history, of which the English occupation is the last. The first stage comprised the long and comparatively peaceful period, when, prior to the invasion of Mahmood of Ghuznee, the nation had sovereigns of its own race and faith. The invasion of India by Mahmood in the early part of the eleventh century, introduces the second or Mahomedan period of Indian history. The Mahomedan empire properly commences from the establishment of the seat of government at Delhi by Cootb-ood-deen in the year 1206; and from that date to the decline of the empire in 1707 is one of the longest periods of foreign rule which any country has ever witnessed. But the Mahomedan rule, like all other despotisms, contained within itself the seeds of decay. Upon its ruin rose the power of the Mahrattas, whose predatory career forms the third stage in Indian history. For more than a century these restless warriors exercised a predominant sway over Indian affairs, holding a considerable extent of territory under their own direct rule, and extorting contributions from most of the other governments in the country. From the final breaking down of the Mahratta confederacy in 1817 commences the absolute sovereignty of the power described in the present note, and which is yet destined to play so important a part in the future history of this ancient nation.

[30] CHRONOLOGICAL TABLE OF THE PRINCIPAL BRITISH ACQUISITIONS THROUGHOUT INDIA.

Date of treaty, &c.	Districts.	From whom acquired.	Date of treaty, &c.	Districts.	From whom acquired.
1661	Bombay	Portuguese.	1817, June 13th.	Saugor and Hattah, Dharwar, &c.	Peshwa.
1756	Bancote, &c.	Peshwa.	1817, Nov. 6th.	Ahmedabad Farm ..	Guicowar.
1757, Dec. 20th..	Twenty-four Pergunnahs, &c.	Nawab of Bengal.	1818, Jan. 16th.	Candeish, &c. ..	Holcar.
1759, May 14th..	Masulipatam, &c. ..	The Nizam.	1818	Ajmeer	Dowlat Row, Scindia.
1760, Sept. 27th.	Burdwan, Midnapore and Chittagong.	Nawab of Bengal.	1818	Poona, Concan, Southern Mahratta Country, &c.	Conquered from the Peshwa.
1765, Aug. 12th.	Bengal, Behar, &c. ..	The Moghul.	1818	Districts on the Nerbudda.	Rajah of Berar.
1765, Aug. 30th.	Company's jaghcer in the vicinity of Madras.	Nawab of Arcot.		Sumbulpore, Patna, &c.	
1766, Nov. 12th..	Northern Circars. ..	The Nizam.	1820, Dec. 17th.	Lands in Southern Concan.	Rajah of Sawantwarry.
1768	Goontoor Circar ..	The Nizam.	1822, Dec. 12th.	Districts in Beejapore and Ahmednugger.	The Nizam.
1775, May 21st ..	Zemindarry of Benares.	Vizier of Oudh.	1824, Aug. 2nd.	Singapore	Rajah of Johore.
1775, Mar. 6th ..	Island of Salsette ..	Mahrattas.	1825, April 9th.	Malacca	Dutch.
1778, June 17th..	Nagore	Rajah of Tanjore.	1826, Feb. 24th.	Assam, Arracan, Tavoy, Tennasserim, &c.	King of Ava.
1786	Pulo-Penang	King of Quedah.	1834	Coorg	Rajah of Coorg.
1792, Mar. 17th.	Malabar, Dindigul, Salem, Baramahaul, &c.	Tippoo Sultan of Mysore.	1835	Jyntia	Rajah of Jyntia.
1799, July 13th..	Coimbatore, Canara, Wynaud, &c.	Conquered from Tippoo Sultan and ceded to the British by the Partition Treaty of Mysore.	1836	Loodiana	Lapsed Territory.
			1836	Firozepore	Do.
			1838	Part of Protected Sikh States.	Do.
1799, Oct. 25th..	Tanjore	Rajah of Tanjore.	1840	Jaloun	Do.
1800, Oct. 12th..	Districts acquired by the Nizam from Tippoo Sultan in 1792 and 1799.	The Nizam.	1840	Kurnool	Rajah of Kurnool.
			1843	Khythal	Lapsed Territory.
			1843	Colauba	Do.
			1843, June ..	Scinde	Ameers of Scinde.
1801, July 31st ..	Carnatic	Nawab of the Carnatic.	1845	Serampore, Tranquebar.	Danes.
1801, Nov. 10th..	Goruckpore, Lower Doab, Bareilly, &c.	The Vizier of Oudh.	1846, Mar. 9th.	Jullunder, Doab, &c.	Dhooleep Sing.
1802, Dec. 31st ..	Districts in Bundelcund and Goozerat.	Peshwa.	1847	Part of the Protected Sikh States.	Annexed.
1803, Dec. 17th..	Cuttack and Balasore.	Rajah of Berar.	1848	Sattaura	Lapsed Territory.
1803, Dec. 30th..	Upper part of the Doab, Delhi, Ahmednugger, &c.	Dowlat Row, Scindia.	1849	Punjaub	Annexed.
			1849	Jetpore	Lapsed Territory.
			1850	Sumbulpore	Do.
			1854	Nagpore	Annexed.
1805, April 21st..	Districts in Goozerat.	Guicowar.	1853	Oodeypore	....
1815, Dec. 2nd ..	Koomaon and part of the Terai.	Nepaul.	1856, Feb. 7th ..	Oudh	Annexed.

[30] CONSPECTUS OF THE DIFFERENT COMPANIES FORMED FOR TRADING TO INDIA.—(1) *The Portuguese.*—The Portuguese, who were the first Europeans to visit India by way of the Cape of Good Hope, doubled by Da Gama, November 22nd, 1497, put their eastern trade into the hands of an incorporated company once only, in the year 1781; when the Portuguese king gave permission to one ship to make one voyage to Surat and the Coromandel coast, to the exclusion of all other ships. Except in this single instance the monopoly of the Portuguese East India trade was always vested immediately in the Crown, until it was abolished in 1752. However, various important articles still continued subject to royal privileges. (2) *The Dutch.*—"The Dutch East India Company" was formally instituted in 1602, by the union of the funds of various rival companies, which had sprung up in Holland in consequence of the success of Houtman's voyage in 1596-97. Exclusive privileges were granted to this company for twenty years, and it gradually engrossed the whole trade of the Spice Islands. In 1619, by treaty between England and Holland, a "Council of Defence" was constituted, composed of an equal number of the members of the English and Dutch East India Companies, under the idea that such an arrangement would put an end to the differences that had arisen between the traders of the two nations, but this was found impracticable. In 1623 the privileges of the Dutch East India Company were renewed for twenty-one years, and again in 1643 for twenty-seven years. (3) *The English.*—The "Levant" or "Turkey" Company

themselves at the close of the season despatched a vessel from Batavia to a place called Armegam 40 miles north of Poolicat, where a small trading establishment was set up. This was not so well suited for trade as Masulipatam, which was preferred as being more immediately adjacent to the seats of native manufacture. The local governor however at the latter place exacted such heavy dues that it was temporarily abandoned. The Masulipatam factory was transferred to Armegam in 1628. The site at Armegam was obtained from the local curnum P. Armoogam Moodelly, and the factory was named after him. Armegam was the first place fortified by the English in India. In 1632 the Masulipatam factory was re-opened

---

obtained a charter from Queen Elizabeth in 1581. This company sent merchants down the Persian Gulf, and attempted to open an overland trade with the East Indies, and by the information it obtained gave rise to the project of opening a communication with India by sea. This led to the formation of the first English East India Company which was incorporated by Queen Elizabeth on the 31st of December 1600, under the title of "The Governor and Company of Merchants of London trading to the East Indies." In 1604 King James I violated the company's charter, by granting a license to Sir Edward Michelborne and others to trade in the East. Subsequently in 1609 King James renewed the charter of the London Company. The inconveniences which had been experienced from separate classes of adventurers, partners in the company, fitting out equipments on their own particular portions of stock, induced the Directors to resolve in 1612, that in future the trade should be carried on by a joint stock only, and the next four voyages were undertaken on this principle. In 1617 a second joint stock was formed, and a third in 1631. In 1635 Sir William Courten obtained a license from King Charles I to form another East India Company, also called the Assada Merchants, under the pretext that the London Company had neglected to establish fortified factories, had consulted its own interests only, and in general had broken the conditions of its charter. The two companies traded in opposition for several years, but they finally came to an agreement in 1649, and were united under one charter. In 1655–57 the "Merchant Adventurers" who had been recently chartered, were also united with the London Company. In 1661 a new charter was granted to the company by Charles II, declaring it to be a body politic and corporate. In 1682 owing to disputes between the East India and Levant Companies, an attempt was made to form a new East India Stock, but the scheme was rejected by the Privy Council. In 1689 this project was again discussed and approved of by Parliament, and finally referred to the king. The result was that the old company obtained a new charter confirming all their former privileges. In 1695 an East India Company with extensive privileges was established in Scotland by Act of Parliament. In 1698 an Act passed incorporating the "English Company" or "The General Society trading to the East Indies." To this new stock the London Company subscribed as a corporation. In 1702 the London and English Companies agreed to unite, a period of seven years being fixed for making the necessary arrangements, after which the name of the joint company was to be "The United Company of Merchants of England trading to the East Indies." Matters were finally adjusted in 1708-9. (4) *The French.*—The French made unsuccessful attempts to trade with the East Indies in 1537 and 1578. In 1604 Henry IV granted the first exclusive charter to a company for fifteen years, which in 1611 was extended to a further period of twelve years. In 1615 letters patent were granted to this company, and in 1643 they obtained another charter through Richelieu. In 1664 a charter was granted to another company, instituted by Colbert. In 1687 this company was reduced to great straits by an edict prohibiting the importation of Indian goods into France. The charter of the company was cancelled in 1719, and another company was formed by the French East and West India, Senegal, and China Companies, uniting under the name of "The Company of the Indies, 1719." The exclusive privileges of the company were, by the king's decree, suspended in 1769; and it was finally abolished by the National Assembly in 1790. (5) *The Danes and others.*—The first Danish East India Company was formed in 1612, and the second in 1670. "The Ostend Company" was incorporated by the Emperor of Austria in 1723, their factors being chiefly persons who had served the Dutch and English East India Companies; but the opposition of the maritime powers forced the Court of Vienna in 1727 to suspend the company's charter for seven years. The company, after passing through a very trying existence, prolonged through the desire of the Austrian Government to participate in the growing East India trade, became bankrupt in 1784, and was finally extinguished. When the Ostend Company was suspended in 1727 a number of its servants were thrown out of employment, of whose special knowledge of the East Mr. Henry Köning, of Stockholm, took advantage, and obtained a charter for the Swedish Company, dated June 13th, 1731. The Swedes were thus the very last of the European nations to engage in the ocean trade with India. The Spanish "Royal Company of the Philippine Islands" was incorporated in 1733.

[31] CONSPECTUS OF THE EARLY VOYAGES TO INDIA OF THE LONDON COMPANY—*Introduction.*—The earlier historical voyages of the company are distinguished as the "Separate Voyages" and the "Joint Stock Voyages." (2) *The Separate Voyages.*—The first voyage, 1600 3, was under the 'General' or Admiral James Lancaster, on board the 'Malice Scourge,' re-christened 'Red Dragon.' The other ships completing the squadron were the 'Hector,' commanded by John Middleton, the 'Ascension,' the 'Susan,' and the 'Guest.' Lancaster finally reached Acheen in Sumatra, and opened trade there. He then founded a factory at Bantam, and returned to England without visiting India at all. The second voyage, 1604-6, consisting of the 'Dragon,' 'Hector,' 'Ascension,' and 'Susan,' was commanded by Henry Middleton. This expedition only traded in the Spice Islands, and did not visit India. The third voyage, 1606 9, was under the command of Captain Keeling in the 'Dragon,' accompanied by Hawkins in the 'Hector,' and Middleton in the 'Consent.' The 'Consent' and 'Dragon' went to Bantam, while the 'Hector' proceeded to Surat, being the first English vessel to visit India. Hawkins remained at Surat, and sent his ship on to Bantam. The fourth voyage, 1608, consisting of the 'Ascension,' commanded by Captain Sharpeigh or Sharpey, and the 'Union,' Captain Richard Rowles, was unfortunate. The fifth voyage, 1609, was commanded by David Middleton of the 'Consent,' the only ship sent. India was not visited on this occasion. The sixth voyage, 1610, consisted of the 'Trades Increase,' commanded by Sir Henry Middleton, the 'Peppercorn,' Captain Nicholas Downton, and the 'Darling.' Middleton proceeded to Surat, but found trade impossible owing to the opposition of the Portuguese, so taking Hawkins and his wife on board, he went on to Gogo. He then stationed himself near the Straits of Babelmandeb, intercepting vessels from India, from which he took Indian products, giving portions of his own cargoes in payment. He finally proceeded to Bantam. The seventh voyage, 1610, was made by the 'Globe' under Captain Anthony Hippon. This voyage possesses a peculiar interest; for instead of following the usual track, Hippon sailed up the east coast of India, touching at several ports, where he found the Dutch established. He finally succeeded in establishing a small factory near Masulipatam, and thus laid the foundation of the subsequent extensive trade in Southern India. The eighth voyage, 1611, consisted of the 'Clove,' 'Hector,' and 'Thomas,' all under the command of Captain John Saris. The ninth voyage, 1612, was that of the 'James,' under Captain Edmund Marlowe. The tenth voyage, 1612, consisted of the 'Hosoander,' 'Hector,' 'James,' and 'Solomon,' under the command of Captain Thomas Best. These ships were fully armed as vessels of war, and made direct for Surat, where they attacked and defeated a small Portuguese fleet. The result of this victory was that a treaty was concluded with the Emperor Jehaungeer, by which English traders at Surat were protected, and other privileges were granted to them. This treaty was followed up by the embassy of Sir Thomas Roe to the Emperor at Delhi. The eleventh voyage was that of the 'Solomon,' in Best's fleet, as the ninth was that of the 'James.' The twelfth voyage, also 1612, was that of the 'Expedition,' commanded by Christopher Newport. (3) *The Joint Stock Voyages.*—The first voyage, 1613, consisted of the 'New Years' Gift,' 'Hector,' 'Merchant Hope,' and 'Solomon,' under the command of Downton. This is the only voyage on the Joint Stock Account of general historical interest. There were three subsequent Joint Stock Voyages.

under a "Golden firmaun" from the King of Golcondah. In 1634 a small town called Veeravausaram, 8 miles north of the port of Narsapore in the Godavery district, was occupied for the purposes of a factory. During this period the great preponderance of the English trade was on the Eastern or Coromandel Coast. The natives there had brought the art of painting calicoes to a high pitch of perfection and these commodities were in demand not only in Europe, but also in countries to the eastward, in Burmah, Siam, and what were known as the Spice Islands in the Indian Archipelago.

95. SETTLEMENT AT MADRAS.—Whether owing to the ill-will of the Vencatagherry Zemindar whose territory was adjacent, or to the fact that the place was not convenient for the inland trade in piece goods, the Armegam factory did not exist long. Mr. Francis Day, who was then a member of the Masulipatam council and chief of the Armegam factory, proposed a removal to the south of the Dutch settlement of Poolicat, and in 1639 A.D. an arrangement was made with the local Naick called Damarla Vencatadry Naidoo, by which the English were to be allowed a settlement at a small cooppam or fishing village which is now Madras. It was necessary however to have a formal grant from the recognized ruler of the country, who was then Shreerungaroyel, a descendant of the ancient Vijianugger kings. After their defeat by the Mahomedan kings of Beejapore and Golcondah, at the battle of Talicote in 1564 A.D., the broken remnant of royalty had fallen back on their southern possessions; first to Penoocondah on the borders of Cuddapah and Bellary, and then in 1594 A.D. to Chundragherry. From the place last-named the Royel issued his sunnud, granting permission for the English to build a fort. It was one of the last acts of his race, for in 1646 the Cootbshahy kings of the Deccan expelled him from the country, and he became a refugee in Mysore. Direction was made in the sunnud that the settlement should be called after the Chundragherry ruler, namely Shreerungapatnam or the town of Shreerunga; but the Naick desired that it should be called Chennappa after his father, and secured this object. To this day the town is known to natives by no other name than Chennappaputnam or Chennaputnam. Chenna means in Teloogoo fair; and is not to be confounded with the Tamul shinna or chinna, which means small. The term Madras by which the place has always been designated by Europeans can apparently be derived from nothing else than the name of a Sanscrit legendary king of the lunar race, Mundarauz in the Teloogoo form; on the analogy of Doogarauzpatam the alternative form for Armegam. Madras though within the limits of the Tamul language is close to the most southern limits of the Teloogoo language, and under Vijianugger all State nomenclature was Teloogoo. The contention that Madras was derived from Madrissa, a Mahomedan school, will not bear scrutiny; for there can have been no such school there. That of its being derived from மதில் (mathil), the Tamul for an enclosure or fort, is equally unsustainable; there is no evidence that the place was in any way fortified. On the other hand it is not to be supposed that the neighbourhood was a desert locality. Unless the legend of St. Thomas is untrue, which there is no reason to suppose, that Apostle found at Mylapore only three miles to the south and now a suburb of Madras a native town so large as to demand the devotion of his labours to it. It is stated that St. Thomas was put to death by the natives at the neighbouring Mount now known by his name. The story of St. Thomas is told in the tenth book of the Lusiad of Camoens. Brahmins following the Vellaular of Athonday, or settled in the country before them, found the neighbourhood attractive and established large agraharams there. To this day Mylapore is the principal residence of the Brahmins of Madras. In 1503, a century and a half before the arrival of the English, the Portuguese had established a commercial factory at Mylapore, where there had been previously a community of Native Christians; and they named the place St. Thomé. The English in occupying Mundarauzputnam but followed the indications of many predecessors.

96. Without waiting for instructions from the Court of Directors, Mr. Day proceeded to the construction of a fortress, which in India is soon surrounded by a town. The latter he allowed to retain its Indian appellation, but the former he named Fort St. George. The territory granted was a slender strip of land to the north of St. Thomé running six miles along the shore and one mile inland; but it included what was considered to be an advantageous site in the small island

formed by two branches of the river Cooum. This was four hundred yards long by about a hundred yards wide; and it could be easily rendered secure against the predatory attacks of native horsemen. Mr. Day built a wall round the island, laid out the enclosure in streets and alleys, and constructed a fortress in its northern corner. No one but Europeans being allowed to live on the island, the settlement was shortly known as White Town. A large native settlement arose however outside the island formed by weavers and other people of the country, and this was styled Black Town. Both White Town and Black Town were included under the general name of Madrasputnam or Madraspatam.

97. THE FIRST THIRTY YEARS OF THE MADRAS SETTLEMENT.—Prior to 1670 no official records belonging to this Presidency have been preserved, and it is therefore difficult to trace a connected history before that date. Yet it is certain that the half century immediately following the first establishment of the town exhibited for the settlers many uneasy situations. The advance of the Mahomedan king of Golcondah into the peninsula, and the occasional inroads of Mahrattas, hindered the operations of their trade. The Chundraghery Rajah was conquered as above said in 1646 by the Mahomedans; and Necnam Khan, the officer of the king of Golcondah who commanded the country surrounding Madras, then known as the Nawab, was seldom contented with the yearly rent. Presents and fines were exacted, and an embargo was laid upon goods and supplies going to Madras until such were paid. Siege even was laid to the place. Yet it does not appear that after the walls were finished any native army ever captured Fort St. George. The new station was for the first thirteen years of its existence subordinate to the Presidency of Bantam in Java. In 1653 Fort St. George was raised to the rank of a separate Presidency, independent of Bantam, and Mr. Aaron Baker who was the resident Agent became the first Governor. The first direct communication between Madras and England occurred in 1642-43, in which the Agent and Council acquainted the Court of Directors with the absolute necessity of giving a due equipment to the fort. In 1644 the money expended on the fortifications amounted to Rs. 22,940, and it was computed that Rs. 20,000 more would be requisite, with a garrison of one hundred soldiers, to render the station impregnable to the native powers In 1645 a renewed grant for the settlement was obtained from Golcondah. In 1651 orders having been received from England not to add to the strength of the fort, the Agent stated that unless the fort was strengthened trade could not be extended. Similar representations were made in 1652 on the arrival of the news that a war between England and Holland was imminent. In 1654 however the Directors ordered that the civil establishment should be reduced to two factors, and that the guard should consist of only ten soldiers. The English trade on the Coromandel Coast then declined, as a consequence of the inland wars and the superior force of the Dutch by land and sea. In 1657 complaint was also made that the interference of merchant adventurers had drained the country of goods. By a new arrangement in 1658 all the factories on the Coromandel Coast and in Bengal were made subordinate to Fort St. George. From communications received in 1660 by the Court of Directors, it appears that the trade at Fort St. George was then beginning to revive. Sir Thomas Chambers had the year before become Governor. In 1661, Sir Edward Winter a member of the cavalier party in England was appointed Governor. With a high sense of the prerogative of his nation and of the political exigencies attending the Indian stations, he was nevertheless not supported by the merchants composing his council. By the stand he made against the demands of native powers, a temporary check was given to trade; which circumstance was used to his disadvantage. In 1665 he was superseded on the ground that he had unduly engaged in private trade, which however was not the secret of his character. Mr. George Foxcroft a London merchant succeeded Sir Edward Winter, and the latter then took a seat as second in council. But shortly he convinced himself, or used as a pretext, that the language of the new Governor was treasonable to the English crown, and endangered the position of the settlement; and on that ground seized and imprisoned him with the assistance of the military. From this time Sir Edward Winter found himself in a situation which if loyal to the crown was decidedly mutinous with reference to the Directors. It is not known that any trade was carried on for the benefit of England, and

it was only in 1668 when Mr. Foxcroft had been detained for over two years as a prisoner that he yielded to a royal mandate sent out by Commissioners. Mr. Foxcroft then succeeded and Sir Edward Winter retired to Poolicat and other places. The Directors in 1669 sent out Sir William Langhorne with six Commissioners to investigate the whole of this transaction; and their report disclosing more difficulties in the situation than had been supposed by the Directors, the latter condoned proceedings, recalling however both the parties. In these few words must be mentioned the most remarkable incident that has occurred in the constitutional history of any Indian settlement; for during three years the Madras station was in fact a private station appertaining to Sir Edward Winter, and the Directors were powerless to recover it until they had obtained the royal assistance. The effects of the incident on the political situation are not recorded, but it is probable that the Directors would have lost nothing if they had supported their Agent in the first instance. His views as to the necessity of asserting a supremacy by sea as a counterpoise for weakness by land were reproduced twenty years later by a Director himself, Sir Josiah Child. Mr. Foxcroft was succeeded in 1670 by Sir William Langhorne. In that year the fort was besieged by a local Naick or Hindoo district officer, but on application to his superior the Nawab of the Carnatic the siege was raised. In 1662 a Mahomedan general of Golcondah captured the city of St. Thomé. Numbers of Portuguese were on that occasion driven out of the town, and many took refuge in Fort St. George itself and built houses there, thereby strengthening the place.

98. THE SUCCEEDING TWENTY YEARS.—The official records of the Madras Presidency begin in 1670, and by that time the settlement was a place of some magnitude. The White Town contained about fifty houses laid out in twelve streets[32]. The constitution of the establishments had been borrowed from that

---

[32] ACCOUNT OF THE PRESENT LOCALITIES OF MADRAS AS EXISTING IN THE MIDDLE OF THE SEVENTEENTH CENTURY.—The fort as first erected was but a small place, not a quarter of a mile long, and only a hundred yards wide from east to west. It was situated at the north-east corner of the present Fort Saint George, and occupied the space between the groyne near the main drain and the officers' quarters to the south of the sea gate of the present fort, while inland it extended only to the railing in front of the Government office, and thence northward parallel to the sea to the present north gate. Five years after its first erection its total cost had been only 23,000 rupees, and the highest estimate of a sufficient garrison was one hundred soldiers. In 1652, thirteen years after its foundation, it was considered safe with a garrison of 26 men. Mr. Day, and the agents who immediately succeeded him, invited the Portuguese and Indo-Portuguese to settle in the neighbourhood; and even lent them money to build upon the open sand under the protection of the fort guns. Subsequently these foreigners became naturalized inhabitants. Their houses were also walled in, and thus formed White Town. During the governorship of Sir William Langhorne, the White Town was found to be too much crowded, and many of the married servants of the company were obliged to take houses in Black Town, receiving an allowance for the extra expenses of board and lodging which they thereby incurred. Of this arrangement the Directors frequently complained, but such were the difficulties in the way of expelling the Portuguese, that no alteration could be made. White Town was divided into twelve streets and alleys, and included altogether one hundred and twenty-nine dwelling houses and godowns including the buildings of the company, producing a yearly rental of one hundred and twenty-four pagodas and nine fanams. The streets were respectively named Middle Street, Choultry Street, Choultry Alley, Gloucester Street, York Street, York Lane, Charles' Street, James' Street, James' Alley, St. Thomas' Street, St. Thomas' Lane, and Church Street. To the south of the fort, where now are the arsenal and bandstand, was a large fishing village, from which came the masulah boats employed for the company's shipping. Beyond that was the open space now known as the island. Southward still was a large sandy plain extending from the sea on the east to the Cooum on the west and from the Government House Bridge on the north to St. Thomé on the south. This plain, of which the four angles are now represented by the bridge over the Cooum Bar, Law's Bridge, Munro Bridge, and Capper House Hotel, was called Choultry Plain; from a choultry which then existed, and is probably that which now stands near the native village of Nungumbaukum. Choultry Plain is now occupied by the districts of Chepauk, Triplicane, Chintaudripett, Royapettah, Nungumbaukum, and Teynampett. Some of these districts were then represented by the villages from which they take their name; but in Chepauk, Teynampett, and Chintaudripett there does not appear to have been then a single house. At a very early period the Madras troops not required to garrison the fort were usually encamped on this plain, and the Commander-in-Chief's garden-house was consequently erected there. Thus the Choultry Plain became his head-quarters, and all general orders were issued from thence. The plain has long since been covered with houses, and at the present time upwards of 70,000 people dwell upon it. By a verbal figment, army head-quarters were till very recently supposed to be in the Choultry Plain. On the north side of the fort a town at once sprung up and increased with great rapidity. Where the northern glacis now is there was established a settlement of rich merchants, and in after years of rich Armenians; the latter being so influential as to be able to build at a very early date the Armenian Church now standing at the south end of Armenian Street. In the same locality were many Portuguese immigrants from St. Thomé, and rich Chetties and Moodelliars from the native population. Still further north were the lower and poorer castes who were attracted to the place in extraordinary numbers by the assurance of security under the English flag. The limits of British territory were marked by a "bound hedge" which continued for a hundred years to indicate the scanty area to which they were first confined. This followed very nearly the line of the Cochrane's Canal and the Triplicane high road, but was afterwards pushed out to Vepery. But within these limits even, the physical features of the place were very different from what they are now. The Cooum, or as it was then called the Triplicane river, ran very much as it does now, except that, from Egmore to the sea, it coursed through a marsh, encompassing several islands and having creeks on either bank. Its bar was where the bar now is, and one of the first public works executed by the Government was the building of a bridge where the Government House Bridge now stands. At first a bridge of boats, piers were soon erected, but the two centre spans were only covered with loose beams which could at any time be carried away, compelling an enemy to ford the river. The water which now forms the north boundary of the island was not there in 1639. Nor indeed is that reach of the stream any portion of the Cooum. Proceeding through a belt of country, of which Cochrane's Canal now marks the centre line, was a stream called the North river. That also lay among marshes, such as still extend for a long

at the earlier settlement of Surat. The Governor or Agent was the first member of council, the Book-keeper was second, the Warehouse-keeper was third, and the Customer was fourth. The duties of these officers may be gathered from their names. The duties of the Customer however were peculiar to the English settlements. He collected customs, rents, and other taxes; and exercised also magisterial functions. His office has been continued uninterruptedly to the present day, remaining now under the designation of the Collectorate of Madras and Sea Customs. The council composed of such four members met every Monday and Tuesday at eight in the morning for the transaction of business. All matters which concerned the Company or their servants, even to the most trifling point, were laid before this council. The Secretary kept a diary of proceedings and consultations; and a copy of it was sent to England each year together with a general letter reviewing the proceedings, while in reply a general letter was received from the Court of Directors. The diaries and letters have been preserved either in India or in England down to the present time. The members of council themselves were known as merchants. Those under them were graded as factors, writers, and apprentices. The Governor drew a salary of three hundred pounds a year, the second in council drew one hundred, the third drew seventy, and the fourth drew fifty. Factors were paid from twenty to forty pounds, writers received ten pounds, apprentices received five pounds. But all servants of the Company were lodged and boarded at the Company's expense. Nor did the salaries thus drawn represent in any way the real incomes. Every servant of the Company was allowed to trade to any port in the East, so long as he paid the custom duties levied by the Company, and did not interfere with the trade between India and Europe. Large fortunes were no doubt made by private trade. Another source of emolument was the receipt of presents from native merchants and others who sold goods to the Company. This however was not permitted by the Company, where it had the power to repress the custom. In addition to the establishment above-named, there was a Chaplain in receipt of a hundred pounds a year, who read prayers each day and preached on Sundays. There was also a Schoolmaster in receipt of fifty pounds a year, who taught the children in White Town. The ordinary administration of justice was as above mentioned conducted by the Collector of Customs, and as Magistrate in the Black Town he sat alone. Europeans were tried by the Governor and Council in the Fort with a jury of twelve Europeans. In the White Town the public peace was maintained by the Agent, as commander of the garrison. In the Black Town it was kept by a native public officer known as the Pedda Naick. In the early days of the settlement, twenty native servants, described as peons, sufficed to keep the peace. Subsequently however the number was increased to fifty. In return for such service the Pedda Naick was granted certain rice-fields rent-free; as also petty duties on rice, fish, oil, and betel-nut. The office of Pedda Naick was hereditary.

99. Sir William Langhorne was Governor of Madras from 1670 to 1677, and in the first year of his administration the Mahomedan ruler of the Carnatic made over to the Company his claim on the customs at Madras for a fixed rent of 1,200 pagodas, or 4,200 rupees per annum. In that year Charles the Second had been

distance on either side of the canal. Where the Salt Cotaur Station now is was a large island surrounded by the river. The site of the Gunpowder Mills was another island. The main channel followed the course now shown by the canal as far as the bridge between the Penitentiary and Saint Mary's Cemetery. That bridge did not exist, nor was it required, for the short length of apparent river that skirts the south side of the Penitentiary is a canal, dug after the date now being considered. The river bent, as now, suddenly to the north-east at that point and went in the present course as far as the abrupt turn which occurs half way between the Medical Hospital and the Wallajah Bridge. This last turn the North river did not make, but flowed straight on passing where the Saint George's gate now is, and thence in a direct line to the site of the barracks. There it turned to the south, passed along the front of the Government office to the arsenal gate. There it again turned to the east and entered the sea in front of the house now inhabited by the Fort Chaplain. The North river has disappeared. Mr. Day's fort was erected in the space enclosed between the North river and the sea. The North river had several tributary streams. One of them arose near the spot where St. Xavier's Street enters Popham's Broadway and flowed along the Broadway to the site of the Exchange Hall, where it spread out into a large sheet of water, and thence diminishing in size crossed the esplanade where the "Scoop" drain now is. The main drain along Davidson and Umpherson's Streets was constructed in the bed of this stream and occupied the whole of it. The wide hollow was not properly filled up, and to this day that part of Popham's Broadway near the market is lower than mean sea-level. Hence also the title of Popham's Broadway for this street was made when the river was filled up, and the Broadway then occupied all the space between the east side of the present Broadway and the west side of Davidson and Umpherson's Streets. Munnady Street derived its name from the fact that it led to a ford across this stream. In old maps it is marked as "River Street." Other arms of the North river passed through John Pereiras and joined the main stream near the Elephant gate, thus converting Yedapolliem and John Pereiras into an island.

ten years on the throne of England, and an alliance had been entered into between England and France against the Dutch. In 1671 a French fleet arrived in India, and in 1672 the French forces captured St. Thomé from the Mahomedans, who had held possession of it since 1646. Shortly after this the Mahomedan army under the command of a general named Bobba Sahib endeavoured to recover the place. The position of Sir William Langhorne at this juncture was in a high degree critical. He was averse to assisting the French against the interests of Bobba Sahib; and the latter expected the English to join him directly against the French. Furthermore at the same time a Dutch fleet was cruising off the coast of Coromandel, which had attacked the French at St. Thomé, and though it was thence repulsed, there were anticipations that it would attack Fort St George. Sir William Langhorne endeavoured to come to definite terms with Bobba Sahib, but the overtures were rejected. The following is an extract from the subsequent consultations of the Agency, dated 6th May 1678:—"Bobba Sahib, formerly "general of the King of Golcondah's force against the French at St. Thomé, and in "those days a bitter enemy to the English, but now in disgrace and debt, has been "some days here trying all ways to borrow money, and to have an interview with "the Governor, which is refused him by reason of his former unkindness when "he was in power, and he in despair quits the place for Pullimalee, intending to go "to his own country." After a year-and-a-half the French still remained in possession of St. Thomé; within which time they had established a camp at Triplicane, the Mahomedan quarter of Madras, and fortified it more strongly than the English had fortified Fort St. George. In the face of these belligerent powers, and as trade was meanwhile at a standstill, Sir William Langhorne and his council at one time contemplated the advisability of abandoning Madrasputnam altogether, for the neighbourhood of St. Thomé, formerly a source of assistance, was now become the cause of continual anxiety. Afterwards however more energetic measures were decided upon, and at a consultation held on the 2nd February 1674, it being recorded that the interests of the Company, as well as the lives of the residents at the Presidency, were staked upon the issue of the circumstances then present, a resolution was made to enlarge and strengthen the fortifications. It is here to be mentioned that at this time four Frenchmen from Java were staying in Fort St. George; and in May 1674 both the Dutch and the Mussalmans peremptorily demanded their removal. To the demand Sir William Langhorne for a long time paid no attention, because of the English alliance with France; but at length the Mahomedan army laid siege to Fort St. George. The Frenchmen refused to leave the place unless they were permitted to go to St. Thomé, and thither the Dutch and Mahomedans would not allow them to proceed. Finally, the President in Council sent them under passports and an escort to the distant Beejapore, the Mahomedan kingdom in the Western Deccan. On the 26th August 1674, the French were compelled to surrender St. Thomé to the Dutch, which they did on the condition that their garrison should be transported to Europe. At that moment the news arrived from Europe that in the preceding January peace had been concluded between England and Holland. But for this the Dutch would doubtless have followed up the capture of St. Thomé by the siege of Fort St. George; and the fall of the place might well have followed, as the fortifications were still weak, and there were only two hundred and fifty men in garrison. Dr. Fryer the traveller visited Madras in 1674 and has recorded his observations regarding the localities.

100. Sir William Langhorne was recalled from Madras in 1678 on a charge of having given undue advantages to a native merchant called Kesava Veeranna for a consideration, and was succeeded by Mr. Streynsham Master, an Indian servant of the Company who had distinguished himself in a defence of Surat against the Mahrattas. It was at this period that Sivajee, founder of the Mahratta empire, attained the height of his power. He had assumed all the insignia of a monarch; and an English deputation from Bombay had been present at his coronation. This ruler suddenly entered upon an invasion of the extreme south of the peninsula. He set out from his dominions in the Western Ghauts, marched through the Deccan from the north-west to the south-east, and penetrated as far as Tanjore; and on his way he passed by Madras. The entries in the consultation books of the Presidency show that presents were sent to him of ordinary neces-

saries of which he stood in need at a cost of sixty pagodas. There were constant rumours that he was about to attack the English and Dutch settlements. After a while however and having fought several severe battles with the Hindoo ruler of Mysore, the Mahrattas retired to their own country[33].

101. About this time a more regular system of administration of the Indian stations was instituted, and the different ranks of the Company's servants were definitely settled[34]. Other factories had recently been established to the north eastward, and the whole of these continued under the authority of the Madras Government until Bengal was separated twenty years later. In 1678 the Governor

[33] SKETCH ACCOUNT OF THE MAHRATTA POWER.—The Mahrattas are a Hindoo race speaking one of the Pracritic languages and are supposed to have been originally driven backwards from the north. When first mentioned in authentic history about the middle of the 17th century they possessed a narrow strip of territory on the west side of the peninsula extending from 15° to 21° N. latitude. They were then divided into small principalities like the inhabitants of the rest of the Deccan; and as far as the evidence goes, that had always been their condition. Though possessing a common language and religion they were so little united that they frequently fought against one another in the armies of Beejapore, Golcondah, and Ahmednugger rulers. Their political position was semi-independent even in relation to the Mahomedans. Many of them however garrisoned hill-forts and otherwise took service under the Government. Sivajee, who founded the state of Sattaura and the Mahratta confederation, was the second son of Shahjee, a Mahratta leader of some note, under the Nizam Shahy dynasty of Ahmednugger, and subsequently under that of Beejapore. Sivajee began his predatory career about 1644, and in 1646 acquired his first stronghold, the hill-fort of Torna, by the treachery of the governor holding it on the part of the king of Beejapore, against whom he, in 1648, openly revolted. From that time his course of successful aggression against both Aurungzeeb, then king of Delhi, and the king of Beejapore, was rapid. In 1659 he in person assassinated the general of the army of Beejapore, and attacked the forces, which, thus surprised and deprived of a leader, were for the most part slain, the Mahrattas among the survivors entering the service of their conqueror. In 1662 he had acquired a tract of country 250 miles in length northwards from Goa, and at its widest part 100 miles in breadth; and in this small territory the hardiness and predatory habits of his soldiers enabled him to maintain an army of 7,000 horse and 50,000 foot. In 1664 he extended his predatory expeditions so far that he plundered the rich city of Surat, and with his spoil returned unmolested to his fastnesses. In 1665 he collected a fleet, and commenced a course of piratical depredations against the Mussalmans, who were especially outraged by the capture of the ships, which according to annual usage were conveying pilgrims from India to the Red Sea. In the same year however Sivajee accepted service in the army of Aurungzeeb, by whom he was soon after placed in confinement. From this durance he escaped and returned to his fastness at Ryeghur, after an absence of nearly a year. He there became so formidable that Aurungzeeb admitted him to terms, or rather concluded with him a treaty, by which he was acknowledged as jagheerdar or subordinate proprietor of a territory much larger than that which he had formerly held. An attempt, made by order of Aurungzeeb, to seize Sivajee, caused him to recommence hostilities, in which he was eminently successful, ravaging to a great extent the territories of the sovereign of Delhi, exacting the chowt or black-mail of a fourth of the revenues from such districts as were spared, and in a field action defeating an army of 20,000 men. In rivalry of the king of Delhi, he was in 1675 crowned at Ryeghur with great splendour, adopting in all their extent the ceremonies used by that court on such occasions. He soon after marched towards the Coromandel Coast, and, passing by Madras, took the strong fort of Jinjee, one of the possessions of Beejapore; but in the midst of his triumphs and greatness he was cut off by illness in 1680 in the fifty-third year of his age. His son Sumbhajee succeeded to his possessions, but being devoid of talent, energy, and perseverance, and becoming incompetent from drunkenness and debauchery, was in 1688 made prisoner by the Moghuls, and in the following year put to death by order of Aurungzeeb. Notwithstanding however all the talents, resources, and perseverance of the emperor, the Mussalman cause rapidly waned, and that of the Mahrattas prospered: they multiplied as the Moghul armies decayed. After reducing the Deccan to a desert, they spread over Malwah, and made a powerful inroad into Goozerat, leaving their traces everywhere, in pillaged towns, ravaged fields, and smoking villages. Aurungzeeb, after many campaigns, in which he vainly attempted to retrieve his sinking affairs, died in 1707 at Ahmednugger, whither he had with difficulty led the shattered relics of his ruined host. The rapid decay of the kingdom of Delhi accelerated the progress of the Mahratta power. The officers of the king left in charge of the Deccan first faintly opposed and then conciliated the Mahrattas. A truce was concluded about 1710, by which they yielded the chowt; and this or the confirmation of the agreement, together with a formal grant of their territorial possessions by the emperor in 1719, may be considered as the final establishment of the Mahratta government after a struggle of at least 60 years. The office of Peshwa, "leader" or "prime minister" of the Mahratta empire had always been a place of importance, and Balajee Row, who attained that dignity, succeeded in 1749 in engrossing the whole powers of the State. In 1749 the sovereignty passed from the Sattaura Rajahs to the Brahmin Peshwas, with their head-quarters in the adjoining district of Poona. The descendants of Sivajee became little more than pensioned prisoners, but they clung to the title of Rajah of Sattaura. The battle of Paniput in 1761 broke the power of the Peshwas and the great Mahratta confederacy. But the Peshwa still remained the most important native ruler in India till the rise of Hyder Ally. Repeated wars with the English ended in the final defeat of the Peshwa's army at Ashta in 1818. His territory was thereupon annexed; but the English, with a politic generosity, freed the titular Mahratta Rajah (the descendant of Sivajee) from the Peshwa's control, and assigned to him the principality of Sattaura. Captain Grant Duff was appointed his tutor until he should gain some experience in rule. He assumed sole charge in 1822, but was deposed in 1839. Of the other Mahratta chiefs, some rose to eminence and became formidable enemies to the British power. The first was Scindia. A part of the province of Malwah, which had been separated from the Moghul dominions about 1732, was awarded to him by a grant from Rajah of Sattaura, Oojjein being his capital. The second was Holcar who likewise obtained a considerable part of Malwah, his capital being Indore. The province of Candeish was partitioned between the Peshwa, Scindia, and Holcar. The third chieftain was Futteh Sing, generally called the Guicowar. He divided Goozerat with the Peshwa. The fourth was Purseram Bhow, the Rajah of Kolhapore. The fifth was the Rastia family long settled in the Concan.

[34] SKETCH ACCOUNT OF THE EAST INDIA COMPANY'S EARLY PRESIDENCY ESTABLISHMENTS.—These have been almost sufficiently described in the text. The powers of the Governor and Council in each Presidency were large. They had all the powers given by martial law for the regulation and command of the troops and marine in their service. They were supreme masters over the persons of all the English in the Presidency, this authority having been granted to them by James I in 1624; and under the charter granted to them by Charles I, in 1661, could imprison and send to England all Englishmen not in their service whom they found in India, and who were suspected of being unlawfully engaged in trade. They had power to make war or peace with any prince or people not Christian. The Governor and Council had at first supreme civil and criminal jurisdiction in their own factories, and over their own servants. Subsequently their powers were reduced by the establishment of different courts, for which reference can be made to the History of Courts, &c., at page 265. The other company's officials were called respectively 'writers,' 'factors,' 'junior merchants,' and 'senior merchants.' This classification was made in 1676, and these designations continued till the last. The 'writers' were cadets sent out between the ages of fifteen and twenty-two, the appointments being secured by interest with the Directors. They were placed in the various offices necessary for the conduct of the government, and received a salary merely nominal, at the same time having permission to trade, so long as their private operations did not

and Council constituted themselves according to their hitherto existing practice, but more formally, into a Supreme Court of Judicature; for dealing with Europeans and for listening to appeals. This in 1684 was superseded by an Admiralty Court presided over by a Judge Advocate from England. The Admiralty Court by fusion with the Recorder's Court hereafter to be mentioned became in 1801 the first Supreme Court appointed by the Crown; and the latter by fusion with the East India Company's Sudder Court hereafter to be mentioned became in 1862 the present High Court. In October 1680 there were difficulties of internal administration at Madras. A strike took place regarding taxes amongst the inhabitants who dyed native calicoes and were known by the name of painters, and the whole body left the Company's jurisdiction and went away to St. Thomé threatening to assassinate such native servants of the Company as refused to join them. These men also prevented provisions and goods from entering the town. The Governor and Council thereupon entertained a hundred Portuguese to keep guard over the calico-washers, that they might not follow the same example. The wives and children of the mutineers were taken out of their houses in Black Town and driven into the pagoda; and it was proclaimed by beat of drum that unless the mutineers delivered themselves up within ten days, all their houses, goods and chattels within the jurisdiction of the Company would be confiscated. Eight days afterwards the ringleaders were arrested at St. Thomé, and brought within the Company's territories. These were committed to prison; and on the same evening the remainder came into the town and made their submission. St. Mary's Church in Fort St. George was opened in this year.

102. Mr. Master held the same views as had previously been held by Sir Edward Winter as to the necessity of accompanying commercial enterprise in the Indies with the exhibition of considerable material force. The experiences which he had gained by residence in the country had also taught him to understand the characters of the different authorities with whom he had to deal, and to give to each his station. As a result of this disposition he came into conflict with Lingappa the Poonamallee Naick, preferring to deal direct with the Mahomedan Court at Golcondah rather than through the intervention of that official. The claims of the latter for presents were refused, and when force was used it was met by force. The Directors in England however were not at this time prepared to sanction proceedings which transgressed ordinary mercantile custom, nor had they any knowledge of native character, and they recalled Mr. Master. Remaining in the country for a short while after he was relieved of the highest office, he was exposed to great indignities. The grounds stated for Mr. Master's recall were the usual allegation that he had engaged in private trade of a nature detrimental to the Company's interests; but the real cause was an incompatibility of temper between him and his employers, arising out of divergent views as to policy.

103. Mr. William Gyfford who succeeded Mr. Master in 1681 soon gave offence to the Directors in an opposite direction, by undue compliance with the desires of the native inhabitants of Madras to escape taxation. The Directors had been for a long time anxious to raise a quit-rent from all the householders in Madras, Native and European. They hoped by so doing to defray the yearly charge for repairs and fortifications. Mr. Master had succeeded in raising some such tax; applying it however not for repairs or fortifications but for promoting the sanitation of the Black Town. On his departure the native inhabitants of Black Town petitioned against the tax, and the new Governor abolished it. On the 20th September 1682, the Directors wrote to the Government of Madras as follows:—"Our meaning as to the revenue of the town is that one way or another,

interfere with the public trade of the company. Under this system even the youngest writers contrived to amass large fortunes. The writers, after a period of service, became 'factors,' and were entitled to higher pay and enlarged privileges, being considered no longer as cadets, but as members of the company. The next grade was that of 'junior merchant.' Finally came 'senior merchant,' from which body the members of council and the body of Directors at home might be chosen. The warehouses of the company were called 'factories,' which for security were usually fortified. In these factories the presiding manager was an English overseer, with his secretary (called, if a native, a 'Banyan'). When a magistrate, this overseer had his court (or 'cutcherry'), with an interpreter, and a clerk ('mohurrer' in Hindostany). He had also the control of the accounts, and for this purpose a cashkeeper was placed under him. The business of the office was carried on by native paid servants called 'peons,' and 'harcarras.' The factories were situated in various districts called 'aurangs' (the Hindostany word for factories), over each of which was a goomasta, or principal agent, with his peons. The defence of the Presidencies was maintained by European soldiers, native regiments of sepoys, and an armed police.

" by Dutch, Portuguese, or Indian methods, it should be brought to defray at least " the whole constant charge of the place, which is essential to all governments in " the world. People protected ought in all parts of the universe, in some way or " other, to defray the charge of their protection and preservation from wrong and " violence. The manner of raising which revenue we shall leave to your discretion, " as may be most agreeable to the humour of that people." This order was frequently repeated, and Mr. Gyfford was at length compelled to decide that a small monthly tax should be levied on all the inhabitants. The heads of the castes were sent for, and they were told that if they were not willing to pay this tax they must sell their houses and remove elsewhere. They agreed to pay annually " nine " fanams for every great house, six fanams for every small house, and three fanams " for every little round-house." The matter nevertheless remained in abeyance till January 1686, when in consequence of peremptory orders from England Mr. Littleton was appointed to collect the tax. A tumult ensued and all shops were shut. To suppress the sedition an armed force was accordingly called out. Proclamation was made that if the heads of the castes did not submit themselves before sunset, their several houses would be pulled down, the ground would be sold, and themselves and their families would be banished the town for ever; and that if the bazaar-people did not open their shops and carry on business as usual, their shops would be confiscated and a fine would be inflicted. The next morning the heads of the castes appeared before the council, and stated that they would not obey their orders; but on perceiving that the latter were determined in the matter, they complied. In 1682 there was a great inundation of the sea at Madras. In the same year the Court of Directors approved of the establishment of a Bank at Madras. At this period special mention is made of the interlopers, or private traders, whom the Company's agents were instructed to seize where practicable. On the 12th December 1687, the population of the city of Madras, Fort St. George, and the villages within the Company's boundaries, was reported in the public letter to the Court of Directors, to be 300,000 persons. In 1687, Pondicherry was established by the French and in 1690 Fort St. David was built by the English.

104. AFFAIRS IN CONNECTION WITH BENGAL.—Mr. Elihu Yale became Governor in July 1687. The early years of his administration are marked by circumstances of importance in connection with the general history of India. The head of the Company in England at this time was Sir Josiah Child, who instituted a policy in India which had not before been accepted by the Directors, with a view to taking measures of retaliation against the interlopers and native powers who had interfered with the Company's trade. A force had been sent out consisting of ten ships and about 1,000 European soldiers, Bengal being selected for the first operations. In October 1686 hostilities broke out at Hooghly prematurely and before all the forces had arrived in Bengal, owing to a quarrel between some English sailors and the police. The affray became general, and finally Captain Nicholson in command of that portion of the fleet cannonaded the town and committed the greater part of it to the flames. The Nawab of Bengal was desirous of yielding and coming to some arrangement, and the extent alone of the English demands rendered this impossible. The English then repaired to Chuttanuttee and fortified themselves there. At Bombay also on the other coast Sir John Child brother of Sir Josiah Child and Governor made successful ventures by sea against the Moghul shipping. These successes were however only temporary, and the English at Chuttanuttee were forced to retire from that place and establish themselves on the island of Injellee at the mouth of the Hooghly, where they suffered much from sickness. The Emperor Aurungzeeb now acted himself with vigour against the English. Masulipatam and Vizagapatam were taken with some loss, and the factory at Surat was seized. In 1688 Captain Heath arrived in Bengal in charge of a fleet and with orders to persevere in the war; consequently negotiations that were pending were broken off. All the officers of the Bengal factories including Mr. Job Charnock the Company's Agent in Bengal were embarked on board Captain Heath's ships, and after cannonading Balasore the fleet sailed for Madras and left there the civil establishments. At this moment the English held nothing but their two forts of Bombay and Madras, and in such a position of affairs Aurungzeeb might have pressed his advantages. Though master however on land, he was powerless by sea; and considerations connected with the maritime trade and the

pilgrimage of Mahomedans to Mecca induced him to come to terms with the English. The factories were restored, and Mr. Charnock returned to Chuttanuttee; where shortly in the neighbouring village of Calcutta he laid the foundations of the future metropolis of India. In 1688 a mayor and corporation were established in Madras, whose court for the minor administration of justice continued until 1797, when under the presidency of an English Recorder it assumed the title of a Recorder's Court. The Recorder's Court was merged in the Supreme Court of 1801. In 1688 also instructions were sent out for the establishment of a mint. Anxiety was caused at this period by the appearance of English pirates on the Coromandel Coast. To this period also belongs the first appearance of the Armenians in Madras. By a contract made with the Directors of the Company in June 1688, they were invested with certain privileges and rights, and were thus encouraged to reside within the English settlements.

105. THE MAHRATTAS.—The affairs of Madras were at this time intimately connected with the Mahrattas. The country between the rivers Kistna and Coleroon is known by the general name of the Carnatic. Politically it was divided at this time into a northern and a southern region, which may be distinguished as the Moghul Carnatic and the Mahratta Carnatic. The Moghul Carnatic had been previously a province of the independent Mahomedan State of Golcondah and had recently owing to the conquests of Aurungzeeb become a province directly under the Moghul; and this included the English settlement at Madras. The Mahratta Carnatic comprised the southern region which had been conquered by Sivajee, and included the French settlement at Pondicherry. The frontier between Moghul and Mahratta dominion was formed by the celebrated fortress of Jinjee. This was seated on three precipitous hills or rocks about six hundred feet high connected by lines of works, and enclosing a large triangular plain. For many ages it had been regarded as the strongest military post in the Carnatic, and it had once been the stronghold of the Dravidian rulers of Chola. In 1677 it had been captured by the first Sivajee. In 1689, it was in the possession of his son Ramrajah and was the frontier fortress of the Mahrattas against the Moghuls. In 1690 Zoolfacar Khan commanded the Moghul army in the Carnatic and laid siege to Jinjee. This general, one of the most distinguished persons of his time, was not only in command of the Moghul army in Jinjee, but also exercised a powerful influence at court. On a rebellion breaking out in the Moghul army, Mr. Yale supplied Zoolfacar Khan with ammunition and rendered other services; as a reward for which he obtained a firmaun from the Moghul general, confirming the English Company in the possession of all their settlements in Golcondah territory and Jinjee territory. In 1691 the Mahrattas were still masters of Jinjee, Ramrajah controlling the whole country from Jinjee to the river Coleroon, and so firmly was his power established, that the English when requiring the site of Fort St. David had found it necessary to purchase it from him. In 1692 Zoolfacar Khan still besieged Jinjee, being accompanied by the youngest son of the Emperor Aurungzeeb, named Cambuksh. In December 1692 the Moghuls were defeated by the Mahrattas and many of the Moghul officers fled to Madras in disguise. This year a firmaun was obtained from Zoolfacar Khan, granting Egmore, Pursewaukum, and Tundoor to the Company rent-free. The villages were afterwards demanded by the Poonamallee Naick, who alleged that the Nawab had granted them to himself, and the Agency experienced some difficulty in obtaining possession. Finally however, in March 1694, permission was received from Zoolfacar Khan to take possession of these places. In January 1693 an English soldier in the service of Zoolfacar Khan returned to Madras bringing news that Cambuksh had essayed to go over to the Mahrattas, and had been seized and imprisoned by Zoolfacar Khan; and that the camp of the latter having been reduced to starvation from want of provisions, the Moghuls had retired to Wandiwash, leaving most of their baggage at the discretion of the Mahrattas. In 1696 the Mahrattas were found to be increasing their forces at Jinjee, and the settlement at Fort St. David were warned to be if possible on good terms with Ramrajah and his officers. Later in the same year, Zoolfacar Khan sent to Madras to borrow a hundred thousand pagodas, equivalent to above thirty-five thousand pounds sterling. Mr. Nathaniel Higginson, who was Governor of Madras, sent a present, but declined to lend the money; and there was some anticipation that Zoolfacar Khan would

take reprisals on the town. Eventually in 1697 Zoolfacar Khan obtained reinforcements and defeated the Mahrattas near Tanjore, and in 1698 he captured Jinjee. This general had already himself granted firmauns confirming the English in the possession of their territorial settlements; and he now procured them corresponding firmauns from the Vizier in the Emperor's name. For this a consideration was paid of ten thousand pagodas or nearly four thousand pounds sterling.

106. AFFAIRS TO THE MIDDLE OF THE EIGHTEENTH CENTURY.—To return to matters more immediately concerning the settlement, in 1689 war had broken out between France and Holland, and in August 1690 the combined Dutch and English fleets fought an indecisive action with the French off Madras. The next year Sir John Goldesborough was sent out to Madras with authority to decide certain disputes between Mr. Elihu Yale and his Council. Directions were given to improve the revenue of Madras by increasing quit-rents, and by imposing a duty on licenses for public-houses. The town was to be extended, and a quarter was to be assigned to the Armenians. It was also ordered that the members of the Court of Aldermen should be of different castes, namely "one Armenian, "one or two Hebrews, one or two Portuguese, one or two Gentoos, and one "Moor or Mussalman." The factories at Conimere and Cuddalore were withdrawn. The military establishment at Fort St. George was also retrenched. As a result of the commission at Madras Mr. Nathaniel Higginson became Governor in 1692.

107. In August 1693 the Dutch appeared before Pondicherry with a large fleet, and captured it after a siege of twelve days. In 1694 there was a report of a French equipment of nine ships for India, and it was ordered that additional precautions should be taken at Fort St. George and Fort St. David. Meanwhile the depredations of pirates increased, and trade on the Coromandel Coast was much depressed. In 1697 a petty attack was made on the Company's factory at Anjengo on the Travancore coast. In 1684 the Company had obtained permission from the native Queen of Attingal to fortify Anjengo, but in November 1697 the same ruler sent a force to eject the English as pirates. The native force was repulsed in two engagements, without loss. About the same time Selim Khan, brother of Davood Khan hereafter to be mentioned, made two attempts upon Cuddalore, both of which were defeated. By the treaty of Ryswick in September 1697 Pondicherry was restored by the Dutch to France.

108. In 1698 Bengal was made independent of Fort St. George. In the same year Mr. Thomas Pitt grandfather of the celebrated Earl of Chatham succeeded Mr. Higginson as Governor of Madras. Disputes now arose between the old or London Company, the lately formed English Company, and the Scotch East India Company originally embodied by King James I in 1617. These led to depression of trade, and the circumstances finally brought about an amalgamation of all traders to India, under the appellation of the 'United East India Company,' established under Queen Anne's Charter in 1702.

109. In 1701 Zoolfacar Khan was succeeded by Davood Khan as Nawab or Military Commandant of the Carnatic. The English sent this officer letters and presents. A present valued at seventeen hundred pagodas was given in public, and another of three thousand rupees was given in private. The Nawab however sent back the presents desiring to receive ten thousand pagodas as his predecessor had done, and he threatened to destroy Madras and establish St. Thomé in its place. Mr. Pitt refused to pay the money, landed men from the merchant ships, increased the train bands, and raised a force of Portuguese. Davood Khan blockaded Madras for three months, but finally received the present. In 1703 renewed attempts were made by the Naick of Poonamallee to obtain possession of the Company's outlying villages of Egmore, Pursewaukum, and Triplicane, which were frustrated by the decided action of the Government. Up to 1703, gunpowder formed one of the articles supplied from England; but about this period the manufacture of it was so much improved at Madras, as to preclude the necessity of sending any more. In 1707 occurred serious disputes between the right and left hand castes or factions, which resulted in the retirement of the former to St. Thomé, but the matter was finally arranged.

110. The administration of Mr. Pitt was distinguished by the establishment of closer relationship with the Court at Delhi. Aurungzeeb died in 1707, and the event was followed by a war between his sons. The elder son gained the victory, but being apprehensive lest his rival should find a refuge in Madras, and make his escape to Persia, he sent a letter of conciliation to Mr. Pitt by an influential official. Mr. Pitt, while making a suitable response, asked for a firmaun confirming all the privileges which had been granted by Aurungzeeb, and the request was granted.

111. Madras was at this time the most important factory possessed by the Company in India. Other factories on the Coromandel Coast were Fort St. David, Cuddalore, Masulipatam, Porto Novo, Madapollam, and Vizagapatam. On the Western Coast the Company possessed the island of Bombay, with factories at Surat, Broach, Ahmedabad, Soowauly, Anjengo, Carwar, Tellicherry, and Calicut. In Bengal they had Fort William, and Chuttanuttee or Calcutta, with factories at Patna, Maldah, Dacca, Balasore, Rajmahaul, and Cossimbazaar. The English paid their yearly rent of twelve hundred pagodas to the Nawab of the Carnatic. The Nawab was subordinate to the Nizam of the Deccan, now styled the Nizam of Hyderabad; and paid a yearly tribute to the latter. In 1738-39, the power of the Moghul King or Padishah received a severe blow from the Persian invasion under Nadir Shah, and from that date the provinces began once more to grow independent of the Court at Delhi. The Nizam of the Deccan of this period is best known by his title of Nizam-ool-Moolk, or "Regulator of the State." He had served in the armies of Aurungzeeb and had filled important posts in the Court at Delhi, had been appointed to the government of all the Moghul conquests in the Deccan, and had engaged in frequent wars against the Mahrattas of Poona to the west, and those of Berar to the northward. His dominion extended from the river Godavery southward to the river Kistna, and was bounded on the west by the Mahrattas of Poona; on the north by the Mahrattas of Berar; on the east by the Bay of Bengal. The province of the Nawab of the Carnatic lay to the south of the Nizam's dominions. It extended from the river Kistna southwards to the river Coleroon, being bounded on the north by the Nizam's territory; on the west by the Mysore country; on the south by the Hindoo kingdoms of Trichinopoly and Tanjore; on the east by the Bay of Bengal.

112. The list of Governorships down to that of Mr. Nicholas Morse in 1743 is not distinguished by any events of special interest[35 & 36].

[35] SKETCH ACCOUNT OF THE HOME CONSTITUTION OF THE EAST INDIA COMPANY AT THE BEGINNING OF THE EIGHTEENTH CENTURY.—*Introduction.*—Queen Elizabeth's Charter of 31st December 1600, by which the East India Company was established, placed the management of its affairs under a Governor and twenty-four committee-men or Directors, to be chosen annually. The next few charters granted to the Company related almost entirely to the foreign management of its affairs, but the one conferred on them in 1693 related to their domestic arrangements. The Charter of 1698 confirmed existing arrangements. The following notes indicate roughly the home constitution of the Company down to the Regulating Act. (2) *Courts of Proprietors.*—The members of the company, who had embarked their fortunes as subscribers or share-holders, to the amount of £500 and upwards, were called 'Proprietors of the Company's stock.' The general meetings of the entire body were therefore called 'Courts of Proprietors.' They nominally governed themselves and their affairs, by delegating their powers of management to a chairman and body of directors, whom they chose annually from among their own number. The meetings of the Courts of Proprietors took place four times a year, namely, in the months of December, March, June, and September. Proprietors of £500 stock were permitted to be present, but had no vote in the courts. £1,000 conferred one vote; £3,000, two; £6,000, three; and £10,000 and upwards, four. (3) *Courts of Directors.*—The active agents of the Company's home and Indian Government were the Directors. These were twenty-four in number, elected annually; the qualification for office being the possession of above £2,000 of the Company's stock. They could only be dismissed 'by the proceedings of two general Courts of Proprietors, at the first of which the grounds for the motion of removal are to be brought forward; and at the second, the question is to be decided by the votes of the proprietors then present.' A chairman and deputy chairman, with salaries of £500 a year, were elected by the Directors annually, to preside over their meetings; each Director receiving £300. (4) *Committees.*—The business of the Company was carried on by means of various committees chosen from the body of Directors, the chairman and deputy chairman being ex-officio members of all. The Committee of Correspondence had by far the most extensive business. All the advices from India of any kind passed through its hands daily. It kept the lists of the Company's servants; and settled all disputes and alleged grievances amongst the civil and military officers in the employ of the Company. The recruiting department, and the naval stations for ships, were also under their control. The Committee of Law Suits took cognizance of legal matters whether at home or abroad. The Treasury Committee was for the purpose of dealing with questions of coin, bonds, and loans. The Committee of Buying and Warehouses was for the management and supervision of commercial concerns, exports and imports, arranging orders abroad, and stocking goods sent home, paying overseers, testers, and other officials, and in general carrying on the home trade of the Company. The Committee of Accounts had an 'Accountant's office,' and a 'Transfer office,' under its direction, for the purpose of conducting the business of the Company in bills of exchange, &c. The Committee of Shipping purchased ships and stores, fitted out trading vessels and paid the wages of the seamen and their officers. The Committee of Private Trade prepared the charter-parties and regulated the freight of private owners embarked in the Company's ships. It also maintained the bye-laws, in connection with this private trade. There were also committees for the management of Government troops and stores during time of war, and for the prevention of private trade. (5) *Method of Commerce.*—The principal exports of the Company to India consisted of bullion, lead, quicksilver, hardware, and cloths. The imports were calicoes, silk, precious stones, tea, rice, pepper,

113. THE FRENCH IN INDIA.—The first establishment of the French in India dates as far back as 1668. From 1503 to that period, various attempts had been made to obtain for France the commerce of this part of the world, but without success. The French first adventured to India in 1601, when two ships were fitted out from St. Maloes, under the command of Lieutenant Bardelieu. They were both lost off the Maldives before reaching their destination. In 1604 Henry IV incorporated the first French East India Company with a Charter for fifteen years. Colbert did not however allow himself to be discouraged by the fruitless results of efforts prolonged for more than a century and a half. In 1664 he re-established on a better and more extensive basis the East India Company which Cardinal Richelieu had created twenty-two years before. The monopoly of the trade for fifty years was accorded to this Company, which soon collected funds to the amount of 15 millions of francs. In the commencement it displayed great activity. Two successive expeditions were undertaken for the purpose of renewing the attempts at colonization before made in Madagascar ; but these expeditions having failed, the

porcelain, saltpetre, &c. All sales were conducted by auction at the Company's warehouses. The ships used for freight were mostly chartered by the Company for each voyage, their own ships being only used for carrying passengers, mails, and despatches.

[36] SKETCH OF THE SEQUEL TO THE CONSTITUTIONAL HISTORY OF THE ENGLISH GOVERNMENT IN INDIA.—*Introduction.*—The following summary is taken from a recent Parliamentary publication. (2) *The Regulating Act*, 1772-73.—The Act of 1772-73, known as the Regulating Act (13 Geo. 3, c. 63), reconstituted the Council of Bengal, changed the style from Governor to Governor-General, and subjected the other two Presidencies to Bengal so far as regards the declaration of war or the conclusion of peace. The first Governor-General (Warren Hastings) and his council of four members (of whom Philip Francis was one) were named in the Act ; thereafter they were to be appointed by the Court of Directors. The power of making "rules, ordinances, and regulations" was conferred upon the Governor-General and Council. A Supreme Court of Judicature, composed of a chief and four puisnes nominated by the Crown, was established for Bengal. The Court of Directors was required to communicate to the Treasury all despatches from India relating to revenue, and to a Secretary of State all despatches relating to public affairs. (3) *Pitt's Indian Act*, 1784.—This first interference of Parliament in the Government of India was due to Lord North. The second is associated with the greater names of Fox and Pitt. In 1783, Fox on behalf of the Ministry introduced a Bill which in substance transferred the authority belonging to the Court of Directors to a new body, named in the Bill for a term of four years, who were afterwards to be appointed by the Crown. This Bill passed the House of Commons by a majority of two to one, but was rejected by the House of Lords. The King, who was known to disapprove the Bill, forthwith dismissed Fox from office and summoned Pitt to be First Lord of the Treasury. In the following year (1784), after a dissolution, Pitt carried through Parliament his own India Act (24 Geo. 3, c. 25). Its effect was twofold. First, it constituted a department of State in England, under the official style of "Commissioners for the Affairs of India," whose special function was to "control" the policy of the Court of Directors. Second, it reduced the number of members of council at Bengal to three, of whom the Commander-in-Chief must be one ; and it remodelled the councils at Madras and Bombay on the pattern of that at Bengal. (4) *The Board of Control.*—The "Commissioners for the Affairs of India" were directed to form themselves into a Board which, as finally modified by a subsequent Act (33 Geo. 3, c. 52), consisted of five members of the Privy Council, of whom the two Secretaries of State and the Chancellor of the Exchequer must be three. But it was never intended that these high officers should take an active part, and therefore the first commissioner named in the letters patent was appointed President of the Board, and a casting vote was given to him in matters of difference, which practically made him supreme. Thus arose the popular title of "President of the Board of Control." The first President was Henry Dundas (afterwards Lord Melville), the friend of Pitt, who held the office from 1784 to 1801. One of his earliest acts was to pass a Statute (26 Geo. 3, c. 16) by which authority was for the first time given to the Governor-General to overrule the majority of his council in certain cases. This matter, however, was dealt with more thoroughly in the Act of Parliament which has now to be described. (5) *The Secret Committee*, 1793.—In 1793, the question of continuing to the East India Company their right of exclusive trade in the East came under the consideration of Parliament. The monopoly was renewed for a further term of twenty years ; and advantage was taken of the opportunity to codify, as it were, the constitution of the Indian Government. By this Act (33 Geo. 3, c. 52) the Board of Control was modified as mentioned above, and the Court of Directors were required to appoint a "Secret Committee" of three of their own number, through whom the Board of Control was to issue its instructions to the Governors in India regarding questions of peace or war. The Councils at Bengal, Madras, and Bombay were remodelled. Each was to consist of three members, appointed by the Court of Directors, from among "senior merchants" (i.e., civil servants) of ten years' standing ; and the Directors were empowered to appoint the Commander-in-Chief of each Presidency as an additional member. The appointment of the three Governors and the Commanders-in-Chief was vested in the Court of Directors, subject to the approval of the Crown. The Directors also retained their power of dismissing any of these officials. The Governor-General was empowered to override the majority of his council "in cases of high importance and essentially affecting the public interest and welfare," or (as it is elsewhere worded) "when any measure shall be proposed whereby the interests of the Company or the safety and tranquillity of the British possessions in India may, in the judgment of the Governor-General, be essentially concerned." A similar power was conferred upon the Governors of Madras and Bombay. The Governor-General was authorized to "superintend" the subordinate Presidencies "in all such points as shall relate to negotiations with the country powers, or levying war or making peace, or the collection or application of the revenues, or the forces employed, or the civil or military government." The form of procedure in council was regulated ; and it was enacted that all orders, &c., should be expressed and be made "by the Governor-General [or Governor] in Council," a style that has continued to the present day. The Governor in Council at Madras first received legislative powers in 1800 by an Act (39 & 40 Geo. 3, c. 79) which also founded a Supreme Court of Judicature at Madras on the Bengal pattern, with judges appointed by the Crown. Bombay did not obtain legislative powers until 1807, nor a Supreme Court until 1823. (6) *The Renewal in* 1813.—In 1813 the territorial authority of the East India Company, and its monopoly of trade with China, were again renewed for twenty years ; but the right of trade in India was thrown open to all British subjects. (7) *The Renewal in* 1833.—When the time came round for renewing the powers of the Company in 1833 for another twenty years, far more extensive changes were carried into effect. By the Act then passed (3 & 4 Will. 4, c. 85), the monopoly of trade with China was withdrawn, and the Company (now for the first time officially styled "the East India Company") ceased altogether to be a mercantile corporation. At the same time, the Island of St. Helena was vested in the Crown. It was also enacted that no official communications should be sent to India by the Court of Directors until they had first been approved by the Board of Control. The Governor-General received the title of "Governor-General of India." His council was augmented by a fourth or extraordinary member, who was not entitled to sit or vote except at meetings for making laws and regulations. He was to be appointed by the Directors, subject to the approval of the Crown, from among persons not servants of the Company. The first such member was Thomas Babington Macaulay, afterwards Lord Macaulay. The Governor-General in

Company renounced the projects which they had formed for Madagascar, and a direct commerce with India was again undertaken and continued with spirit. In 1668 a merchant of French origin named Caron, an active and well experienced man, became chief of the East India Company. He first selected Surat, but this town, though flourishing and well situated, did not realize the idea which he had formed for the chief establishment in India. He was desirous of having a port in a place where spices grew; and the Bay of Trincomalee in the island of Ceylon appearing to him the most eligible spot, he took it from the Dutch, then at war with France. These however were not long in repossessing themselves of it, and Caron then passed to the Coromandel Coast. He there took in 1672 St. Thomé, which had been in the possession of the Dutch for twelve years; but in 1674 the Dutch again compelled the French to restore this conquest to them. This event would have effected the ruin of the Company, whose affairs had been for some time in a distressed condition, if one of its agents named François Martin had not collected the wrecks of the colonies of Ceylon and St. Thomé, composed of 60

Council was empowered to make "Laws and regulations" for the whole of India, and legislative functions were withdrawn from Madras and Bombay. A law commission was appointed, to which we owe the Penal Code. A new Presidency was created, with its seat at Agra; but this clause was suspended two years later by an Act (5 & 6 Will. IV, c. 52) which authorized the appointment of a "Lieutenant Governor of the North-Western Provinces." At the same time the Governor-General was authorized to appoint a member of his council to be Deputy Governor of Bengal. By a special clause, it was for the first time enacted that "no native of India shall, by reason of his religion, place of birth, descent, or colour, be disabled from holding any office under the Company." (8) *The Renewal in* 1853.—In 1853, the powers of the East India Company were again renewed, but "only until Parliament shall otherwise provide." Further important changes were effected by the Act passed on this occasion (16 & 17 Vic., c. 95). Six members of the Court of Directors, out of a total of eighteen, were henceforth to be appointed by the Crown. The appointment of ordinary members of council in India, though still made by the Directors, was to be subject to the approval of the Crown. The Commander-in-Chief of the Queen's army in India was declared Commander-in-Chief of the Company's forces. The Council of the Governor-General was again remodelled by the admission of the fourth member as an ordinary member for all purposes; while special members were added for the object of legislation only, namely, one member from each Presidency or Lieutenant Governorship, the Chief Justice of Bengal and a Puisne Judge of the Supreme Court. The Lower Provinces of Bengal were constituted a Lieutenant Governorship. The law commission was appointed in England to consider the reforms proposed by the Indian Law Commissioners. Finally, admission to the civil service, the army, and the medical service was thrown open to public competition. (9) *The Act for the better Government of India*, 1858.—The mutiny of 1857 caused the downfall of the East India Company after a history of more than two-and-a-half centuries. The "Act for the better Government of India" (21 & 22 Vic., c. 106) enacted that henceforth "India shall be governed by and in the name of" the Queen, and vested in the Queen all the territories and powers of the Company. A Secretary of State was appointed, with a council, to transact the affairs of India in England. (10) *The Royal Proclamation.*—The "Act for the better Government of India" received the Royal Assent on 2nd August 1858, and came into operation thirty days later. Its effect, so far as regards the assumption of the Government by the Crown, was announced to the princes and people of India by a royal proclamation, which was published at every large town throughout the country and translated into the vernacular languages. In this historic proclamation the Governor-General (Lord Canning) was for the first time styled Viceroy. Despite the transfer of authority from the Company to the Crown, the constitution of the Government remained unaltered until 1861. In that year was passed "the Indian Councils Act" (24 & 25 Vic., c. 67), which, as modified by two subsequent Acts (33 Vic., c. 3, and 37 & 38 Vic., c. 91), provides for the constitution of the councils in India, ordinary and legislative. (11) *The Empress of India*, 1876.—In 1876, the transfer of the Government from the Company to the Crown, which had been effected eighteen years earlier, was further recognized by an Act of Parliament (39 Vic., c. 10), which empowered the Queen to make a significant addition to Her style and title. This statute received the Royal Assent on the 27th April 1876. On the next day a royal proclamation was issued at Windsor announcing that the Queen had assumed the title of "Empress of India." To celebrate the event, Lord Lytton, as Viceroy, held an imperial assemblage at Delhi of the heads of the administration and of the native princes and chiefs on the 1st January 1877, when the royal proclamation was read with great pomp and ceremony. The proclamation was also read on the same day at the head-quarters station of every district throughout India; and the occasion was celebrated by bounties to the army and by the liberation of well-conducted prisoners. (12) *Acts of Parliament relating to the constitution.*—A catalogue is appended of all the Acts of Parliament relating to the constitution of the Indian Government, with a summary of their titles:—13 Geo. III, c. 63 (1772-3). "For establishing certain Regulations for the better Management of the Affairs of the East India Company, as well in India as in Europe." Known as the Regulating Act. 21 Geo. III, c. 70 (1780-1). "To explain and amend so much of the last Act as relates to the administration of Justice in Bengal." 24 Geo. III, Sess. 2, c. 25 (1784). "For the better Regulation and Management of the Affairs of the East India Company and of the British Possessions in India." 26 Geo. III, c. 16 (1786). "To explain and amend certain Provisions of the last Act." 33 Geo. III, c. 52 (1792-3). "For continuing in the East India Company for a further Term the possession of the British Territories in India, under certain Limitations; for establishing further Regulations for the Government of the said Territories, and the better Administration of Justice, &c." 37 Geo. III, c. 142 (1796-97). "For the better Administration of Justice at Calcutta, Madras, and Bombay." 39 & 40 Geo. III, c. 79 (1799-1800). "For establishing further Regulations for the Government of the British Territories in India, and the better Administration of Justice." 53 Geo. III, c. 155 (1812-13). "For continuing in the East India Company for a further Term the possession of the British Territories in India; for establishing further Regulations for the Government of the said Territories, and the better Administration of Justice, &c." 4 Geo. IV, c. 71 (1823). "For establishing a Court of Judicature at Bombay." 10 Geo. IV, c. 62 (1829). "To exclude Persons accepting Office in the East Indies from being Members of the House of Commons." 1 Will. IV, c. 4 (1830-31). "To provide for the longer Duration of the Patents of Governors after the Demise of the Crown." 3 and 4 Will. IV, c. 85 (1833). "For effecting an Arrangement with the East India Company, and for better Government of His Majesty's Indian Territories." 3 and 4 Will. IV (1835). "To authorise the Court of Directors to suspend the Provisions of the last Act, so far as they relate to the Creation of the Government of Agra." 16 and 17 Vic., c. 95 (1853). "To provide for the Government of India." 17 and 18 Vic., c. 77 (1854). "For vesting certain Powers in the Governor-General of India in Council." 21 and 22 Vic., c. 106 (1858). "For the better Government of India." 22 and 23 Vic., c. 41 (1859). "To amend the Act for the better Government of India." 24 and 25 Vic., c. 54 (1861). "To confirm certain Appointments in India, and to amend the Law concerning the Civil Service." 24 and 25 Vic., c. 67 (1861). The Indian Councils Act. 32 and 33 Vic., c. 97 (1869). "To amend in certain respects the Act for the better Government of India." 32 and 33 Vic., c. 98 (1869). "To define the Powers of the Governor-General of India in Council at Meetings for making Laws and Regulations." 33 Vic., c. 3 (1870). "To make better Provision for making Laws and Regulations for certain Parts of India, and for other purposes." 37 and 38 Vic., c. 91 (1874). "To amend the Law relating to the Council of the Governor-General." 39 Vic., c. 7 (1876). "To amend the Law relating to certain Appointments to the Council of India." 39 Vic., c. 10 (1876). "To enable Her Most Gracious Majesty to make an addition to the Royal Style and Titles."

Frenchmen, to people the small town of Pondicherry; which as well as the surrounding territory he had purchased in 1674 with the funds of the Company from the Governor of Jinjee, then superintending all Sivajee's conquests in the Carnatic. The country was however nominally subject to the Deccany king of Beejapore. Martin fortified Pondicherry, and by his superior administration the small colony prospered and soon gave the best hopes of success. The Dutch attacked it in 1693; Martin, after defending himself there with great courage, was compelled to capitulate, and on the 5th September 1693, the town was given up. By the treaty of Ryswick, Pondicherry was restored to the French in 1697, who received it from the hands of the Dutch in a much better state than when they yielded it to them. In 1699 this town became the capital of the French possessions in India. The able administration of Martin succeeded in making it the centre of a rich commerce, and one of the most important towns which Europeans possessed in Asia. A number of Frenchmen soon spread themselves on the Indian continent and formed new factories. Chundernagore in Bengal was ceded by Aurungzeeb to the French East India Company in 1688. In 1727 this Company obtained the cession of Mahé. In 1739 it purchased Caricaul from the king of Tanjore. And in 1752 Yanam and Masulipatam, which the French had two years before seized, were definitely ceded to them. The Governors-General of the French establishment in India, Messieurs Dumas and Dupleix, contributed greatly from 1735 to 1754 to the prosperity of these possessions. Amongst other advantageous concessions, M. Dumas obtained from the Great Moghul the privilege of coining money at Pondicherry, which gave to the Company a yearly income of about 500,000 livres, or £20,000. M. Dupleix, appointed in 1730 Governor of Chundernagore, succeeded in less than twelve years in making that place one of great commercial importance. The town of Pondicherry, the government of which was confided to the same officer in 1742, together with that of the other establishments, was equally indebted to him. It was under his government that the French possessions and power in the East Indies attained their highest growth.

114. WARS BETWEEN THE FRENCH AND ENGLISH.—Meanwhile and until the end of the first half of the eighteenth century the English had carried on their trading operations tolerably unmolested in the midst of the continual wars between the Mussalman and Mahratta conquerors of the old southern Hindoo powers. The affairs of the French and English between the breaking out of the first war in 1744 and the final overthrow of Lally at Pondicherry by Coote in 1761, sixteen memorable years for both parties, will be found detailed in a foot-note in the next article. The European war broke out in 1744. Before that however, indeed as early as 1741, the French ministry sent an armament to India under M. Labourdonnais, who, already distinguished by his talents and by his successful government of Bourbon and the Mauritius, was also intimately acquainted with the politics and resources of India. He was to watch the progress of events in Europe, and be ready to act against the English in case war should be declared. These preparations were known to the English ministry, who in order to check them sent a squadron of four ships to India under Commodore Barnet. That officer for some time cruised successfully in the Straits of Sunda, and after the declaration of war proceeded to the Coromandel Coast. The French Governor at Pondicherry was then M. Dupleix, the English Governor at Madras was Mr. Nicholas Morse. The English troops in the Presidency numbered only 600. On the 4th September Labourdonnais attacked Madras. On the 10th it capitulated[37], and the generosity

[37] ACCOUNT OF THE FIRST SIEGE OF MADRAS BY THE FRENCH IN 1746.—The following account of the condition of Madras in 1746 and the siege of that year is taken from Orme's "History of the Military Transactions of the British Nation in Hindostan;" London, 1803. The town consisted of three divisions; that to the south extended about 400 yards in length from north to south, and about 100 yards in breadth; none but the English or other Europeans under their protection resided in this division, which contained about 50 good houses, an English and a Roman Catholic church, together with the residence of the factors, and other buildings belonging to the company; it was surrounded with a slender wall, defended with four bastions and as many batteries, but these were very slight and defective in their construction, nor had they any outworks to defend them; this quarter has long been known in Europe by the name of Fort St. George and was in India called for distinction the White Town. On the north of this, and contiguous, was another division, much larger and worse fortified, in which were many very good habitations belonging to the Armenian and to the richest of the Indian merchants, who resided in the company's territory; this quarter was called the Black Town. Beyond this division, and to the north of it, was a suburb, where the Indian natives of all ranks had their habitation promiscuously. Besides these three divisions, which composed the town of Madras, there were two large and populous villages about a mile to the southward of it, within the company's territory, and these were likewise inhabited by Indian natives. There were 250,000 inhabitants in the company's territory, of whom the greatest part were natives of India, of various castes and religions; amongst these were three or four thousand of those Indian Christians who call themselves Portu-

MAP
of Peninsular India
illustrating the British
Military period of History
Scale 1/186⅔ Inch to the Mile
or 1/11827200 of nature
Sauger
Oojjein
Bhopaul
Oodayapore
Indore
Baroda
Surat
CANDEISH
Ellichpore
Nagpore
Akola
Nassick
Dowlatabad
Aurungabad
Chanda
Calyaun
BOMBAY
Ahmednugger
Nundair
Poona
Sattara
Bedar
Golcondah
Hyderabad
Warangal
Rutnagherry
Beejapore
Ryechore
Condapilly
Goontoor
Vingorla
Goa
Kurnool
Vijianuggen
Gooty
Savanoor
Hurry Hur
Chitaldroog
Cuddapah
Nellore
Coondapore
Tribatty
Poolicat I.
Poolicat
MYSORE
Mangalore
Bangalore
Vellore
Arcot
MADRAS
Fort St. George
Tripalore
St. Thome or Meliapore
Seringapatam
Sadras
Covelong
Palaur R.
Dharmapoory
PONDICHERRY
Fort St. David
Ponniaur R.
Tellicherry
Cuddalore
Mahe
Vriddhachellam
Trichinopoly
Devicotah
Coleroon R.
Caricaul
Cauvery R.
Ponnany R.
Ponnany
Nagore
Negapatam
Tanjore
COCHIN
Periyaur R.
Cochin
Madura
Palk Strait
Veigay R.
Tinnevelly
Tambrapurny R.
C. Comorin
Trincomalee
CEYLON
BENGAL
Burdwan
Hooghly
Chandernagore
CALCUTTA
Chyebassa
Oodeypore
Sumbulpore
Cuttack
Mahanuddy R.
Hooghly R.
Chilka L.
Ganjam
Berhampore
Rooshcoolya R.
Royagooda
Jeypore
Vamshadhara R.
Chicacole
Vizianagram
Vizagapatam
Coringa
Yanam
Godavery R.
Masulipatam
Kistna R.
Goondlacumma R.
Pennair R.
NORTHERN CIRCARS
BAY OF BENGAL
DECCAN
CARNATIC
75°
85°
30°
20°
10°

of Labourdonnais not being equalled by that of Dupleix, the English Governor and merchants were sent as prisoners to Pondicherry. Mr. Charles Floyer at Cuddalore assumed charge of the English settlements. Cuddalore itself was twice attacked by the French, and twice escaped. In 1747 reinforcements having arrived from England, the English in turn besieged Pondicherry, with Admiral Boscawen on sea and Major Stringer Lawrence on land. Ensign Clive distinguished himself at this siege, which however was raised. The peace of Aix-la-Chapelle took place in 1748, and the arrangements consequent on it reached India at the end of 1749, when Madras was restored to the English. The French, during the four years they occupied it, had considerably improved the fort, by enlarging and strengthening the bastions and batteries. They had also demolished that part of Black Town immediately adjoining the north wall of the fort, and formed an excellent glacis. Another glacis had also been cleared to the south. The defences however were considered far less strong than those at Fort St. David.

115. The European war being thus ended, the forces of the two powers were under the necessity of finding occupation and profit in the various wars between the native princes. It usually happened that their sympathies or their interests were enlisted on opposite sides. The campaigns of the Nawabs Zoolfacar Khan and Davood Khan in the Carnatic, during the reign of Aurungzeeb, have been already noticed. On leaving the Carnatic under orders from the Emperor the latter had appointed Saudat Oollah as his deputy, who governed the provinces from 1710 to his death in 1732 with much moderation and ability. On his demise his nephew Dost Ally Khan assumed the government of the Carnatic, as it were independently; for it does not appear that the Emperor of Delhi the nominal superior, or Nizam ool Moolk of Hyderabad the real superior, were consulted at all. Dost Ally had one son, Sufder Ally; and had married two daughters, one to Moortezah

guese, and pretend to be descended from that nation. The English in the colony did not exceed the number of 300 men and 200 of these were the soldiers of the garrison; but none of them excepting two or three of their officers had ever seen any other service than that of the parade; the rest of the English inhabitants, solely employed in the occupations of commerce, were still more unfit for military services. On the 8th September 1746 the French had finished a battery of five mortars to the south and bombarded the town without intermission until the next morning, when two English deputies went to their camp to treat with M. deLabourdonnais, who insisted that the town should be delivered up to him on his own terms; and threatened in case of refusal to make a general assault. As soon as the deputies returned, the bombardment recommenced and continued until the evening, when it was suspended for two hours during the conference of another deputy sent from the town; after which it continued during the rest of the night. The next morning, the 10th September, the deputies returned to the French camp, and, after some altercations, consented to the articles of capitulation, which had been dictated to them in the first conference. It was agreed that the English should surrender themselves prisoners of war; that the town should be immediately delivered up; but that it should be afterwards ransomed. M. deLabourdonnais gave his promise that he would settle the ransom on easy and moderate terms. The capitulation was signed in the afternoon, when M. de Labourdonnais, at the head of a large body of troops, marched to the gates, where he received the keys from the Governor. There was not a man killed in the French camp during the siege; four or five Englishmen were killed in the town by the explosion of the bombs, which likewise destroyed two or three houses. All the merchandise and a part of the military stores belonging to the East India Company, together with all the naval stores found in the town, had been laden on board of the French ships; these articles, according to the computation made by the French, amounted to £130,000 sterling, and the gold and silver of which they took possession to the value of £31,000 sterling; the half of the artillery and military stores was estimated at £24,000 sterling; all the other effects and merchandise were relinquished to the proprietors of them. It was agreed that the French should evacuate the town before the end of the ensuing January, after which the English were to remain in possession of it, without being attacked by them again during the war. Upon these conditions the Governor and Council of Madras agreed to pay the sum of 1,100,000 pagodas, or £440,000 sterling. M. Dupleix, on the departure of M. deLabourdonnais, had appointed one Paradis, a Swiss, to be Governor of Madras, but in a short time the French inhabitants of Pondicherry, instructed by M. Dupleix's emissaries, assembled and drew up a representation, addressed to M. Dupleix and the Council, in which they set forth the necessity, as they pretended, of annulling the treaty of ransom. M. Dupleix and the Council of Pondicherry, affecting to respect the general voice of the inhabitants, which they had suborned, instructed Paradis to execute this resolution. On the 30th of October, the inhabitants of Madras were called together; the French garrison was drawn up under arms, and a manifesto addressed to the English was publicly read. This paper contained the following declaration and injunctions. The treaty of ransom made with M. deLabourdonnais was declared null. The English were enjoined to deliver up the keys of all magazines without exception; all merchandise, plate, provisions, warlike stores, and horses were declared the property of the French Company; but the English were permitted to dispose of their movables, clothes, and the jewels of the women: they were required to give their parole, not to act against the French nation until they should be exchanged; and it was declared that those who refused to obey this injunction should be arrested and sent to Pondicherry. All excepting such as were willing to take the oath of allegiance to the French king were ordered to quit the town in four days, and were prohibited from taking up their residence within the bounds of Madras, or in any of the country houses belonging to the English without those bounds. Such injurious and distressful terms aggravated the iniquity of that breach of public faith which produced them. The French put their manifesto into execution with the utmost rigor, and took possession of the effects of the English with an avaricious exactitude rarely practised by those who suddenly acquire valuable booties; the fortunes of most of the English inhabitants were ruined. The Governor and several of the principal inhabitants were conducted by an escort of 400 men to Pondicherry: here M. Dupleix, under pretence of doing them honour, caused them to enter the town in an ostentatious procession, which exposed them to the view of 50,000 spectators like prisoners led in triumph. Others of the inhabitants, with several of the military officers, resolved not to give their parole, alleging very justly that the breach of the treaty of ransom released them from that which they had given to M. deLabourdonnais; and these made their escape out of the town by night, and, travelling through the country by various roads, went to the English settlement of Fort St. David, which then became the seat of the Presidency, and so continued till 1752.

Ally Khan, the other to Chunda Sahib. At this juncture the Mahrattas under Raghojee Bhonslay invaded the Carnatic, and in an action with them Dost Ally was killed. Sufder Ally now made terms with Raghojee, and, on condition of the payment of one hundred lakhs of rupees was recognised as Nawab of the Carnatic. But meanwhile Sufder's brother-in-law Chunda Sahib, on pretext of assisting the widowed Rance, had obtained possession of Trichinopoly; and Sufder was too weak to attack him. Raghojee therefore returned to the Carnatic after his visit to Sattaura in 1741 and besieged Trichinopoly, when Chunda Sahib was obliged to capitulate, and as a measure of safety was sent to Sattaura. During these transactions however Chunda Sahib had placed his wife and family in the French settlement of Pondicherry, under the charge of M. Dupleix the governor; and this act led subsequently to strange and important events. In a year after his assumption of the government, Sufder Ally was assassinated by his second brother-in-law Moortezah Ally, who was proclaimed Nawab; but the family of Sufder Ally had obtained protection in the English factory of Madras, and his son, a minor, was also proclaimed as successor to his father. To put an end to these convulsions Nizam ool Moolk marched from Hyderabad in 1743 at the head of an overwhelming force, and setting aside the claims of the pretenders Chunda Sahib and Moortezah Ally appointed one Anwar ood deen to the government of the province during the minority of the son of Sufder Ally. The young Nawab was however assassinated a few years later, and Anwar ood deen became Nawab of the Carnatic, and was thus the founder of the family which still exists. These remarks will explain the relations which existed between Anwar ood deen and Chunda Sahib. The former had attached himself to the English, the latter to the French. The former though short-lived transmitted his attachment for the English to his son Mahomed Ally. The last-named ruler was indeed called "the Company's Nawab." Again when Nizam ool Moolk died in 1748, he was succeeded by his son Nazir Jung; but the title was disputed by Moozuffer Jung, the son of a deceased elder brother of Nazir Jung. In this also the direct claimant looked to the English, and his opponent looked to the French. The Mahrattas at this time still held supreme power in Tanjore and the adjacent country. The English first in 1749 assisted a claimant to the Mahratta throne of Tanjore, against a relative and were rewarded by the cession of the town of Devacottah. Then in the same year the French took up the cause of Chunda Sahib, in alliance with Mozuffer Jung; the double aim being to secure for these claimants the Nawabships of Arcot and the Soobahdarry of Hyderabad. Opposed to them were Anwar ood deen, the then Nawab; and Nazir Jung, the then Nizam, who had just succeeded. Moozuffer Jung succeeded in securing the throne of the Nizam, and the triumph of the French under Dupleix was wholly complete until Clive appeared upon the scene and to a large extent changed the course of the war. Clive seized Arcot, the capital of the Carnatic, on the 30th August 1751; while Chunda Sahib and the French were besieging Mahomed Ally, the son of Anwar ood deen recently killed in action in Trichinopoly. Clive himself was besieged in turn; but repulsed all attacks and followed up his success by the victory of Arnee, which virtually placed the Carnatic once more under the ally of the English, Mahomed Ally; although the siege of Trichinopoly was not formally raised until the French detachment, which had retreated to Shreerungam, surrendered to him and Major Lawrence in June 1752. Chunda Sahib was eventually assassinated by a Mahratta, probably at the instigation of Mahomed Ally. Moozuffer Jung retained the Nizamship, under French protection, for a brief while; and dying in action when engaged with some feudatories, was succeeded by Salaubut Jung, a son of Nizam ool Moolk, also placed on the throne by the French.

116. A quarrel next broke out between Mahomed Ally and Nanjaraj, the minister of the Rajah of Mysore. The assistance of the latter in the recent war had been procured by the Nawab by means of a promise to cede Trichinopoly if he were victorious, but when he had attained the object of his wishes he declined to fulfil his agreement. Nanjaraj then had recourse to force, and though the English at first hesitated to assist the Nawab under such circumstances the conduct of Nanjaraj in other matters left them no alternative but to treat him as an enemy. The French supported the Mysoreans; and a succession of engagements took place, chiefly in the immediate vicinity of Trichinopoly, in which the English were almost

uniformly successful. The recall of Dupleix on the 14th October 1754 led to a cessation of hostilities, but the English continued to aid Nawab of the Carnatic in the internal management of his dominions; the Nizam Salaubut Jung receiving similar assistance from the French under M. Bussy.

117. The theatre of action was then for some time transferred to Bengal, where Clive took command of the English army; but hostilities recommenced in Southern India in 1757 as soon as it was known that war had again broken out in Europe between the French and English. The French took advantage of the English forces being dispersed in various expeditions, and made an unsuccessful attack on Trichinopoly; while another detachment succeeded in gaining possession of Vizagapatam. In 1758 a French fleet appeared off Fort St. David, and that fort fell on the 2nd June. Devacottah was next reduced, and the French commander Count de Lally made a triumphal entry into Pondicherry. But here his success ended for the time, and an expedition against Tanjore resulted in complete failure. In December however he again besieged Madras itself. On the 9th December Colonel Lawrence who commanded the English withdrew all his outposts to "Choultry Plain," and on the 12th into the Fort. The attempts made by the English forces in the interior, to assist Madras during this siege, were ineffectual. In fact almost all the English troops were in the Fort. Captain Preston however with Mahomed Yoosuf a Mahomedan partizan of the British, made an attack on the French quarters at St. Thomé in January. Owing to the cowardice of the division under Mahomed Yoosuf, though he personally made great exertions, this failed, and Preston fell back on Arcot to raise fresh levies. Major Calliaud also came up in February with a detachment from the south, accompanied by several of the Nawab's troops; and on the 7th a sharp engagement took place at the Mount, the French having unsuccessfully attacked Calliaud's position. Calliaud however was obliged to fall back on Chingleput. This siege was raised two months afterwards when an English fleet appeared in the roads [38]. In the

[38] ACCOUNT OF THE SECOND SIEGE OF MADRAS BY THE FRENCH IN 1758.—In the year 1758 the troops in the fort were 1,758 men of the European force (including officers, 64 "Topasses" or Portuguese gunners, and 89 "Caffres,") and 2,220 sepoys. The non-military inhabitants were 150, and they were appropriated without distinction to serve out stores and provisions for the garrison. The native boatmen had been retained by special encouragement, and their huts and boats were considered safe under the sea-wall. The Nawab Mahomed Ally, alias Wallajah also took refuge in the fort; but on the 20th of February, he found his way by sea to Negapatam. On the 15th December 1758, the day after the French troops occupied the suburbs of the fort and Black Town, a daring midnight sally was made by Colonel Draper (well known by his controversy with Junius) and 500 picked men. He advanced on the quarters of the regiment of Lorraine, which were near the present site of Patcheappah's Hall, and threw them into confusion, but failed to effect his object through the carelessness and timidity of his drummers, who created an alarm when they ought to have been silent, and who were not to be found when it was necessary to beat a retreat. The regiment of Lally was quartered near the beach (about where the office of Parry and Co. is now) and came to the rescue, on which Draper fought his way back into the fort. Several of his officers were killed, among whom was Major Polier, who had surrendered Fort St. David, and who sought death on this occasion. Out of the 500 men, 103 were left prisoners, 50 were killed, and 50 came in wounded. In this sally Count D'Estaign was taken prisoner by the French. Lally then engaged in his siege operations, and on the 2nd of January 1759, the Lorraine battery of 12 guns opened 500 yards north-west of the N.W. angle of the fort—and soon after Lally's battery (15 guns, being 24's and 18's) which was between the present Light-house and the sea, or a little more north. It was chiefly from this point that the approaches were made. There was also a battery of 4 guns subsequently raised 500 yards N.W. of the fort, on what was then the burying-ground (close to the obelisk or monument, where three youths were killed by lightning in 1853). There was also during the siege, a battery of 4 guns, a little to the east of where the General Hospital now stands. It enfiladed the north face of the fort. The French also occupied the important position of St. Thomé, but they did not attempt much against the south or S.W. of the fort; two 18-pounders only being brought to bear upon it from the bar near what is now the Marine Villa. On the 12th January a second sally was made by 200 Europeans and 400 sepoys, under Major Brereton, against a breastwork to the southward, which was annoying the natives and cattle sheltered under the sea-wall. Two guns were captured on this occasion. By the 22nd of January, the 4th zigzag from Lally's battery had been worked up close up to the north-east wall of the fort, but further progress was strongly and successfully disputed. Thus the siege continued, slackened at intervals on the besiegers' side for want of ammunition. A few men on both sides were killed almost every day, and guns dismantled. On the 8th February, the French engineers reported a practicable breach on the salient angle of the demi-bastion at the N.E. of the fort; but the point was so well defended, no attack was attempted. About this time information was received that Admiral Pocock's fleet was coming to the rescue from Bombay, and every effort was made by the French. On the 16th, six ships of the fleet made their appearance, and on the 17th of February 1859, the French were in full retreat, leaving behind them 52 pieces of cannon and a quantity of military stores. Forty-four sick Europeans were also left in their hospital. The fort fired during the siege 26,554 rounds from their cannon, 7,502 shells from their mortars, and threw 1,990 hand-grenades; the musketry expended 200,000 cartridges. In these services were used 1,768 barrels of gunpowder, thirty pieces of cannon, and five mortars had been dismounted on the works. There remained in the fort artillery sufficient for another siege, with 30,767 cannon balls, but only 481 shells and 668 barrels of gunpowder, as many of the enemy's cannon balls were gathered in their works, or about the defences of the fort, or found in wells and tanks in the Black Town, as the garrison had expended. The enemy consumed all the shells in the stores of Pondicherry, and threw of all sorts 8,000, of which by far the greatest number were directed against the buildings, all of which lay together; and scarce a house remained that was not opened to the heavens. Of the European officers, one major, two captains, six lieutenants, and four ensigns were killed; one captain and one lieutenant died of sickness; 14 other officers were wounded, of whom some dangerously; and four were taken prisoners; in all 33. Of the Europeans 198 were killed, 52 died in the hospital, 20 deserted, 122 were taken prisoners, and 167 were wounded; in all 559; but many of the wounded recovered. Of the lascars, who were natives assisting the artillery, 9 were killed and 15 wounded. Of the sepoys, including

meantime the English arms under Colonel Forde were progressing satisfactorily towards the north, where Clive had sent a detachment to operate in the Northern Circars, ere this was ceded by the Nizam to the French[39]. Their successes culminated in the fall of Masulipatam on the 7th April, by which the French influence with the Nizam was destroyed, and a tract of territory around Masulipatam extending eighty miles along the coast and twenty miles inland was ceded by him to the English. The operations in the south were of a minor nature until 22nd January 1760, when the French under Lally were completely defeated at Wandiwash, near Arcot, by Colonel Coote who had arrived with reinforcements from England. This was followed by the capture within a fortnight of Jinjee and Arcot. Minor forts fell in succession, and by May the English were in a position to lay siege to Pondicherry. Lally then had recourse to the services of Hyder Ally; an adventurer who subsequently usurped supreme power in Mysore, but at that time merely held high military command under the Rajah. An English detachment sent to meet the Mysoreans was defeated, and the situation of the English might have become critical had not affairs at home recalled the Mysore troops to their own country. Deprived of the aid of the Mysoreans the French cause soon became hopeless, and

officers, 105 were killed, 217 wounded, and 440 deserted. The loss in Europeans was more than reinstated by the troops brought in the ships. The Governor, Mr. Pigot, as soon as the enemy disappeared, relinquished the special authority which had been vested in himself, to the usual administration of the council, of which he was President; and received their thanks for the good effects of his resolution and activity during the siege; he had visited the works every day, encouraging the garrison by his presence and rewarding those exposed to severer services with money. Provisions of all kinds in abundance and of the best condition had been laid up, and as well as all the military stores were distributed from the different magazines, under the direction of the Members of the Council, assisted by the inferior servants of the company, whose habits of business established and continually pressed those details free of all let and confusion. The loss of men sustained by the French army is not known. There were 2,700 firelocks when they advanced on Madras, and M. Lally in an intercepted letter during the siege, mentions his having 2,000 Europeans. The sepoys with him were not more than 1,000.

[39] SKETCH HISTORY OF THE NORTHERN CIRCARS—*Under the Golcondah Dynasty.*—It was not till A.D. 1471 that the Mahomedans of the Deccan extended their arms to the Northern Circars. At this time, the Rajah of what is now the Ganjam country died without issue, and his adopted son and his cousin became competitors for the succession. The latter had recourse to Mahomed Shah, the last king but one of the Bahminy Dynasty of the Deccan, who not only installed him, but acquired for him, A.D. 1480, on condition of his becoming tributary, the countries of Condapilly, Ellore and Rajahmundry. About A.D. 1490, Mahomed's successor, Mahmood, acquired Masulipatam and Goontoor, which districts formed part of Vijianugger. In 1512 when the Bahminy Dynasty was dismembered, and the five Deccany kingdoms were set up, the Northern Circars fell under the dominion of the Cootbshahy state, whose capital was Golcondah or Hyderabad. That portion south of the Godavery became tributary without difficulty, but Gujapaty, a powerful prince of Orissa, who ruled in Rajahmundry and Chicacole, withheld submission, and it was not till A.D. 1571 that his pretensions were lowered. At this period an ancestor of the Peddapore family was induced to take a treasonable part against the Reddy or Gujapaty, under whom he was chief renter, and assisted the designs of the Deccany king; still the subjection of Rajahmundry and Chicacole was not very complete, though the collections were made by the Deccany Government. (2) *Under Aurungzeeb.*—In 1687 Golcondah was taken by the imperial arms, and the Cootbshahy dominions passed over to Aurungzeeb. Aurungzeeb was too much occupied with establishing his authority in the Deccan, and curbing the Mahrattas, to pay much attention to the Orissa coast, and in the period which followed his death, the empire of the Moghuls was so distracted that no regular government was established in the Circars. (3) *Under the Nizam of Hyderabad.*—When Nizam ool moolk was constituted by the Moghul Emperor, Soobadar of the Deccan, in A.D. 1713, he took steps to settle the Orissa country, and appointed to the Government of Chicacole, Anwar ood deen Khan, so well known afterwards as Nawab of the Carnatic. Roostam Khan was appointed to Rajahmundry and the Circars to the south. He introduced a settled administration of revenue, but did not spare the zemindars, who had defrauded the public treasury and despoiled the country by their oppressions. A pile of heads was exhibited at Rajahmundry, and a similar monument at Masulipatam. For zemindars, ameens were substituted, but it soon became necessary to recur to the ancient system of finance, through the agency of farmers-general, who were Hindoos. They had certain local privileges, which became hereditary, and by degrees, a new race of zemindars sprung up. (4) *Enumeration of the Circars.*—The Northern Circars were, when under the Nizam's Government, five in number, as follows:—Goontoor or Moortezahnugger or Condaveed, Condapilly or Moostafanugger, Ellore, Rajahmundry, and Chicacole. The boundaries of Goontoor were the Kistna on the north and west, Cuddapah and Ongole on the south. Condapilly comprehended the strip of country between the Kistna on the south, and the town of Ellore and the Colair Lake on the north. It later formed part of the British Masulipatam district. Ellore was the country between Condapilly and the south branch of the Godavery, where it falls into the sea at Narsapore. North of Rajahmundry was the large Circar of Chicacole, anciently called Calinga (whence Calingapatam). It had two sub-divisions, viz., Chicacole proper (or Vizagapatam) and Ichapore (or Ganjam); the river Poondy at the town of Chicacole being the boundary. Besides these five, there was a portion of country, or a coast strip from Motoopully to Point Godavery, called the Masulipatam Havelly, held as a personal estate of the reigning power. It was under a separate governor, who had the charge of the salt-pans and customs at Nizampatam and other ports. Masulipatam was considered the chief town and fortress of the Northern Circars. (5) *Under the French.*—Moozuffer Jung on his accession to the soobadarship, by the assistance of Dupleix in 1750, presented the town of Masulipatam and the country round to the French; and in 1752, Salaubut Jung, the successor of Moozuffer Jung, made over to them the whole of the Northern Circars. For they, through M. Bussy, had rendered him essential service. Bussy was appointed to rule these provinces. He dismissed the zemindars from their employments, but permitted them to enjoy, under French sunnuds, their rasooms and sauvarams (hereditary perquisites and privileges), to the amount of about one-tenth of the revenue of the country. He had most difficulty with the large Circar of Chicacole, where independent chiefs, family feuds, and internal usurpations thrown every thing in disorder. Bussy's object was to unite all under one head, and he fixed on Vijiaram Raus of Vizianagram. With French assistance, the Bobbily and other chiefs were subdued. Bussy was obliged to reside generally at the Nizam's Court at Hyderabad, and thus his plan of revenue administration was never fully carried out. Vijiaram Raus was succeeded by Ananda Raz Gujapaty, who soon found Bussy too energetic a master. Lally the Governor of Pondicherry having recalled Bussy to assist in the siege of Madras, Ananda Raz made offers to the Madras Government to assist in taking possession of the Circars. The Madras Government, with the French army at their gates, declined; on which the Rajah applied (in 1758) to Bengal, and Lord Clive detached Colonel Forde to co-operate with him. Forde defeated Conflans, Bussy's successor, at Peddapore. The French general then retreated to Masulipatam, and obtained promise of aid from Salaubut Jung, who marched towards the scene of action. Though Ananda Raz and his party fled, Forde continued his course and

on the 16th January 1761 Pondicherry surrendered. With this event the French power in the Carnatic virtually ended. By the peace of Paris in 1763, Pondicherry was restored to the French, but with a territory less extensive. Mahé, Caricaul, Chandernagore, and other factories in Bengal were in like manner restored, but they were not occupied before 1765.

118. THE FIRST MYSORE WAR.—So far as the English were concerned there were no more military operations in Southern India until 1766, beyond granting such aid as was from time to time necessary to enable the Nawab of the Carnatic to repress insurrection. Negotiations were carried on with the Nizam of Hyderabad for the cession of the Northern Circars, but with no very satisfactory results; and in 1765 sunnuds transferring these tracts to the Company were obtained direct from the Emperor of Delhi, whose paramount authority was recognized by the Nizam. The Madras Government however hesitated to avail themselves of the powers thus assigned to them except with the consent of the Nizam; and in 1766, although sending a body of troops to secure their possession, they entered into a treaty with the Nizam, agreeing to pay tribute for the Circars and to defend the Nizam against his enemies. In the meantime the Mysore adventurer, Hyder Ally, had succeeded, not only in obtaining supreme power in that province, but in extending his dominion on all sides; and the English were speedily called on under the treaty to assist the Nizam and the Mahrattas in checking the advance made in the direction of their territories. No sooner however had operations commenced than Hyder Ally, by judicious expenditure of treasure, not only bought off the Mahrattas, but even induced the Nizam to desert his allies and join him in a descent upon the Carnatic. Colonel Smith, who commanded the English troops, finding himself thus opposed to a force very much larger than his own, commenced a

eventually took Masulipatam by storm, before Salaubut Jung reached it. (6) *Protection by the British.*—This occurred in April 1759, two months after the French had raised the siege of Madras. A treaty was concluded with Salaubut Jung, by which the whole territory dependent on Masulipatam (about 80 miles of coast and 20 inland) was ceded to the British, and the French were to be made to leave the country. The rest of the Circars was left nominally under the Nizam's authority, though in fact, the driving out of the French from the Northern Circars was virtually a conquest of the whole. The Nizam, occupied with the intrigues of his brothers, Basaulat Jung, and Nizam Ally, and with the incursions of the Mahrattas, was quite unable to maintain his authority in the Circars. In 1761, Nizam Ally effected the supersession of his brother Salaubut Jung, and, after keeping him in prison two years, was accessory to his murder. Ally's title was however confirmed by the Emperor at Delhi. In 1762, four of the Circars were offered by Nizam Ally to the Company—the fifth, or Goontoor, being held as a jagheer, by his brother Basaulat Jung. But, as the terms required were those that the French had formerly accepted, viz., the condition of affording military aid to the Nizam, the offer of the Circars was declined. They were then placed in the charge of one Hoossain Ally, and, to prevent the intrusion of the French, the English Government in 1765 agreed, at the Nizam's request, to aid him with their authority. The whole country was in disorder, each zemindar being a petty prince, hardly acknowledging any authority on the part of the Nizam. Hoossain Ally, supported by the English, obtained possession of Condapilly, Ellore and Rajahmundry, having engaged to put the Company in possession of them whenever required, on a reasonable maintenance being secured to him. In October 1765, the Council at Madras advised the Directors that Lord Clive had, at the instance of Mr. Palk, the President at Fort St. George, obtained sunnuds from the Moghul for all five Northern Circars and a confirmation of the jagheer granted by the Nawab to the Company near Madras. It was judged prudent to defer taking immediate possession of the Circars, as the council were not aware how far they might be required to send aid in troops to Bengal. The revenue for the next year had been anticipated by Hoossain Ally, to enable him to make good his payments to the Nizam and support his troops, but the possession of the sunnuds was important, the French being thereby prevented from getting a footing in that part of the country. The sunnuds were however published at Masulipatam, and received there with general satisfaction. A military force was sent, under General Calliaud, to support the authority of the grantees, and the fort of Condapilly, which in a great measure secured the pass into the Circars and resisted his entrance, was carried by assault. The council now determined to take the countries into their own hands, to receive from the zemindars the outstanding balances, and use every means for discharging Hoossain Ally's troops. In order that Nizam Ally might throw no obstacles in the way, a treaty of alliance was signed at Hyderabad on the 12th November 1766. By this treaty, the Company, in consideration of the grant of the Circars, engaged to have a body of troops, at His Highness' disposal, to settle any internal rebellions, or in the event of troops not being required to pay nine lakhs of rupees per annum. Goontoor was to remain in possession of Basaulat Jung till his death. The diamond mines were specially reserved to the Nizam. On the 1st March 1768, another treaty was made (after the Nizam's failure as an ally of Hyder to subvert the English) by which His Highness acknowledged the validity of the Emperor's firmaun. He was to be paid five lakhs of rupees a year; out of which, 25 lakhs were to be deducted as the expenses of the war. This payment was made to appear not as peshcush, but as a mark of amity. Goontoor was left in the hands of Basaulat Jung as before. (7) *Acquisition by the British.*—In 1769, the term for which the Circars had been let to Hoossain Ally having expired, they were taken under the Company's management. Basaulat Jung subsequently gave great uneasiness to the British by receiving into his service a body of French troops. Application was made to his brother, Nizam Ally, who promised to get them removed, but it was not done. In 1778, a treaty was entered into with Basaulat Jung, by which the Company were to rent Goontoor from him during his life for the sum he had previously realized for it. He, on his part, was to dismiss his French troops, and the Company were to assist him with a subsidiary force, kept up at his expense. Basaulat Jung had other territories south of the Kistna, Adony being his capital. In 1779, the Government became again at variance with the Nizam, who was once more in confederacy with Hyder. The plea on his part was the Company's refusing to pay peshcush for the Northern Circars, on the ground of their being held under the sunnud of the great Moghul. The approaching hostilities with Hyder obliged the Madras Government to withdraw from the position of independence they had assumed, and in which they were not supported by the Bengal Government, who went even farther in 1780, and, on the representations of Basaulat Jung and Nizam Ally, directed that the treaty with Basaulat Jung should be cancelled and Goontoor restored to him. Basaulat Jung died in 1782, but not for six years (in 1788) was possession of Goontoor obtained, and then only on a peshcush of seven lakhs per annum. Nizam Ally died in 1803. In 1823 the peshcush was redeemed by a payment of 1,200 lakhs to the Nizam, and it then became a British possession.

MAP
of the Central Districts of the Presidency
illustrating the wars in the Carnatic
Scale 1/64th Inch to the Mile. or 1/4055040 of nature
64 32 0 64 128 MILES.
NIZAMS DOMINIONS
GODAVERY
BOMBAY
MYSORE
COIMBATORE
MADURA
Goontoor
Masulipatam
MOUTH OF THE KISTNA R.
GOONDLACUMMA R.
Kurnool
Vijianugger
Cuddapah
PENNAIR R.
Armegam
Poolicat
MADRAS & FORT ST. GEORGE
St. Thome or Mylapore
Poonamallee
Conjeeveram
Loonatore
Covelong
Chingleput
Coroongooly
Sadras
PALAUR R.
Vellore
Arnee
Tiroovettipooram
Wandiwash
Chitput
Jinjee
Ootramallore
Alamparva
Tripatore
Trinomallee
Vicravandy
Valdavoor
PONDICHERRY
Tricolore
Villenoor
Ariancooppam
PONNIAUR R.
Bahoor
Fort St. David
Cuddalore
Porto Nova
VELLAUR R.
Chidambaram
COLEROON R.
Devicottah
CAUVERY R.
Tranquebar
Caricaul
Nagore
Negapatam
Tiroovalore
Tanjore
Trichinopoly
Chucklipollum
Ootatoor
Volcondah
Vriddhachellam
Yelavanausore
Trivilly
Villenoor
Bahoor
Carnatic
80°
15°
10°

retreat, followed by the allies who overtook him at Chengam. The English repulsed the attack thus made, but were compelled to continue their retreat to Trinomallee. On being attacked at that place the victory of the English was decisive, the troops of Hyder and of the Nizam retreating in the utmost confusion; while bands of marauding horse, who had been plundering the country up to the very gate of Madras under the command of Hyder's son Tippoo, a boy of seventeen, considered their situation to be no longer secure, and drew off to rejoin the rest of the army. Colonel Smith however was too weak to follow up his victory, and withdrew his troops into cantonment for the rains, which were now at hand. Hyder at once took advantage of this inaction to reduce a few unimportant fortresses, but his movements were checked at the hill fort of Amboor; where Captain Calvert, with a garrison of five hundred sepoys and fifteen Europeans, defied the utmost efforts of Hyder's armies for nearly a month, when he was relieved by Colonel Smith on the 7th December 1767. Hyder then drew off, and after a few skirmishes he retired above the ghauts, having learned that an expedition from Bombay had captured his fleet in the harbours of Canara and commenced hostile operations in his territories on the Western Coast. Risking an invasion from the east, Hyder hurried over to meet what to him seemed the more imminent danger, and appeared suddenly before Mangalore in such force as to compel the re-embarkation of the expedition. In the meantime, though very imperfectly informed of Hyder's actual movements, the Madras Government resolved to commence offensive operations; and one body of troops under Colonel Wood proceeded to reduce the fortresses under the south-eastern slopes of the ghauts, while another entered Mysore proper under Colonel Smith. The movements of both detachments were at first uniformly successful, but as soon as they had united in August 1768, with the view of attacking Bangalore, Hyder returned from the Western Coast and made an attack on the camp of a Mahratta contingent; a movement which though unsuccessful was sufficient to show that it would not be possible to reduce Bangalore unless a decisive victory could be first obtained over Hyder in the field. Various marches and counter-marches were undertaken with this object, but in vain; and after reconquering a number of the fortified places on the tableland, Hyder descended into the lowland by passes unknown to the English, and retook the fortresses in Coimbatore, the Baramahaul, and Salem, which in almost all cases had been left inadequately supplied with troops. He did not however risk an engagement in the field with Colonel Smith; and a treaty was concluded on the 4th April 1769, on the basis of a mutual restitution of conquests with the exception of Caroor, which was ceded to Hyder on the ground of its being an ancient dependency of Mysore.

119. THE SECOND MYSORE WAR.—From the date of this treaty until the year 1780 the military operations in the south of India, other than the usual duties of assisting the Nawab of the Carnatic in keeping peace in his own dominions and in his disputes with the Tanjore Rajah, consisted in the capture of Pondicherry from the French in 1778, and the reduction of the French settlement of Mahé on the Western Coast in 1779. These events were a consequence of the renewed war in Europe between France and England. Sir Hector Munro was the English commander; and the Governor was M. de Bellcombe, who made an obstinate defence. The garrison consisted of 3,000 men, of whom 900 were Europeans; the besieging army of 10,500 men, of whom 1,500 were Europeans. The war which broke out again with Hyder in 1780 arose from the fact that the Nawab of the Carnatic failed to furnish the supplies necessary to enable the English to fulfil the stipulations of the treaty of 1769. Hyder succeeded in forming an alliance with the Nizam and the Mahrattas, and descended on the plains of the Carnatic in July 1780, burning crops and devastating villages; so that a cordon of blackened desert was formed around Madras, commencing at the lake of Poolicat, extending some fifty miles inland, and terminating a little to the north of Pondicherry. Sir Hector Munro proceeded to Conjeeveram, and directed Colonel Baillie to join him there with troops from the north. Hyder endeavoured to prevent the junction, and Sir Hector Munro seeing that Colonel Baillie was in danger, sent a detachment under Colonel Fletcher to his aid; which successfully eluded the enemy, and joined Colonel Baillie on the 9th September, only to be included however in the general massacre which took place when Colonel Baillie's force was attacked by overwhelming

numbers on the following day. Sir Hector Munro considered Conjeeveram no longer tenable when he heard the news of this disaster, and commenced a retreat to Madras; which he reached on the 14th September, leaving the field open to Hyder. On receipt of the intelligence at Calcutta, the Governor-General Warren Hastings suspended Mr. John Whitehill the Governor of Madras, and despatched Sir Eyre Coote with reinforcements. The latter arrived on the 1st November 1780, but was unable to take the field until the 17th January 1781. On the 19th he relieved Chingleput, and on the 21st retook Caroongooly; which had the effect of raising the siege of Wandiwash, a place defended with great distinction by Lieutenant Flint. Hearing of the arrival of a French fleet off Pondicherry Sir Eyre Coote proceeded to that place, but, finding that the fleet had brought no land forces, he turned his attention to the protection of Cuddalore. Hyder had followed him down the coast, but moved off when the English general offered battle; probably considering it better to weaken the force by cutting off supplies, from the want of which the English army had already experienced considerable difficulty. Thus hampered, the troops remained almost inactive until the 18th June, when an ineffectual attempt was made to capture Chidambaram. The news of this failure emboldened Hyder to make a decisive attempt to annihilate the English army, and he accordingly advanced and took up a position close to Sir Eyre Coote's camp at Porto Novo, a small town on the coast about 14 miles south of Cuddalore. The battle commenced early on the morning of the 1st July 1781, an English fleet lying close in shore with the view of enabling the embarkation of the remnant of the army in the contingency of its being defeated in an encounter with an enemy eight times its numerical superior. The battle was long and severe, but by four o'clock in the afternoon the enemy were in precipitate retreat. The want of proper equipment rendered Sir Eyre Coote unable to take full advantage of the victory which he had gained, but he succeeded in again relieving Wandiwash on the 18th July; after which he proceeded northwards and joined a detachment from Bengal at Poolicat, having eluded the force sent to intercept him by adopting a line of march hitherto supposed impassable for troops. Thus reinforced he marched against the fortress of Tripassore and procured its surrender on the 22nd August, shortly before Hyder's relieving army appeared on the field. A general action took place on the 27th; but with no very decisive result, though the English kept possession of the field. A month later, on the 27th of September, the English commander surprised the enemy near Sholinghur and gained such a victory as put him in a position to throw provisions into Vellore; which had been defended from the commencement of the war against the finest troops and strongest batteries which Hyder's resources could furnish. In November the English army retired for the monsoon to Madras, where it remained until the following January, when it had once more to advance to the relief of Vellore. Hyder then turned his attention to Cuddalore, and succeeded in reducing it with the assistance of a French contingent which had landed at Porto Novo. The reduction of Permacoil by Hyder followed, but Sir Eyre Coote once more arrived in time to save Wandiwash. In the meantime war had broken out with the Dutch as well as with the French, and the Dutch settlements of Sadras, Poolicat, and Negapatam had been captured. A portion of the force employed for the reduction of the latter place was subsequently detached under Colonel Brathwaite to operate in Tanjore. Deceived by the spies, the small force was suddenly surrounded by superior numbers under Hyder's son, Tippoo, and only a small remnant escaped with their lives. To counterbalance this, a rebellion had broken out in Malabar, and a small force of English sent to their aid gained a considerable victory at Tellicherry, which necessitated the immediate despatch of Tippoo to the Western Coast; and Hyder Ally, considering himself overmatched by Sir Eyre Coote, determined to quit the Coromandel Coast. The English commander then returned with his army to Madras, and General Stuart assumed the command in his place. The English force on the Western Coast was scarcely strong enough successfully to oppose that brought against it, but the news of the death of Hyder at Chittore on the 7th December 1782 led to Tippoo's speedy return to the head-quarters of the principal army; thereby leaving the field open to the English, who were shortly afterwards reinforced by a considerable number of troops from Bombay under General Matthews. Several places on the coast fell in rapid succession, and eventually the English penetrated to Bednore

above the ghauts. Here however their success ended, Tippoo returning and compelling the surrender of the place on the 3rd May; after which he marched to the siege of Mangalore, where a small fort was in the occupation of Colonel Campbell. The garrison of this place was insignificant and the material defences of the place equally so, but Tippoo was unable to take it by assault and his large army remained for many months practically inactive, while his French allies under M. Bussy were being besieged in Cuddalore. On the receipt of the news of the conclusion of peace between France and England, an armistice was agreed upon under which Tippoo was bound to provision the garrison of Mangalore. He however supplied provisions which were unfit for consumption, and the garrison, broken down by famine and sickness, capitulated on the 30th January 1784; the health of the commander being so undermined that he expired on the 23rd March following. After much delay, peace was ultimately concluded on the 10th March on the basis of a mutual restoration of conquests. During this war many of the English prisoners, including General Matthews, were put to death by Tippoo.

120. THE THIRD MYSORE WAR.—After the conclusion of peace with the English, Tippoo seized about thirty thousand of the Christians of Canara, forcibly converted them to Mahomedanism, and deported them to the country above the ghauts. Subsequently, rebellions of the Nayars of Malabar on account of a similar exercise of religious zeal in that portion of his territory led to expeditions for their suppression; and many of the Nayars having taken refuge in Travancore, Tippoo resolved to invade that country in their pursuit, notwithstanding an intimation that such a proceeding would involve him in another war with the English. His first attempt to enter Travancore ended in failure. A second was more successful, and the country was overrun; but, on his return to Coimbatore, Tippoo found an English army in the field at Trichinopoly under the command of General Medows, the Governor of Madras, who had also entered into alliances with the Mahrattas and the Nizam. Tippoo at first withdrew to Seringapatam, which he had established as the capital of his dominions; and the English met with little opposition in the reduction of the various forts along the south-eastern slopes of the ghauts until the 7th September, when their army was attacked by a force commanded by Tippoo in person, which had descended by the Guzzelhutty pass. The attack was repulsed, but General Medows' efforts to bring on a general action were evaded by Tippoo; and nothing but indecisive skirmishes took place, until the Governor-General, Lord Cornwallis, took the field in person, and assuming the command on the 29th January 1791, at once commenced preparations for a march upon Bangalore, concentrating his army at Vellore. Tippoo hastened to intercept his advance, which he expected would be made by the passes near Amboor, but the demonstration in that direction was a feint, and the tableland was reached by the more northerly pass of Moogly without a shot being fired. The pettah or town of Bangalore fell early in March, and on the night of the 20th the fort was taken by assault after a severe contest of little over an hour. While these operations were going on in Mysore, Colonel Hartly from the Madras side had defeated the Sultan's troops near Calicut; and General Abercrombie, Governor of Bombay, had landed at Tellicherry with a considerable force, and reduced Cannanore without encountering much opposition. But little difficulty was met with in the operations in that neighbourhood, and within a very short time the whole of Malabar was in the occupation of the English. Operations on a smaller scale were conducted in the north in concert with the Mahrattas and the Nizam, the latter having also despatched a body of about ten thousand horse to join Lord Cornwallis' army.

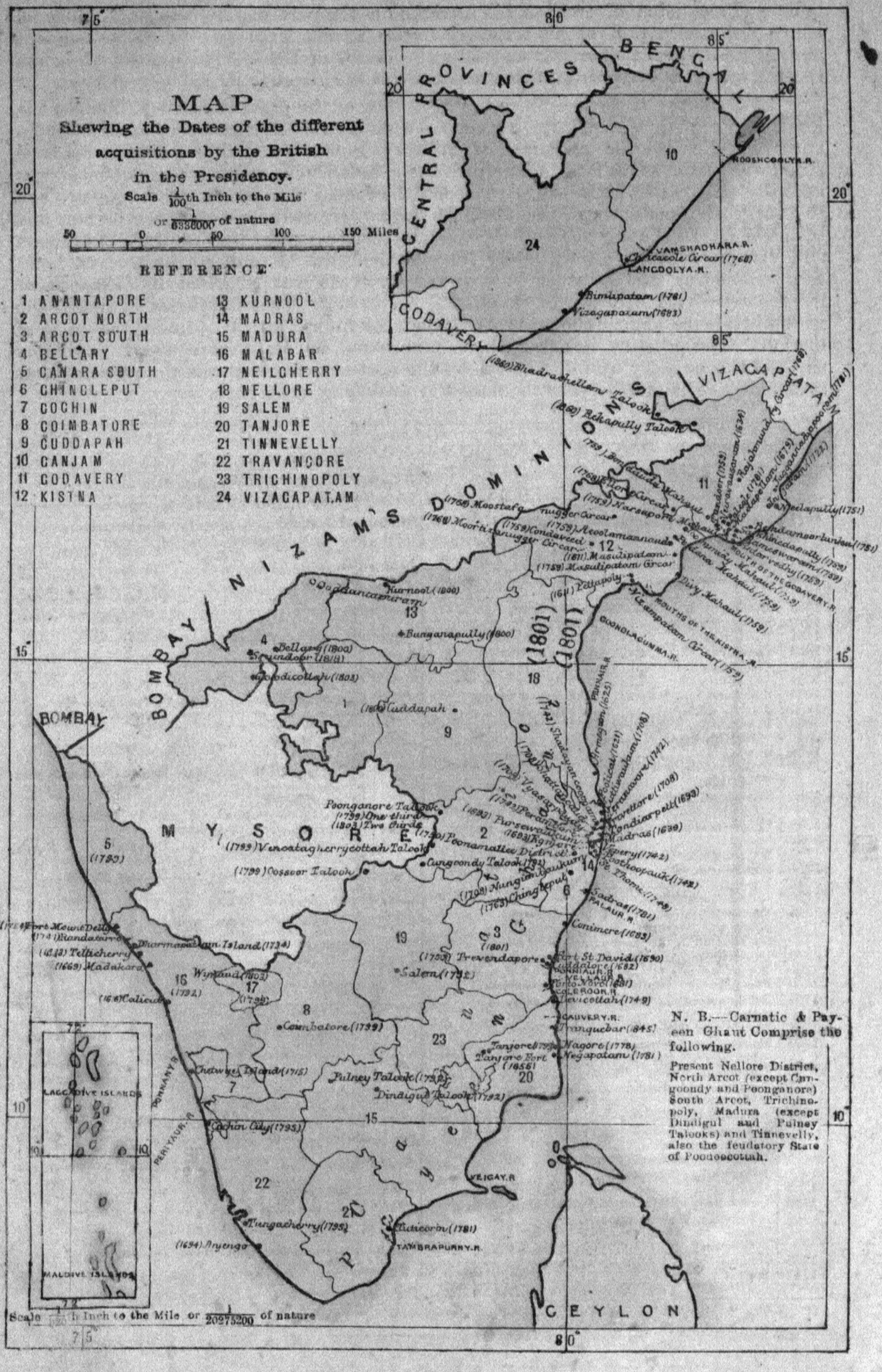
121. On the 4th of May the English army left Bangalore to march against Seringapatam; but the route was so difficult, the means of transport was so limited, and the devastation of the country by Tippoo had been so well carried out, that notwithstanding a successful engagement at Arekerey only nine miles from Seringapatam, Lord Cornwallis was compelled to abandon his plan of operations for the time and retire to the vicinity of Bangalore, where he occupied himself for some time in reducing the hill forts. The Nizam's troops and the Mahrattas having marched from the north and reinforced his army with both men and supplies, Lord Cornwallis again appeared before the walls of Seringapatam on the 5th February 1792. On the night of the 6th, the outlying encampment and redoubts were

carried and the city closely invested on two sides. Preparations were made for the vigorous conduct of the siege, and on the 16th the army was joined by that of General Abercrombie from Malabar. A few days previously Tippoo had made overtures for peace; but the negotiations did not lead to a cessation of prepartions for the siege, and it was evident that the fall of Seringapatam was close at hand when on the 24th February orders were issued for the discontinuance of all hostilities. Peace had been agreed upon on the basis of a cession to the allies of one-half of the dominions of which Tippoo was in possession before the war, the payment of three crores and thirty lakhs of rupees, and the restitution of all prisoners including those retained from the time of Hyder. Under this treaty the English came into possession of the Baramahaul, Dindigul, Malabar, and Coorg; the latter being restored to the Rajah, who had rendered essential aid to the English in the course of the war.

122. Though thus severely disabled, Tippoo was not rendered completely powerless. He lost no time in commencing a series of intrigues with the view of engaging to his side those who had been the allies of the English, and even despatched an embassy to Paris asking for the assistance of the French. His overtures being rejected by Louis XVI, he renewed them after the revolution had broken out, and a contingent of ninety-nine men from the Mauritius landed at Mangalore in 1798. The aid thus received was insignificant, but the object of applying for it was manifest, and the Governor-General Lord Mornington resolved to act at once rather than wait till Tippoo had matured his plans. Instructions were despatched for the immediate adoption of such measures as were necessary to place the Madras army on a satisfactory footing, and an alliance was entered into with the Nizam. The object of the Governor-General was to obtain possession of the maritime territory still under Tippoo, and thus preclude him from communication with the French; and before commencing the war, an opportunity was afforded him of averting it by timely concession. But the efforts at negotiation were ineffectual, and offensive operations were determined on. The army of the Carnatic was placed under the command of General Harris, while another force from Malabar under General Stuart ascended into Coorg early in March 1799. Tippoo directed his first efforts against this latter army, but was beaten at Siddeshwar near Periyapatna, and in the meantime General Harris and the Nizam's troops crossed the Mysore frontier. Tippoo turned to meet them, and was defeated with severe loss in a general action at Malvally on the 27th March. He then retired to Seringapatam, and the allies advanced to the siege, which lasted for a month before a practicable breach was made. The assault commenced at one o'clock on the 4th May, and before evening Tippoo was dead, and the whole town was in the possession of the English. The dynasty of Hyder and Tippoo having practically come to an end with the fall of the latter, the settlement of the country was effected by the restoration of Mysore proper to the representative of the ancient royal family whose rights had been usurped by Hyder. The greater part of the remainder was then divided between the English and the Nizam, the districts of Canara, Coimbatore, and Wynaud falling to the share of the former. A portion was also reserved for the Peshwa, with the view to its forming a basis for a new treaty with the Mahratta empire. Arrangements were at the same time made by which Mysore should be precluded from again becoming a great military power, and, it was stipulated that the heads of all the passes on the tableland should remain in perpetuity in the hands of the British.

123. SUMMARY OF THE ACQUISITIONS MADE IN DIFFERENT PARTS OF THE PRESIDENCY.—The military history of the Madras Presidency ceases with the treaty of 1799; all subsequent addition of territory, with one exception, having been peacefully acquired. The following is a brief summary of all the territorial acquisitions made in the south. A trading settlement was established at Masulipatam in 1611, and in 1639 and in 1690 Forts St. George and St. David were built at Madras and Tegnapatam respectively by the permission of the ruling Hindoo princes. The fort of Tellicherry in Malabar was similarly established in 1683. The first footing in Tanjore was gained by the cession of Dévicottah in 1749, as a reward for assistance rendered to a successful claimant to the throne. The Nizams Mirzapha Jung and Salaubut Jung had ceded Masulipatam and portions of the Northern Circars to the French; but, on the capture of Masulipatam by the English in 1759, the influence

of the French was broken, and the town of Masulipatam and a considerable tract of the surrounding territory was made over to the English. In 1765 sunnuds ceding the whole of the Northern Circars were obtained direct from the Emperor of Delhi, but the Madras Government thought it more politic to obtain the consent of the Nizam also, and in 1768 the five Circars of Ellore, Chicacole, Rajahmundry, Moostafanugger, and Moortezahnugger or Goontoor were ceded by treaty on the English agreeing to pay an annual subsidy of nine lakhs, or to furnish military assistance when required. The Dutch settlements of Poolicat, Sadras, and Negapatam were annexed in 1781. The earlier wars with Hyder and Tippoo were concluded with a peace on the basis of mutual restitution of territory, but by the treaty of 1792 the districts of Malabar and Salem and the Dindigul division of Madura were acquired by the English, and on the partition of Tippoo's territory in 1799 the districts of Canara and Coimbatore fell to the share of the British Government. During the wars of the eighteenth century the English more than once interfered in the disputes between the Rajah of Tanjore and the Nawab of the Carnatic, and in 1778 a treaty was concluded by which Nagore and 277 villages were ceded to the Company. The internal affairs of the Tanjore kingdom continued to proceed from bad to worse, and after a turbulent period of disputed succession the rightful claimant to the throne, on being put into power in 1799, executed a treaty resigning the administration of the kingdom into the hands of the British, on the understanding that he would receive a provision of one lakh of pagodas and one-fifth of the net revenues. The titular dignity became extinct in 1855 through failure of heirs. In 1800 a new treaty was entered into with the Nizam of the Deccan, by which a considerable increase was made in the British Subsidiary Force, on account of which the Nizam ceded all the territories he had acquired by the Mysore treaties of 1792 and 1799, together with the talook of Adony and all other talooks situated to the south of the rivers Toongabudra and Kistna. These are known by the name of the Ceded Districts, and comprise the provinces of Bellary and Cuddapah. The English having in all the earlier wars of the peninsula supported the cause of Mahomed Ally, Nawab of the Carnatic, and having in fact secured him both the original possession of his kingdom and the power of retaining it, the revenues of the Carnatic were looked to for the defrayal of the expenses of the wars, and with this view the present district of Chingleput, then known as the Jagheer, was made over to the Company in 1763. This was rented to the Nawab for some time, but in 1780 the British Government took the management into their own hands. As new wars arose fresh agreements were made, and a series of treaties were executed culminating in that of 1792, three years before the death of Mahomed Ally and the accession of Oomdat-ool-Oomrah, by which the Nawab agreed to pay a large subsidy, and, in order to secure punctual payment, the English were authorized to collect tribute direct from a large number of the poligars or local chiefs. In the event of the balance not being paid, the English were further authorized to assume the management of certain specified districts. In accordance with this treaty, tribute was collected throughout a great part of the Tinnevelly and Madura districts, and in 1795 the Company assumed the entire management of the Ramnaud division of the present district of Madura. On the fall of Seringapatam in 1799 it was discovered that both Mahomed Ally and Oomdat-ool-Oomrah had been carrying on a treasonable correspondence with Mysore, and the treaty of 1792 having thus been infringed, the British Government resolved to assume the entire management of the Carnatic, and proposed a treaty for the purpose. Oomdat-ool-Oomrah having died before arrangements were concluded, and his reputed son Ally Hoossain having rejected the terms offered him, another grandson of Mahomed Ally named Azeem-ood-Dowlah, was declared his successor, and an arrangement was entered into on the 31st July 1801, by which he resigned the government of the country into the hands of the British, retaining the titular dignity and receiving a liberal stipend. The effect of this treaty was to bring under British rule the whole of the country from the Northern Circars to Cape Comorin, with the exception of the French Settlements of Pondicherry and Caricaul and the Danish settlement of Tranquebar. The titular dignity of Nawab of the Carnatic was continued until 1855, when there was a failure of direct heirs. The present representative of the family bears the title of Prince of Arcot, and has the position of the first native nobleman of Madras. In 1838 internal mismanage-


MAP
Shewing the Dates of the different acquisitions by the British in the Presidency.
Scale 1/100th Inch to the Mile or 1/6336000 of nature
50 0 50 100 150 Miles
REFERENCE
1 ANANTAPORE
2 ARCOT NORTH
3 ARCOT SOUTH
4 BELLARY
5 CANARA SOUTH
6 CHINGLEPUT
7 COCHIN
8 COIMBATORE
9 CUDDAPAH
10 GANJAM
11 GODAVERY
12 KISTNA
13 KURNOOL
14 MADRAS
15 MADURA
16 MALABAR
17 NEILGHERRY
18 NELLORE
19 SALEM
20 TANJORE
21 TINNEVELLY
22 TRAVANCORE
23 TRICHINOPOLY
24 VIZAGAPATAM
CENTRAL PROVINCES
BENGAL
GODAVERY
VIZAGAPATAM
NIZAM'S DOMINIONS
BOMBAY
MYSORE
CEYLON
LAGGADIVE ISLANDS
MALDIVE ISLANDS
Scale 1/520th Inch to the Mile or 1/20275200 of nature
N. B.—Carnatic & Payeen Ghaut Comprise the following.
Present Nellore District, North Arcot (except Cungoondy and Poonganore) South Arcot, Trichinopoly, Madura (except Dindigul and Pulney Talooks) and Tinnevelly, also the feudatory State of Poodoocottah.

ment and suspicion of treasonable intrigue on the part of the Nawab of Kurnool led to the occupation of his territory by an armed force and to its subsequent annexation. Tranquebar was ceded by the Danes in 1845. The district of North Canara was transferred from this Presidency to the Bombay Presidency in 1862[40].

124. RECENT EVENTS.—Since the beginning of the present century, Madras has known no regular war. But over such a wide area of territory occasional disturbances have called for measures of military repression. The poligars or local chieftains in the south long adhered to their independence after their country was ceded to the British. On the west coast, the feudal aristocracy of the Nayars and the religious fanaticism of the Moplahs have more than once led to rebellion and bloodshed. In the extreme north, the wild tribes occupying the hills of Ganjam and Vizagapatam have only lately learned the habit of subordination. In 1836, the zemindarry of Goomsoor in this remote tract was attached by Government for the rebellious conduct of its chief. An inquiry then instituted revealed the wide prevalence among the tribe of Khonds of human sacrifice, under the name of meriah. The practice has since been suppressed by a special agency. As lately as 1879 the country round Rumpa on the northern frontier was the scene of riots sufficiently serious to lead to the necessity of calling out troops.

[40] CHRONOLOGICAL TABLE OF BRITISH ACQUISITIONS IN THIS PRESIDENCY.

Year.	Acquisition.
1611	Pettapoly and Masulipatam. Kistna.
1616	Calicut ... ... Malabar.
1621	Poolicat ... ... Chingleput.
1625	Armegam ... ... Nellore.
1634	Veeravausaram ... ... Godavery.
1639	Madras ... ...
1669	Madakara ... ... Malabar.
1679	Madapollam ... ... Godavery.
1681	Porto Novo ... ... South Arcot.
1682	Cuddalore ... ... South Arcot.
1683	Vizagapatam ... ... Northern Circars.
1683	Tellicherry ... ... Malabar.
1683	Conimere ... ... South Arcot.
1690	Fort St. David ... ... South Arcot.
1698	Tondiarpett, Pursewaukum, and Egmore. Madras City.
1694	Anjengo ... ... Travancore.
1708	Vyasarpaudy and Nungumbaukum. Madras City.
1708	Trivettore, Shattancaud, and Cuttiwaukum. Chingleput.
1715	Chetwye Island ... ... Malabar.
1722	Inzaram ... ... Godavery.
1734	Dharmapatam Island ... Malabar.
1741	Randatarra ... ... Malabar.
1742	Vepery, Perambore, and Poothoopauk. Madras City.
1742	Yernavore ... ... Chingleput.
1742	Shadayancooppam ... Chingleput.
1749	St. Thomé ... ... Madras City.
1749	Devicottah ... ... Tanjore.
1750	Trevendapore ... ... South Arcot.
1750	Poonamallee District ... Chingleput.
1751	Bendamoorlunka and Neelapully. Godavery.
1754	Fort Mount Delly ... Malabar.
1759	Masulipatam Circar; Havelly, Divy, Mallore, Ingoodoor, Pedana, Toommidy, Bondauda, and Narsapore Mahaula; Nizampatam Circar; Condaveed; Acoolamannaud; Tundoor; Sakhinedapully; Rameswaram; Gonganapully; Antarvedhy. Kistna.
1763	Chingleput ... ... Greater portion.
1768	Chicacole, Rajahmundry, Ellore, Moostafanugger, and Moortizanugger Circars. Northern Circars.
1778	Nagore ... ... Tanjore.
1781	Sadras ... ... Chingleput.
1781	Bimlipatam ... ... Vizagapatam.
1781	Juggannaudapooram and Palcole. Godavery.
1781	Tuticorin ... ... Tinnevelly.
1781	Negapatam ... ... Tanjore.
1792	... ... Present Malabar District (except Cochin and Wynaud).
1792	Dindigul and Pulney Talooks Madura.
1792	... ... Present Salem District (except Oossoor Talook).
1792	Cungoondy Talook ... North Arcot.
1795	Cochin City and Tungaoherry. Malabar.
1799	South Canara ... ...
1799	Coimbatore ... ...
1799	Neilgherry Hills ... ... Except South-East Wynaud.
1799	Oossoor Talook ... ... Salem.
1799	Vencatagherrycottah Talook. North Arcot.
1799	Poonganore Talook ... One-third, North Arcot.
1799	Tanjore ... ... Greater portion.
1800	Bellary ... ...
1800	Cuddapah ... ...
1800	Bunganapully ... ...
1800	Kurnool ... ...
1801	Carnatic ... ... Present Nellore District, North Arcot (except Cungoondy and Poonganore); South Arcot, Trichinopoly, Madura (except Dindigul and Pulney Talooks) and Tinnevelly; also the feudatory state of Poodoocottah.
1801	Payeen Ghaut ... ...
1803	Ooddantapooram ... Bellary.
1803	Poonganore ... ... Two-thirds, North Arcot.
1803	Wynaud ... ... Part in Malabar, part in Neilgherries.
1803	Goodicottah ... ... Bellary.
1818	Sundoor ... ...
1845	Tranquebar ... ... Tanjore.
1856	Tanjore Fort ... ... Tanjore.
1860	Bhadrachellam and Rekapully Talooks. Godavery.